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**THE**  
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# THE CRITICAL REVIEW.

SEPTEMBER, 1800.

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*Outlines of a Philosophy of the History of Man; translated from the German of John Godfrey Herder, by T. Churchill.*  
4to. 1l. 11s. 6d. Boards. Johnson. 1800.

IN an age of scepticism, it is not easy to ascertain what is understood by philosophy, especially when it is applied as in the present work. The history of man comprises a series of facts, which, we may suppose, are to be explained by philosophic induction; but this is a task which would require centuries of farther investigation, and probably new, and more exalted, mental powers. If, as in our author's own and somewhat obscure intimation, the plan and deligns of the Omnipotent be the subject of the work, the boldest mind, on examining the picture closely, must shrink from the attempt. Let us attend, however, to the author himself.

‘ I have imperceptibly wandered too far from the design with which I set out, and which was, to give an account of the manner of my falling upon this subject, and returning to it again among other occupations and duties of a very different nature. At an early age, when the dawn of science appeared to my sight in all that beauty which is greatly diminished at the noon of life, the thought frequently occurred to me, whether, as every thing in the world has its philosophy and science, there must not also be a philosophy and science of what concerns us most nearly, of the history of mankind at large. Every thing enforced this upon my mind; metaphysics and morals, physics and natural history, and lastly religion above all the rest. Shall he, who has ordered every thing in nature, said I to myself, by number, weight, and measure; who has so regulated according to these the essence of things, their forms and relations, their course and subsistence, that only one wisdom, goodness, and power prevail, from the system of the universe to the grain of sand, from the power that supports worlds and suns to the texture of a spider's web; who has so wonderfully and divinely weighed every thing in our body, and in the faculties of our mind, that, when we attempt to reflect on the only-wise ever so remotely, we

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lose ourselves in an abyss of his purposes; shall that God depart from his wisdom and goodness in the general destination and disposition of our species, and act in these without a plan? Or can he have intended to keep us in ignorance of this, while he has displayed to us so much of his eternal purposes in the inferior part of the creation, in which we are much less concerned? What are the human race upon the whole but a flock without a shepherd? In the words of the complaining prophet, are they not left to their own ways, as the fishes of the sea, as the creeping things that have no ruler over them? Or is it unnecessary to them to know this plan? This I am inclined to believe: for where is the man, who discerns only the little purpose of his own life? though he sees as he is to see, and knows sufficiently how to direct his own steps.

In the mean time perhaps this very ignorance serves as a pretext for great abuses. How many are there, who, because they perceive no plan, peremptorily deny the existence of one; or at least think of it with trembling dread, and doubting believe, believing doubt! They constrain themselves not to consider the human race as a nest of emmets, where the foot of a stranger, himself but a large emmet, crushes thousands, annihilates thousands in the midst of their little great undertakings, where lastly the two grand tyrants of the earth, Time and Chance, sweep away the whole nest, destroying every trace of its existence, and leaving the empty place for some other industrious community, to be obliterated hereafter in its turn. Proud man refuses to contemplate his species as such vermin of the earth, as a prey of all-destroying corruption: yet do not history and experience force this image upon his mind? What whole upon earth is completed? What is a whole upon it? Is not time ordained as well as space! Are they not the twin offspring of one ruling power? That is full of wisdom; this, of apparent disorder: yet man is evidently formed to seek after order, to look beyond a point of time, and to build upon the past; for to this end is he furnished with memory and reflection. And does not this building of one age upon another render the whole of our species a deformed gigantic edifice, where one pulls down what another builds up, where what never should have been erected is left standing, and where in the course of time all becomes one heap of ruins, under which timid mortals dwell with a confidence proportionate to its fragility? P. vii.

Whatever may have been M. Herder's object, his work, in general, is a history of animated nature, and chiefly of man in his various forms and situations, either as a natural being, or as a gregarious and civilised one. This volume, with some philosophical inquiries into the causes of the variations observable in different races, published originally in five octavos, contains therefore an immense collection of facts on all these subjects, with the author's opinions on different parts of their



tendency to one vast whole, arranged and animated by the deity. The purest religion and the warmest benevolence breathe in every page; the best-informed mind will, in this work, add to its knowledge, and the most religious inquirer may, by the perusal, extend his views. Yet, in the philosophical part, we meet with many errors; and, as usual in assigning final causes, the author seems to us to have injured that of religion, which he wishes so sincerely to promote. In this part, and perhaps in the whole of the '*Philosophy of History*,' we attempt to fathom the designs of Omnipotence by the shallow and imperfect line of human reason—infinity by an atom. We fear to follow the most intelligent philosopher in such a path; but, fortunately, the most intelligent tread it with caution, with an holy awe.

The first book relates to the general history of the earth as a planet, and as the habitation of animated beings. In the second, the author rises from a more particular history of the structure of vegetables, by gradations, to that of man, whom he supposes to be the connecting link between the beings of this world and of a superior and more perfect existence. This beautiful idea is expanded with great judgement and ability. In the third book, the author advances to the physiology of vegetables and animals, still comparing their properties and powers with those of man, his principal object, concluding with the organic difference between man and beast. In the fourth book, he treats of the organisation of man as a rational creature, capable of attaining arts and language, susceptible of instincts finer than those of brutes, and organised, 'in consequence, to a freedom of action.' Man is organised also to endure the heats and colds of different climates,—formed for humanity and religion, for the hope of immortality. From this book we shall select a specimen of our author's reasoning. We select it not invidiously, though we own that we started on the perusal as much as Yorick did at the immense power of the auxiliary verbs in Mr. Shandy's system of education; but we extract the passage as a specimen of the philosophic turn given to common observations by the German metaphysicians. It amounts to no more than the fact, that intellect is connected with the bulk, probably the shape of the cerebellum.

'Thus we come to the superiority of man in the structure of his brain. And on what does this depend? Evidently on his more perfect organization in the whole, and ultimately on his erect posture. The brain of every animal is fashioned after the shape of its head: or the proposition might with more propriety be reversed, as nature works from within to without. To whatever gait, to whatever proportion of parts, to whatever habits, she destined the creature;

for these she compounded, to these she adapted, its organic powers. According to these powers, and to the proportion in which they operated on each other, the brain was made large or small, narrow or extensive, light or ponderous, simple or complicated. According to this the senses of the creature became feeble or powerful, paramount or subservient. The cavities and muscles of the forepart of the head and of the occiput fashioned themselves, according as the lymph gravitated, in short, according to the angle of the organic direction of the head. Of numerous proofs in support of this, that might be adduced from various genera and species, I shall mention only two or three. What produces the organic difference between the head of man and the head of an ape? The angle of direction. The ape has every part of the brain that man possesses: but it has them thrust backward in situation according to the figure of its skull, and this because its head is formed under a different angle, and it was not designed to walk erect. Hence all the organic powers operated in a different manner: the head was not so high, so broad, or so long, as that of man: the inferior senses predominated with the lower part of the visage, which was the visage of a beast, as its back-sloped brain must ever continue the brain of a brute. Thus, though it has all the parts of the human brain, it has them in a different situation, in a different proportion. The Parisian anatomists found in the apes they dissected the foreparts similar to those of man; but the internal, from the cerebellum, proportionally deeper. The pineal gland was conical, with its point turned toward the hind-head, &c. Thus there is a manifest relation between the angle of direction of the head, and the mode of walking, figure, and way of life of the animal. The ape dissected by Blumenbach had still more of the brute; being probably of an inferior species, whence arose its larger cerebellum, and the defectiveness of the more important regions. These differences do not exist in the orang-outang, the head of which is less bent backward, and the brain not so much pressed toward the hind part, though sufficiently so when compared with the high, round, and bold curve of the human brain, the only beautiful apartment for the formation of rational ideas. Why has not the horse the rete mirabile as well as other brutes? Because its head stands erect, and the carotic artery rises in some measure like that of a man, without having occasion for this contrivance to impede the course of the blood, as in brutes that have depending heads. Accordingly it is a nobler, fiercer, courageous animal, of much warmth, and sleeping little. On the contrary, in creatures with heads hanging down, nature had many precautions to take, in the construction of the brain, even separating the principal parts by a bony partition. Thus every thing depends on the direction in which the head was formed, to adapt it to the organisation of the whole frame. I shall not proceed to any other examples, hoping, that inquisitive anatomists will turn their atten-

tion, particularly in dissecting animals that resemble man, to this intimate relation of the parts to their situation with respect to each other, and to the direction of the head as it forms a part of the whole. Here, I believe, lies the difference; that produces this on that instinct, that elaborates a brutal or a human mind: for every creature is in all its parts one living co-operating whole.' P. 79.

In the fifth book the author ascends still higher in the scale, and traces the progressive compositions of powers and forms, each assuming a more noble nature, and acting a more important part, till the visible series end in man, 'the connecting link of two worlds.' The organisation of particular races is next examined and explained; and, in this part, we meet with many curious, many interesting, remarks. The whole of this book will afford the reader particular pleasure, though we wish that the translator had rendered the picture more complete, by adding, in notes, what has been discovered by the numerous travellers of this country within the last fifteen years; a supplement which will be highly proper in another edition. We may here remark, that M. Herder considers the Chinese as the descendants of the Mongols, a Tartarian race, called in this work 'Mungals;' that the form and colour of negroes are derived from the heat of their climate, from their sensuality, and their active spirit. Many authorities are adduced to show, as we have always contended, that a negro race once inhabited the Asiatic islands of the Indian Ocean: in short, without expressly saying so, M. Herder seems to consider the negro as the original man, and, so far as organisation is concerned, the more perfect being. The Americans he supposes to be derived from the north-west of Asia.

Man, however, notwithstanding his varieties, is, in his opinion, of one species only, naturalised in every climate, and modified by it. The generic power, the constitution, the indoles, form the chief variations, climate only operating as an auxiliary. These also vary the appetites and influence the fancy, though in the last tradition adds some share. The shepherd, the fisherman, and the huntsman, have in each country their distinguishing characteristics, for the practical understanding is influenced both by tradition and custom. The feelings and inclinations are influenced in a great degree, according to our author, 'by organisation; and this subject leads him to an elegant disquisition on the difference of manners in different climates, and in different sexes, as influenced not only by organisation but by custom.

Whatever man has, however, attained, the accumulated riches of ages are only handed down by tradition and language. Religion rests chiefly on the former, but certainly is connected with both. This more obvious part of the subject



is dilated somewhat too much, and fills the ninth book; but, if this part is unusually meagre, the tenth book is highly valuable and original. It contains the substance of the various traditions of the origin of man, and traces the original seat of the human race, with a bold and original pencil. M. Herder agrees, with every enlightened inquirer, that the first created pair was placed in those high mountains of Asia, not covered with the chaötic sea, or soon emerging from it. There are the four rivers, mentioned in the Mosaic history, on which our author wholly relies; and many others might be added, for scarcely a great river falls into the Indian Ocean, or the North Sea, but what derives its source from the Tartarian mountains. The Pison is, he thinks, the Ganges, Gihon the Oxus, and the Hiddekel perhaps the Indus. The fourth river cannot be the Euphrates, as its source is distant, but the Phraath is an appellative from its situation, and in reality means 'the most celebrated eastern river,' a term applied with strict propriety to the Euphrates by a more western race. M. Herder has left the real appellation in modern times undetermined, but we can have little hesitation, at present, in considering it as the Irrawaddy, the river of Ava, which rises, we know, from the same mountains, and is most strictly a celebrated eastern river. It is certainly the most eastern stream which these mountains send forth. But our author in general adheres to the spirit, not the letter, of the sacred writings, and he considers the Cainites and Sethites as appellatives of shepherds and cultivators, as Cabeils and Bedouins, for Cain, in the Arabic, is styled Cabil. This may give offence to the rigid believers of verbal inspiration, but rational piety cannot object, and we will defy the most exact scrutiny to draw an atom of infidelity from the present work. With this precaution we may venture to transcribe a passage before us.

'It is the same with regard to Noah's flood, as it is called. For, certain as it appears from natural history, that the habitable earth has been ravaged by an inundation, and Asia particularly bears incontestible marks of such a deluge; yet what is delivered to us in this narration is nothing more or less than a national story. The compiler has collected together several traditions with great care, and delivers the journal of this tremendous revolution possessed by his tribe: at the same time the style of the narrative is so completely adapted to the mode of thinking of this tribe, that it would be highly injurious to it, to extend it beyond those limits, which alone stamp on it credibility. As one family of this people, with a considerable household, escaped, so other families of other nations may have been saved, as their traditions show. Thus in Chaldea Xisuthrus escaped with his family, and a number of cattle, which were then necessary to the support of men's lives, in a similar man-

ner: and in India, Vishnu himself was the rudder of the ship, that conveyed the distressed people to land. Similar tales exist among all the ancient nations in this quarter of the globe, adapted to the traditions and circumstances of each: and convincing as they are, that the deluge of which they speak was general throughout Asia, they help us at once out of the strait, in which we unnecessarily confine ourselves, when we take every circumstance of a family-history exclusively for a history of the world, and thus deprive the history itself of its well-founded credibility.

• The genealogical table of this race after the deluge proceeds in a similar manner: it is confined within the limits of the country and its topography, not stretching beyond them into Hindostan, China, Eastern Tartary, &c. The three chief branches of those who were saved are evidently the people on either side the western Asiatic mountains, including the eastern coast of Europe, and the northern of Africa, as far as they were known to the collector of the traditions. He traces them as well as he can, and endeavours to connect them with his genealogical table; but does not give us a general map of the world, or a genealogy of all nations. The pains that have been taken to make all the people of the earth, according to this genealogy, descendants of the Hebrews, and half-brothers of the Jews, are contradictory, not only to chronology and universal history; but to the true point of view of the narrative itself, the credibility of which has been nearly destroyed by its being thus overstretched. On all the primitive mountains of the world, nations, languages, and kingdoms, were formed, after the deluge, without waiting for envoys from a Chaldean family: and in the east of Asia, man's primitive and most populous seat, we still evidently find the most ancient customs and languages, of which this western race of a later people knew nothing, and could not be otherwise than ignorant. It would not be much less impertinent to inquire, whether the Chinese descended from Cain or Abel, that is from a tribe of troglodytes, husbandmen, or shepherds, than to what beam of Noah's ark the American bradypus hung: but on this subject I shall not here enlarge; and even the investigation of points so important to our history as the abridgement of the duration of man's life, and the general deluge itself, I must defer to another place. Suffice it, that the firm central point of the largest quarter of the globe, the primitive mountains of Asia, prepared the first abode for the human race, and has maintained itself through every revolution of the earth. Not first raised naked from the bottom of the sea by the deluge, but, as both natural history and the most ancient traditions testify, the original country of man, it was the first grand theatre of nations, the instructive inspection of which we shall now pursue.' P. 286.

With the clue just laid down. M. Herder examines the ancient and modern races of men, beginning from China, Japan,

and Tartary, including Hindostan and Thibet. Some late publications would have essentially assisted him; but of the materials in his hands he has made the best use, and illuminated the obscure recesses of ancient history by the torches of philosophy and good sense. We hesitate not to say, that more light is thrown on ancient history in a few pages of the present work than in many very bulky volumes. He proceeds with the same spirit to examine the traces of the early history of Babylon, Assyria, and Chaldæa; of the Medes, Persians, and Hebrews; of Phœnicia, Carthage, and Egypt. It is impossible to follow him in this detail, but we shall select what he has observed of the ancient Egyptians, rather because Egypt has of late engaged much of our attention, than that it deserves peculiar preference. Indeed his observations on the early kingdoms of Assyria and the political situation of the Hebrews, were not the remarks too extensive, are apparently more valuable and original.

‘ In my opinion the natural history of the country is sufficient to show, that the Egyptians are no primitive indigenous nation: for not only ancient tradition, but every rational geogony expressly says, that Upper Egypt was the earlier peopled, and that the lower country was in reality gained from the mud of the Nile by the skilful industry of man. Ancient Egypt, therefore, was on the mountains of the Thebaid; where too was the residence of its ancient kings; for had the land been peopled by the way of Suez, it is inconceivable why the first kings of Egypt should have chosen the barren Thebaid for their abode. If, on the other hand, we follow the population of Egypt, as it lies before our eyes, in it we shall likewise find the cause, why its inhabitants became such a singular and distinguished people, even from their cultivation. They were no amiable Circassians, but, in all probability, a people of the south of Asia, who came westwards across the Red Sea, or perhaps farther off, and gradually spread from Ethiopia over Upper Egypt. The land here being bounded as it were by the inundations and marshes of the Nile, is it to be wondered, that they began to construct their habitations as troglodytes in the rocks, and afterwards gradually gained the whole of Egypt by their industry, improving themselves as they improved the land? The account Diodorus gives of their southern descent, though intermingled with various fables of his Ethiopia, is not only probable in the highest degree, but the sole key to an explanation of this people, and its singular agreement with some distant nations in the east of Asia.

As I could pursue this hypothesis here but very imperfectly, it must be deferred to another place, availing myself only of some of its evident consequences, with regard to the figure made by this people in the history of mankind. The Egyptians were a quiet, industrious, well-meaning people, as their political constitution, their

arts, and their religion, collectively demonstrate. No temple, no column of Egypt, has a gay, airy, Grecian appearance: of this design of art they had no idea, it never was their aim. The mummies show that the figure of the Egyptians was by no means beautiful; and as the human form appeared to them, such would necessarily be their imitations of it. Wrapped up in their own land, as in their own religion and constitution, they had an aversion to foreigners: and as, conformably to their character, fidelity and precision were their principal objects in the imitative arts; as their skill was altogether mechanical, and indeed in its application to religious purposes was confined to a particular tribe, while at the same time it turned chiefly on religious conceptions; no deviations toward ideal beauty, which without a natural prototype is a mere phantom, were in the least to be expected in this country. In recompense they turned their attention so much the more to solidity, durability, and gigantic magnitude; or to finishing with the utmost industry of art. In that rocky land, their ideas of temples were taken from vast caverns: hence in their architecture they were fond of majestic immensity. Their mummies gave the hint of their statues: whence their legs were naturally joined, and their arms closed to the body; a posture of itself tending to durability. To support cavities and separate tombs, pillars were formed: and as the Egyptians derived their architecture from the vaults of rocks, and understood not our mode of erecting arches, the pillar, frequently gigantic, was indispensable. The deserts, by which they were surrounded, the regions of the dead, which from religious notions floated in their minds, also moulded their statues to mummies, wherein not action, but eternal rest, was the character, on which their art fixed.

P. 342.

When M. Herder treats of Greece, the prospect is more pleasing. M. Herder derives the inhabitants from the north-east of Asia, without glancing at an Egyptian origin, an idle fable of modern theorists, drawn from one or two equivocal expressions in ancient classics. The language, the mythology, and the poetry of Greece, display equally the author's learning and taste: indeed this part of the work will prove to the classical scholar peculiarly attractive. The arts of the Greeks he derives from their religion admitting representations of the deities, and of course obliging the artists to seek for something superior to nature, the fine ideal; adding, probably with strict truth, that 'no nation, to which representations of the gods were prohibited, ever made any great advancement in the imitative arts.' Their moral and political accomplishments, with their scientific acquisitions, are noticed in a masterly comprehensive manner, and the subject concludes with a history of the revolutions of Greece.

Rome next engages M. Herder's attention, and he develops,

with philosophical accuracy, the constitution of that state, from the disposition as well as the manners of the Romans. Rome was a military state, and all its institutions were of this kind; hence may be dated its origin, its decline and fall. This indeed is but an outline; yet of a history so extensive in a political, military, and literary view, an outline only can be admitted.

From an historical survey of the nations of this globe, we see vice and wickedness triumph, while virtue and integrity sink into distress. Where then is the superintending Providence, whose wisdom we admire and whose benevolence we adore, at every step we take in the natural world? This is the next subject of inquiry, before M. Herder proceeds to the history of more modern nations. In the solution of the difficulty he is not however very satisfactory; or at least, to have ensured conviction, the principle on which it rests should have been more perspicuously developed. The existence of the baleful passions and their triumphs are the storms and hurricanes, the hemlock and the serpents of the moral world, designed perhaps to exercise our faith, our patience, and attention, working silently, though sometimes severely, to a happy conclusion. Where philosophy and diligent inquiry have extended our field of view, we very clearly perceive the truth of this position, so that we ought to rest with confidence on the same tendency of those powers whose immediate influence we do not so clearly discern. M. Herder thinks that the 'destructive powers' must ultimately yield to the 'maintaining powers,' and be at last subservient to the general good, while, after various ebbs and flows, civilisation and happiness, which are wholly founded on reason and justice, will be established. This is the foundation of our author's solution, which he has expanded in many different ways, and established, on the whole, with some success. Our explanation differs in this, that virtue and religion, though they suffer in the contest, are really promoted in the struggle.

*(To be continued.)*

*The Georgics of Virgil translated: by William Sothby, Esq.  
F. R. S. &c. 8vo. 7s. Boards. Wright. 1800.*

IN consequence of the decision of Aristotle, many a severe and servile critic of posterior æras has denied the rank and praise of poetry to subjects of a didactic nature. Many will perhaps argue, that Aristotle was as much in the right as Plutarch, and that Castelvetro was in the wrong. The stagirite pretended not to lay down rules *à priori*; but, from the best examples before him, concentrated a code of precepts

to correct and guide the taste of his own and future ages. His judgement respecting the ode was formed from the sublime numbers of Pindar, and his ideas of the epopœa from the nervous harmony of Homer ; but, in the epoch of Aristotle, there was no didactic poet who could, in any measure, be put in competition with these great founders of lyric and heroic composition. Hesiod he found a mere chronologist ; and Theocritus, though possessed of much suavity of style, too defective in spirit and energy for a man inspired by the muses. The poem of Empedocles ‘ On the Nature of Things, and the Four Elements,’ is totally lost to modern times, but appears to be the only one that had a chance of pleading in favour of didactic subjects at the period in which Aristotle wrote. The candid and polite Lucretius has paid a compliment to Empedocles for this philosophic effusion, which will endure as long as literature is cultivated in any country ; and the Grecian critic himself has condescended to denominate him ‘*Ὅμηρος, δεινὸς περιφρασὶν, μεταφορικός* ; ‘ Homeric, energetic, metaphoric.’ But, nevertheless, he does not appear to have possessed these qualifications in a sufficient degree to have entitled him to the appellation of a poet in the judgement of Aristotle ; and, after this attempt of Empedocles, he deemed it impossible for didactic subjects of any kind to be proper vehicles for the harmony of the muses, and therefore excluded, or at least testified a wish to exclude, all such disquisitions from the catalogue of poems.

But what Greece could not effect, Rome amply accomplished. The sweet, sublime, and pathetic numbers of Lucretius and Virgil, both labourers in the didactic vineyard, prove evidently that Aristotle was in an error, and leave no room to doubt that, if his poetics had been compiled in a period posterior to the time of these immortal bards, he would as readily have admitted the idea of didactic as of heroic or lyric poetry. The laws of Aristotle, therefore, which were drawn, in every instance, from the actual existence of archetypes before him, and which extended no farther than those archetypes would justify, were perfect in his own æra, but have been defective for many ages since. He however is amply justified, and entitled to the thanks of the literary world, for having done all that was possible at the time in which he wrote : but the apology will not attach to critics of succeeding ages ; who, with the force of demonstration before them, still continue blind to its irradiation, and slavishly fettered by the obsolete opinions of their great master. The fact is, that every true poet is a Midas ; and though, unluckily, he cannot convert every thing he touches into gold, he can convert it into poetry. A dry ca-

talogue of ships was a sufficient subject in the hands of Homer; the symptoms of the plague in those of Lucretius; and a list of instruments for husbandry beneath the plastic power of Virgil. Nor is this convertibility of talent unknown to modern times: Fracastorius has exhibited it in his delineation of the syphilis; Dyer in his description of wool-combing and weaving; and Armstrong in the symptoms of the sweating sickness; while Polignac has put into very respectable verse the tenets of Descartes on natural philosophy, and those of St. Augustin on free-will; and, as minor effusions, might be enumerated a poem in the *Musæ Anglicanæ* on the circulation of the blood, and another on Dr. Hale's vegetable statics; which two, indeed, are among the best in the collection.

But it becomes us to return to Virgil, and the present translator of his Georgics. Of this poem we have already a variety of versions; and two of them, we mean those of Dryden and Warton, are of such superior merit, that the question of *cui bono* may perhaps be proposed with respect to the attempt before us, by some severe and spectacle-hesitant critic. But the Georgics of Virgil are in our opinion entitled to all competition; and we are happy to see so respectable a poet as Mr. Sotheby unite in a generous rivalry, with those who have preceded him, in transfusing the multitudinous and daring beauties of this exquisite essay into our own language. The Georgics, if, in the language of Dryden, they be not 'the first poem of the first Roman poet,' are at least the master-piece of Virgil himself. They possess his highest finish and his boldest originalities: he wrote them in the most perfect leisure and convenient privacy, and in the full strength and vigour of his age, when his judgement was at its height; and his imagination had not declined. They occupied his sole attention for nearly five years; and were exhibited as he proceeded, and probably subjected to the occasional strictures of Horace and Mæcenas. He aspires to the praise of the first Roman poet who had written upon the subject of rural life: and to this praise he is fully entitled. Indeed the poem may be regarded altogether as an original production; for though Nicander, a physician of Ionia, had long before compiled one upon the same subject, and with the same title, it does not appear that this Greek production was ever in any high degree of repute, even in Ionia itself; and Quintilian; in his catalogue of Grecian poets, scarcely condescends to make mention of the writer. The Georgica of Nicander have, however, been lost for ages: but we may rest assured that, if they were possessed of any beauties that were worth transcribing; they are still to be found in the poem of the Latin bard;

who never hesitated to copy from his predecessors every line and thought which he apprehended would enrich his own workmanship.

With respect to a new version into English of this admirable poem, we have long thought there was ample room, largely as we acknowledge ourselves indebted to the labours of both Dryden and Warton; and particularly to those of the latter. Each has his excellencies; and, to speak plainly, each has his defects: nor will it be contended, we apprehend, by the partisans of either, that we have hitherto been put into possession of a translation that can pretend to any competition with the uniform elegancies of the original. But whence does this imperfection proceed? Is it that the English language is inadequate to a perfect version of this exquisite poem? or that the interpreters, with whom we are yet acquainted, have not exhibited the sum total of its energies and excellencies? Of the defects of Dryden, Dr. Warton has already given us an epitome, in which, for the most part, we cannot but coincide. 'There are,' says he, 'so many gross mistakes, so many careless incorrect lines, and such wild deviations from his original, as are utterly astonishing in so great and true a genius.' At the same time we also agree with him, that 'even in the midst of these lownesses and inequalities, his native spirit and vigour, the *veteris vestigia flammæ*, frequently break forth, and that it is difficult to work, after so great a master, on the same subject.' The errors so judiciously pointed out by this elaborate critic, we are free to confess, he has very largely avoided in his own excellent version: we do not encounter Dryden's 'gross mistakes, or his 'wild deviations.' Generally speaking, we meet with a very considerable portion of elevation and energy, and a much more literal adherence to the sense of this highly-polished original: but the version is, nevertheless, extremely unequal. The rhymes are often incorrect; a negligence of labour is too frequently indulged, and the very best passages are occasionally spoiled by the introduction, into their very centre, of a needless and limping Alexandrine verse. At the same time we assert, without hesitation, that the translation of Dr. Warton is possessed of uncommon merit, and is by far the best with which the public have hitherto been acquainted.

We now proceed to the version immediately before us, which is the production of a poet who has already acquired no common share of praise for his elegant and spirited transfusion into our own language of the Oberon \* of the German Spenser, Weiland. It is announced by the following modest preface.

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\* See Crit. Rev. New Arr. Vol. XXIV. p. 52.



‘ To offer to the public, without apology, another version of *The Georgics*, after several translations by authors of no mean reputation, and particularly by Dryden and Warton, would argue a disregard of their merits, and an arrogance, which I wholly disclaim. On their defects, if any, it becomes not me to descant, but rather to acknowledge their respective excellencies, which it has been my endeavour to imitate. For the grace, the spirit, and dignity, of the versification of the most harmonious of our poets in the last century, combined with the learning, the refined taste, and correct judgement of the most eminent of our critics in the present, could alone have conveyed to the English reader an adequate sense of the perfection of the Latin original.

‘ That, with these sentiments of the difficulty of the execution, I should have ventured on the work, may justly subject me to the severity of criticism: to which I shall silently submit, from the consciousness, that the version, which I now offer to the public, has not been lightly undertaken, nor negligently laboured.’ P. vii.

The translation, like that of Warton, is accompanied, on the opposite page, with the original text, taken from the editions in common use; yet, in general, with an older and more classic orthography: but, unlike the preceding publication, it is totally destitute of either commentary or notes.

‘ As whatever notes I might have annexed would have consisted, almost entirely, of selections from former publications of easy purchase, the scholar is referred to Heyne’s Latin Commentary, and the English reader to the ample and judicious remarks in professor Martyn’s edition of the *Georgics*.’ P. ix.

With this apology, we confess, we are not altogether satisfied: the general fashion of the present day, in almost every country of Europe, and that too a fashion founded upon reason and convenience, would have induced us to expect a compliance with its dictates in the present instance; and as, according to the author’s own statement, we must yet be put to the additional expense of purchasing another book for the purpose of explanation, we would much rather have met with the value of such a purchase in a judicious selection of notes from different commentators, either inserted at the foot of the correspondent page, or annexed to the volume in the form of an appendix, than be compelled to ramble into another publication.

With respect to the translation itself, it is highly meritorious, and worthy of the poetic character which Mr. Sotheby has already obtained. In many instances, it far surpasses every preceding effort; though it can scarcely be expected, but that in some it should fall considerably below the attempts of antecedent poets. It is the peculiar characteristic of Virgil, that

he is always equally dignified, and never suffers his subject to sink for want of minute and efficient labour. This, which cannot be said of any antecedent essayist, we are afraid, will not hold true with respect to the poem before us. We shall proceed to point out a few specimens of what appear to us to constitute its most prominent merits and deficiencies, comparing them occasionally with the only two attempts that are entitled to a competition.

It is known to every one, we presume, that the Georgics of Virgil were compiled at the request of Mæcenas; and they are, in consequence, addressed to him by name in the second verse of the introduction:

Quid faciat lætas segetes, quo sidere terram

Vertere, MÆCENAS, ulmisque adjungere vites, &c.

In the present version, however, the name of Mæcenas is totally omitted: but for what reason the poet has thus deviated both from his text, and from all his predecessors, we yet remain to be informed. We have already had occasion to notice this same defect in the version of M. De Lisle. In the invocation that immediately follows we concur with Mr. Sotheby, in opposition to Dr. Warton, in conceiving that the expressions *clarissima mundi lumina*, refer metaphorically at least, if not strictly mythologically, to the divinities Bacchus and Ceres; and we do not think that the parallel passage of Varro, adduced by Warton to rebut this opinion, will by any means subvert the elaborate and critical decision of Prætextatus, in the Saturnalia of Macrobius, v. 5.

Vos, o clarissima mundi

Lumina, labentem cœlo qui ducitis annum,

Liber, et alma Ceres!

Ye lights of heaven, whose sovereign sway

Leads on the year around th' etherial way,

Bacchus and Ceres!

V. 467. Quum caput obscurâ nitidum ferrugine textit.

What time in *iron clouds* he veiled his light.

The phænomenon here referred to, of the sun's obumbration upon the death of Cæsar, is doubtful as to its species; some apprehending that the poet intends a common solar eclipse, and others supposing that he means an anomalous defection of light, which, according to both Plutarch and Pliny, continued, upon the perpetration of this murder, for nearly a twelve-month. Without entering into the dispute, we shall only observe, that the version above characterises neither event, nor by any means conveys a true interpretation of the original. *Obscurâ ferrugine* is an expression as precise in its definition as

it is elegant in its imagery ; and the verse is at once beautifully and appropriately rendered by Warton :

With *dusky redness* veiled his cheerful light.

But what idea are we to understand by *iron clouds*? We well know that the whole couplet, with but little variation, is copied from Dryden ; but we are not the more disposed to admit the expressions on that account. *Iron* is never, that we remember, employed by itself in an adjective sense, unless metaphorically, to express the hardness or rigidity of the metal. Thus Milton says,

Drew *iron* tears from Pluto's cheek.

And Gray :

*Iron* fleet of arrowy shower.

And thus, not unhappily, Mr. Sotheby himself, in v. 535 of b. iii.

Lashes the earth beneath his *iron* fold.

In the present instance, however, the term *iron* is employed *literally*, and not *figuratively*, to express a particular colour ; but *iron* in this sense, as we have just before observed, is never used by itself, but always in conjunction with an adjective of colour, as *iron-brown*, *iron-green*, *iron-blue*. Then, too, the term *clouds* does not occur in the original, nor is even hinted at. The poet does not mean to say that the splendor of the sun was concealed by the interposition of *clouds* of any colour, but expressly declares that ' he covered his bright forehead with a dusky, ferruginous tinge.' But the term *ferruginous* has a very different import from the adjective term *iron*. In precise opposition to the latter, it is never used *metaphorically* to signify the severity or brittleness of the metal, but *literally* alone, to indicate its hue. Hence ' an *iron* front,' and ' a *ferruginous* front,' imply very different ideas.

B. i. v. 477:—*simulacra modis pallentia miris.*

This fearful and forcible description, which is copied verbatim from Lucretius, de Rer. N. i. 124, it is difficult to transmute, in the same concentrated form, into any other language. Warton has thus interpreted it :

—*glaring* ghosts all grimly pale appeared.

We disapprove, most decidedly, the epithet *glaring*. Mr. Sotheby's version is more true to the original, and, in our opinion, more nervous :

Shapes wond'rous pale by night were seen to rove.

B. iii. 408. And the loud woods with shrill *cicadas* ring.

We extremely object to this retention of Latin terms in an English version, and by far therefore prefer, with Dryden, the adoption of our own proper appellation *grasshopper*. For the same reason we would venture to read, for *æsculus*, b. ii. v. 21, 'the beech;' for *ilex*, b. iii. 183, 'the holly,' or, as Dryden has it, 'the holly-green;' for *loti*, b. ii. 110, 'lotus:' and so of many others. It is true Warton has set the example for thus interweaving Latin terms into an English version, in every instance excepting the latter, of those we have now adduced; yet we cannot but wish Mr. Sotheby had inclined to the example of Dryden, and given his own language credit for a sufficiency of discrimination in the subject of natural history. Its vocabulary, in this science, is at least equal to that of Greece or Rome.

B. iii. 524. Ad terramque fluit devexo pondere cervix.

'And prone to earth his ponderous neck descends.'

This version is far superior to that of either Warton or Dryden, but it nevertheless falls far short of the picturesque beauty of the original. The expression *FLUIT devexo corpore* is so curiously happy, as perhaps to be incapable of transference; and is scarcely inferior to the exquisite pencil of Lucretius, from whom it is copied, when describing the abrupt death of the birds that fly over the Avernus. *De Rer. Nat. vi. 743.*

'Remigiom oblitzæ, pennarum vela remittunt,  
Præcipientes cadunt, molli cervice profusæ,  
In terram.'

The lines that follow, in Mr. Sotheby's version, are elegantly rendered, and true to the original.

'Ah! what avails his unremitting toil  
And patient strength, that tam'd th' unwilling foil!' &c.

The whole passage strongly reminds us of Pope's inimitable description of the death of the pheasant, in his *Windfor Forest*; and it is highly probable the English bard derived his first hint from this delineation of Virgil.

————— 'He feels the fiery wound,  
Flutters in blood, and panting beats the ground.  
Ah! what avail his glossy, varying dyes,  
His purple crest, and scarlet-circled eyes,  
The vivid green his shining plumes unfold,  
His painted wings, and breast that flames with gold!'

B. iii. 566, 'ignis sacer.' In Mr. Sotheby's version, 'th' accursed flame;' in Dr. Warton's, 'th' insatiate flame;' who,  
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nevertheless, intimates, that it is possible *sacer* may mean *accursed* or *direful*; though he does not choose to employ either of those terms himself: thus, adds he '*auri sacra fames;—sacer esto.*' Yet *ignis sacer* is not a general expression, but a peculiar and idiopathic disease; and from its symptoms, which are minutely described by Lucretius, lib. vi. 660, as also from the express declaration of Celsus, lib. v. cap. 28, there can be little doubt but it was the erysipelas, or St. Anthony's fire of modern times. *Sacer* is certainly, therefore, neither a transferable nor a metaphorical adjunct; and perhaps it would be better to translate the disease literally, '*the holy fire*' or '*flame.*'

From those parts of this elegant and accomplished poem, in which Mr. Sotheby appears to have been most successful, we with pleasure select the following, b. i. v. 443.

' Oft shalt thou see, ere brooding storms arise,  
 Star after star glide headlong down the skies,  
 And, where they shoot, long trails of lingering light  
 Sweep far behind, and gild the shades of night;  
 Oft the fall'n foliage wing its airy way,  
 And floating feathers on the water play.  
 When lightning flashes from the northern pole,  
 From east to west when thunders widely roll,  
 The deluge pours, and, fearful of the gale,  
 The conscious seaman furls his dripping sail.  
 Not unforeseen the showery tempests rage;  
 Earth, ocean, air, the gradual storm presage.  
 The crane beneath his flight sees clouds arise,  
 Folds his aerial wing, and downward flies;  
 The heifers gaze aloft where vapours sail,  
 And with wide nostril drink the distant gale;  
 The twittering swallow skims the pool around;  
 Along the marshes croaking frogs resound;  
 Ants, as from secret cells their eggs they bear,  
 Each following each, the track continuous wear;  
 The vast bow drinks; and, *ruffling on the wing,*  
*The crows beneath their plumes wide darkness sting.*  
 Then shalt thou view the birds that haunt the main,  
 Or where Cayster floods the Asian plain,  
 Dash forth large drops, that down their plumage glide,  
 Dance on the billows, dive beneath the tide,  
 In gay contention dip their wings in vain,  
 And prelude, as they sport, th' impending rain:  
 But o'er dry sands the raven stalks alone,  
 Swells her full voice, and calls the tempest down,  
 Nor yet unconscious of the threatening gloom  
 The virgin labours o'er the nightly loom,

When sputtering lamps flash forth unsteady fire,  
And round th' o'erloaded wick dull flames expire.' P. 40.

The most defective part of this admirable description is the omission of the characteristic feature in the original of the social qualities of the *corvus*, a generic term including the *crow* and the *rook*; but both in this version, and that of Dr. Warton, erroneously translated *crow*. The Latin text is as follows, v. 381.

————— E pastu decedens agmine magna  
Corvorum increpuit densis exercitus alis.

More accurately, so far as relates to the term *crow*, rendered by Warton :

————— 'on rustling pinions loud  
The crows, a numerous host ! from pasture homeward crowd.'

Every ornithologist knows, however, that the social character here described, is not that of the *crow*, but of the *rook*. The *crow* is not a very sociable bird, and scarcely ever appears more numerous than in pairs. Dryden, on this account, has more merit than either of his successors :

- 'Huge flocks of rising rooks forsake their food.'

The following is admirable, and reminds us strongly of Buchanan's exquisite ode to the Calends of May, inserted in his book of Miscellanies.

'Yes ! lovely Spring ! when rose the world to birth,  
Thy genial radiance dawn'd upon the earth,  
Beneath thy balmy air creation grew,  
And no bleak gale on infant Nature blew.  
When herds first drank the light, from Earth's rude bed,  
When first man's ~~imm~~ race uprear'd its head,  
When first to beasts the wild and wood were given,  
And stars unnumber'd pav'd th' expanse of heaven ;  
Then as through all the vital spirit came,  
And the globe teem'd throughout its mighty frame,  
Each tender being, struggling into life,  
Had droop'd beneath the elemental strife,  
But thy mild season, each extreme between,  
Soft nurse of Nature, gave the golden mean.' P. 91.

The spirit of the original, v. 338,

————— Ver illud erat, ver magnus agebat  
Orbis, &c.

is much better preserved in the above personification of Spring than in the parallel passage of Warton.

' Such were the days, the season was the same,  
When first arose this world's all-beauteous frame;  
The sky was cloudless, balmy was the air,  
And spring's mild influence made young Nature fair.'

The description of the chariot-race in lib. iii, 103, of the Latin text, is highly nervous and faithful.

' Swift at the signal, lo! the chariots bound,  
And bursting through the barriers seize the ground.  
Now with high hope erect the drivers dart,  
Now fear exhausts their palpitating heart.  
Prone o'er loose reins they lash th' extended steed,  
And the wing'd axle flames beneath their speed.  
Now, low they vanish from the aching eye,  
Now soar in air, and seem to gain the sky.  
Where'er they rush along the hidden ground,  
Dust in thick whirlwinds darkens all around.  
Each presses each: in clouds from all behind,  
Horse, horsemen, chariots, thundering in the wind,  
Breath, flakes of foam, and sweat from every pore,  
Smoke in the gale, and stream the victor o'er.  
Thus glorious thirst of praise their spirit fires,  
And shouting victory boundless strength inspires.' P. 127.

We insert the same passage, for a comparison, from Warton.

' Dost thou not see the car's contending train,  
Shoot from the goal, and pour along the plain?  
By varying fits, each trembling charioteer,  
Now flush'd with hope, now pale with panting fear,  
Plies the loud lash, hangs headlong o'er the reins;  
Swift bounds the fervid axle o'er the plains:  
Now deep in dust obscur'd the chariot flies,  
Now mounts in air, and gains upon the skies.  
The strife runs high, too fierce for dull delay,  
The dusty volumes darken all the way:  
Bath'd in their followers' foam appear the first:  
Such is the love of praise, and glory's eager thirst.'

Of these two we prefer the latter: the abrupt apostrophe with which it breaks forth, so well calculated to paint the sudden speed of the horses themselves, is here admirably attended to, and transferred from the original, v. 103.

Nonne vides, cum præcipiti certamine campum  
Corripere, ruuntque effusi carcere currus?

Virgil, however, is not the author of this spirited adaptation of the sound to the sense: he himself has copied it from his great master Lucretius, who employs it on a similar occasion, *de Rer. Nat.* ii. 263.

*Nonne vides etiam patefactis tempore puncto  
Carceribus, non posse tamen prorumpere equorum, &c.*

Of the descriptive portions of the Georgics, the two most generally admired are the digression on the pleasures of rural life, which closes the second book, and the episode of Orpheus and Eurydice, with which the poem concludes in the fourth. We do not think any of our translators have been adequately happy in either of these. To begin with the former—It is thus opened by Mr. Sotheby, v. 569.

‘ Ah! happy swain! ah! race belov’d of heaven!  
If known thy bliss, how great the blessing given!  
For thee just Earth from her prolific beds  
Far from wild war spontaneous nurture sheds.’ P. 103.

The digression, in the original, commences in the *plural* number, and it acquires no benefit from the present change to the *singular*. It is also introduced in the *third* person, and acquires no additional spirit, that we can perceive, in the present variation to the *second*. In this respect Dr. Warton, we think, has the advantage, as being more faithful to his text. V. 552.

‘ Thrice happy swains! whom genuine pleasures bless,  
If they but knew and felt their happiness!  
From wars and discord far, and public strife,  
Earth with salubrious fruits supports their life.’

As the passage is short, we will now insert the versification of Dryden, who, like Mr. Sotheby, writes in the *singular* number; but, like Dr. Warton, prefers the *third* person to the *second*. V. 639.

‘ O happy, if he knew his happy state!  
The swain who, free from business and debate,  
Receives his easy food from Nature’s hand,  
And just returns of cultivated land.’

The original comprises three lines alone, and occurs thus, v. 458.

‘ O fortunatos nimium, sua si bona norint,  
Agricolas! quibus ipsa, procul discordibus armis,  
Fundit humo facilem victum justissima tellus.’



It is generally much easier to see a defect than to amend it ; nor are reviewers of poetry necessarily expected to be poets themselves. We have already declared, however, that we are not pleased with either of the above versions ; and, audacious as the attempt is, we will hazard the following :

O knew they but their bliss, most blest were they,  
In rural scenes who pass their peaceful day !  
For whom, far distant from the battle's roar,  
True to their wants, earth freely spreads her store.

The address to the Muses, which ensues shortly afterwards, is a most beautiful and animated passage. It is thus rendered by Mr. Sotheby, v. 589.

' Me first, ye Muses ! at whose hallow'd fane  
Led by pure love I consecrate my strain,  
Me deign accept ! and to my search unfold  
Heaven and her host in beauteous order roll'd,  
Th' eclipse that dims the golden orb of day,  
And changeful labours of the lunar ray ;  
Whence rocks the earth, by what vast force the main  
Now bursts its barriers, now subsides again ;  
Why wintry suns in ocean swiftly fade,  
Or what delay retards night's lingering shade.  
But if chill blood restrain th' ambitious flight,  
And Nature veil her wonders from my sight,  
Oh may I yet, by fame forgotten, dwell  
By gushing fount, wild wood, and shadowy dell !  
Oh lov'd Sperchean plains, Taygetian heights,  
That ring to virgin choirs in Bacchic rites !  
Hide me some god, where Hæmus' vales extend,  
And boundless shade and solitude defend !' P. 105.

For a comparison with his predecessors we shall select the version of Dr. Warton, as far superior to that of Dryden, v. 578.

' Teach me, ye Muses, your devoted priest,  
Whose charms with holy raptures fire my breast,  
The ways of heav'n, the wandering stars to know,  
The radiant sun and moon's eclipses show,  
Whence trembles earth, what force old ocean swells  
To burst his bounds, and backward what repels ;  
Why wintry suns roll down with rapid flight,  
And whence delay retards the lingering night.  
But if my blood's cold streams, that feebly flow,  
Forbid my soul great Nature's works to know,

Me may the lowly vales and woodlands please,  
And winding rivers, and inglorious ease !  
O that I wander'd by Sperchius' flood  
Or on Taygetus' sacred top I stood !  
Who, in cool Hæmus' vales my limbs will lay,  
And in the darkest thicket hide from day !'

Of these rival passages we have no hesitation in saying that, upon the whole, we prefer the latter : though we do not think the last eight verses of either equal, in any measure, to the exquisite elegance and spirit of the original, which occurs thus, v. 483.

' Sin, hæc ne possim naturæ accedere partes,  
Frigidus obstiterit circum præcordia sanguis ;  
Rura mihi et rigui placeant in vallibus amnes ;  
Flumina amem sylvasque inglorius. O ubi campi,  
Spercheosque, et virginibus bacchata Lacænis  
Taygeta ! o qui me gelidis in vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbrâ !' P. 104.

May we be permitted to propose as follows ?

But if this heart, too sluggish and too cold,  
Forbid me Nature's secret depths t' unfold,  
Be then the plains, the dales, the woodlands mine,  
O'er fount and flood inglorious to recline.  
O, by thy banks, Sperchius ! may I stray,  
Or climb Taygetus, where, in frantic play,  
Sport the wild nymphs of Sparta ! hide me deep,  
O hide me, Hæmus ! in thy bow'ry steep ;  
Down thy cool valleys let my limbs be laid,  
And all thy branches shield me with their shade !

The episode of Orpheus and Eurydice, at the close of the fourth book, is far too long for extraction, or we would willingly insert it. For the most part, it possesses much merit ; but the conclusion of Eurydice's dying speech, ineffably pathetic and beautiful in the original, is followed with very unequal steps in the version, v. 497.

Jamque vale ; feror ingenti circumdata nocte,  
Invalidasque tibi tendens, heu ! non tua, palmas.

' Now, now farewell ! involv'd in thickest night,  
Borne far away, I vanish from thy sight,  
And stretch towards thee, all hope for ever o'er,  
These unavailing arms, ah ! thine no more.' P. 223.

The present version, however, we think superior to that of

Warton, and highly preferable to that of Dryden. In the former it occurs thus: our readers shall determine for themselves.

' Adieu! no longer must thou bless my sight,—  
I go! I sink! involv'd in thickest night!  
In vain I stretch my feeble arms to join  
Thy fond embrace; ah! now no longer thine!'

There is so much compressed in the Latin couplet, that we believe it to be impossible not to extend the two verses to four in a rhyme metre; yet, with this allowance, much of the excellence of the original is still withheld in both the above versions. May we once more have the hardihood to obtrude an attempt of our own?

And now farewell! the shades of boundless night  
Surround, and bear me headlong from thy sight,  
Vainly to thee forth-stretching, as I glide,  
These shadowy arms—ah! never more thy bride.

The undefinable merit and exquisite beauty of the Georgics, and the various and elegant versions which have now been exhibited of it in our own language, have induced us to extend the present critique to an unusual length. The value of the translation before us is very considerable: in many parts we think it superior to that of Dr. Warton, in others it manifestly falls short. But to be entitled to an equal degree of praise with a man of his justly literary and poetic fame must excite no small degree of complacency and self-satisfaction, In the liberal language of the Roman bard himself:

Non nostrum inter vos tantas componere lites;  
Et vitula tu dignus, et hic.

' So nice a difference in your singing lies,  
That both have won, or both deserve the prize.' DRYDEN.

*Remarks on the Theory of Morals: in which is contained an Examination of the Theoretical Part of Dr. Paley's 'Principles of Moral and Political Philosophy.'* By Edward Pearson, B. D. &c. 8vo. 5s. Boards. Rivingtons. 1800.

THE author is no mean proficient in the school which boasts the names of Butler, Powel, Balguy, Thomas and William Ludlam, and Hey. The last of these authors, whose manner of thinking and mode of expression he has

largely imbibed, was his college-tutor. The work is composed in opposition to the principles of a popular writer and disciple of another celebrated school, which boasts the names of Law, Jebb, Watson, and Paley; and the moral philosophy of this last philosopher is scrutinised in the manner generally employed by his opponents of this class. Hey and Paley were college-tutors in the university of Cambridge at the same time; both gave lectures in their respective colleges on metaphysics and morality; both preached frequently before the university; and both were distinguished by a peculiarity of manner as well as originality of thought and expression. The one was open, cheerful, and perspicuous, endeavouring to familiarise every topic to the lowest capacity; the other was dry, reserved, profound, scrutinising every thought with metaphysical nicety. The pupils of the one attended the lecture-room with pleasure, and were sure of acquiring some ideas with which they could instruct and amuse their fellow-students in the university. The pupils of the other could mention only with admiration the sagacious profundity of their tutor, but the nicety of his discriminations evaded their powers of memory, and what was delivered with labour by the teacher, at the end of the hour allotted to this exercise, was in general forgotten by his scholars. The one did every thing with ease, the other was labouring under his task; the one taught in conversation, the other was always sermonising. Both have published the substance of their lectures. Paley's *Moral Philosophy* is in every boarding-school, and contains scarcely a thought that had not been noted down in the lecture-room by one or other of his pupils. Hey's lectures on the thirty-nine articles are too dry to become popular, but they afford a sufficient proof of his reading and erudition; and the minuteness of his inquiries, in investigating certain subjects which alarmed, and not without reason, the heads both of the university and church, as much as several favourite maxims of the opposite school.

Moralists are very much divided in their definitions of virtue, and a new one is naturally to be expected from every writer on this subject. Those of Thales, Epicurus, Cicero, Potamon, Hobbes, Shaftesbury, Clarke, Wollaston, Brown, Hutcheson, Butler, Hume, Adam Smith, and Paley, are enumerated, in the introduction to this work; but it is against the definition of this last celebrated writer that the artillery of our author is chiefly directed. Paley defines virtue to be 'the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness.' This definition, it is contended, is liable to objection in all its parts, as 'the subject about which virtue is employed does not properly form

a part of the definition of virtue,' as the rule, the will of God, is not in its proper place; since 'the will of God is the ground and foundation of virtue, and the motive to virtue ought to have no place in the definition. Let us first see,' the writer properly observes, 'what virtue itself is;' and, after 'oft-returned consideration,' he has ventured upon the following definition. 'Virtue is voluntary obedience to the will of God.' We are fully aware of the objections that may be logically made to Paley's definition; and as simplicity and clearness are to be aimed at in every science, we make no scruple in giving the preference to our author in point of precision. But though this definition be more accurate and simple, it by no means follows that the virtue thus defined is the same that has been discussed by all other moralists. The virtue described by one has often differed specifically from that of another; and the view of this subject presented to us by Locke clears up the difficulties by which it is encumbered, and at the same time reconciles us to the author's definition. Locke has very judiciously classed actions under three heads: as they are referred to the law of God, to the law of the state, and to the law of reputation and honour. Under the third head he has classed virtuous and vicious actions; and hence we see, at once, why virtue has been so very differently described under different systems. It has depended on the changeable opinions of men; and its standard has naturally varied with the degree of cultivation, improvement, and experience, in every society. If all the world were Christians, virtue and duty would coincide, and voluntary obedience to the will of God, as it is the greatest perfection of human nature, would be held also in the highest estimation.

It is a great point to define correctly; and, whether the definition before us be allowed or not, as most assuredly it will not be amidst some classes of society; if the propositions built upon it are well arranged, and lawfully derived, the one from the other, a complete whole may be presented, on which the mind will rest with satisfaction. Its excellence is seen on a comparison with other definitions; in which the author succeeds completely, in our opinion, in showing the reason of their failure, and justifies, with great acuteness, his own position:—'Virtue is voluntary obedience to the will of God: in other words, what God commands is right, and right because he commands it; what God forbids is wrong, and wrong because he forbids it.'

Having ascertained what virtue is, we come next to the rule of virtue. And conformity to the eternal differences of things, or to truth according to Wollaston and Clarke, being justly exploded, the imperfection of the ancient systems judiciously

pointed out, the criterion of virtue laid down by Paley is brought under examination. This criterion is general utility. The difficulty of ascertaining what will promote general utility is insurmountable; and the author, both from good authority as well as sound reasoning, shows clearly, that this general utility, even if it could be at all times ascertained, cannot be a safe guide to virtuous conduct. Having exploded this and other criteria, and proved that a criterion, or rule of virtue of universal application, is not to be discovered, he comes to this conclusion:

‘ The result is, that, in order to act virtuously, we must always have in view obedience to the will of God; but that, in order to discover what his will is, with respect to any particular action, we are not confined to one mark or criterion of it, but are at liberty to make use of any of the methods, by which, as we conceive, it may be discovered with the greatest ease and certainty. Different men, according to their respective habits, and according to the nature of the case, may safely have recourse to the rule of general utility, conformity to truth or the eternal differences of things, the moral sense, or any other rule of similar tendency, as each may be of more convenient application, so long as it is, and is considered to be, expressive of the will of God. Even the same person, at different times, and on different occasions, may be permitted to say,—“ This action is conformable to the natural differences of things; this is agreeable to truth; this has a tendency to general good; this is the result of my sense of right and wrong; and so on;” and may thence justly conclude, with respect to each of them, that it is agreeable to the will of God, and therefore a virtuous action. If he proceed to act under that persuasion, he acts virtuously; but, if I mistake not, where there is no reference, immediate or mediate, to the will of God, there, whatever may be the rule of action, and whatever may be the action, there is no virtue.’ P. 82,

This conclusion necessarily follows, from his own definition of virtue; and, in our progress towards it, occurs the following important remark, which we with pleasure transcribe.

‘ In short, virtue and vice have a necessary relation to a state of discipline; to that state, in which the agents, by a series of particular actions, are gradually formed to a character either of virtue or of vice, of goodness or badness; after which, their actions become the natural, not to say necessary, effect of their respective characters. This idea, if I mistake not, opens to us the whole business of morality, and the design of the different situations, in which we are here placed, calculated, as they evidently are, to call

forth the different virtues into use, and to improve them into lasting habits.' P. 79.

From a note in the chapter on the rule of virtue, it seems that this work has been presented to the syndics of the press at Cambridge; and we are not at a loss to conjecture the reasons for its not being retained; nor can we disapprove the conduct of the syndics in returning it to its author. They have already published a work for the tutor of the present writer, in which it could not have been a pleasant sight to observe a note, intimating that the sentiments of the patrons of the work thus published did not concur; and they might well be apprehensive of danger, from the style and language of the disciple. This might have been avoided, probably, by a little more care on his part; and, if he wished for patronage, his chapter on the obligation to obtain the knowledge of virtue should have been differently modified. Must not many of them have been shocked by such an expression as this:—'I am of opinion, not only that there is no one certain method of discovering the will of God, but that it cannot, strictly speaking, be certainly discovered at all.' "What!" they would say, "is virtue a voluntary obedience to we know not what, and to what we cannot know?" Virtue and vice, then, what are they but mere names." Surely this is an improvement in morality which favours too much of modern philosophy, and cannot be recommended by us to the studious youth of the university. We felt exactly as, we suppose, the syndics did on reading this passage; for, coming upon us with such strength of affirmation, it engrossed, for a time, the whole of our attention, and we shut the book while we were collecting ourselves, under the impression made so suddenly on our feelings, and comparing in our own mind this passage with the reflexions in the preceding parts of the work. Accustomed, however, to the language of this school, we resumed our occupation, and, rather to our surprise, found that the very next passage softened down entirely the singularity of the preceding remark. 'In other words, I do not think that morality is matter of demonstration.' This leads our author into an inquiry, in which we think he gives several good reasons for differing from Locke, all of which would have been equally valid, and in place, if they had been introduced less violently, and without the appearance of an infidel maxim.

On the motive to virtue, our author shines to much greater advantage; and, in making some judicious distinctions between motive and principles, he combats, with great success, Paley's notion of obligations. His peculiar sentiments may be seen in the following passage.

‘ I do not hesitate to pronounce, that the ~~end~~ <sup>aim</sup> of virtue is the happiness of individuals.’ This happiness may consist in various particulars, but chiefly in the exaltation of character; and this exaltation is to be effected by the repetition of acts of obedience to the divine will, until a habit of obedience to that will is formed, and that likeness to God, of which the particular beings, from their nature and constitution, are capable, is perfected in them. This, if I mistake not, is the end of all human virtue, from the duty of Adam, in paradise, which consisted in the observance of a single precept, to the duty of persons in the most complicated situations of life. In the mean time, whatever is the character of men, at any stage of their progress towards perfection, there is a proper happiness belonging to it, the consideration of which is not to be neglected. It hence follows, that private happiness is the proper motive to virtue. For though, in fact, the end, which God designed in the actions of men, is not always the motive to the agent; yet we may safely affirm, that, when known, it ought to be so. That all motives are not inconsistent with the moral principle, will appear from considering the effect of motives in the production of any particular action. In a case of distress, we may afford relief from a sentiment of compassion, from a sense of duty, or from the expectation of reward. If we are led to afford relief merely from the sentiment of compassion, the action is not, strictly speaking, virtue; but something less or something more. For, if the sentiment of compassion, by which we are actuated, be the mere effect of the moral sense, as implanted by nature, the action resulting from it implies no volition, and is consequently deficient in an essential part of virtue. If it be the effect of that sense improved by repeated acts of virtue, so as to have become the habit of the mind, it is rather an expression of that godlike disposition, which it is the intention of virtue to produce, than a particular act of virtue.’ P. 141.

But here we come to a very difficult point, and the virtue of the ancients presents an obstacle not easily to be surmounted. According to our author’s system, the heathens might have been virtuous; and he is in danger, not only of opposing Dr. Paley, but of running counter to the articles of the church. ‘ The truth is, Dr. Paley makes morality to depend too much on the credibility of the Christian revelation.’ We must separate then, it seems, the Christian religion from our morality; and, having done this, we are told that ‘ we have no authority for asserting that the grace, in the thirteenth article of our church, which is here supposed necessary to render actions pleasing to God, was not bestowed on many before the appearance of Christ on earth.’ To support this opinion, we are referred to the explanation given of the article by Dr. Hey, a reference so very suspicious, that we are naturally inclined to be more attentive to our author’s lan-



guage, which, however consistent with Dr. Hey, appears to us to be entirely repugnant to the principles of the Reformation, and the language of the church articles.

In the last chapter is given a division of virtue, under three classes : our duties to God, to our neighbour, and ourselves ; and each class is subdivided into three heads, consisting of duties, of thoughts, words, and action. In this part there is nothing peculiarly distinguishable ; nor do we, from the specimen produced of Dr. Balguy's lectures, entertain such sanguine hopes as the author, that the publication of them will be very beneficial to the public. The chief peculiarity in the work is stated by the author himself in the conclusion of the whole.

‘ The peculiarity, therefore, of what I have attempted, consists in this, that, whereas others have admitted into their systems of morality, whether as the foundation, the rule, or the motive of virtue, obedience to the will of God, conformity to truth, conformity to the eternal fitness of things, the moral sense, regard to the good of mankind, regard to private happiness, &c. but have admitted one or more of these particulars separately, always to the disparagement, and generally to the exclusion, of any other, I have endeavoured to show, that there is not such an incompatibility between them as has been supposed ; that the admission of some does not necessarily imply the exclusion of the rest ; but that, when they have their proper place in the subject, they are all perfectly consistent with each other, and contribute their parts towards the formation of one harmonious whole.’ P. 233.

To us, a very striking peculiarity occurs, from comparing the work with a sentiment of the author's, maintained in a note, which is to us not indeed very intelligible. ‘ I would not,’ says the writer, ‘ altogether discourage speculation, but I cannot help thinking that it would be useful to put speculation under a greater check than it is under at present.’ This is indeed a most extraordinary assertion in a book of this description. By what shackles is the author restrained himself ? And if he admit of none in his own case, why then does he wish to shackle others ? He has taken virtue for the subject of his speculations : he has pursued her to the utmost limit of his thoughts : he has bounded himself in his inquiry by no authorities, whether individual or collective ; he brings all to the test of his own opinion, and pronounces with an authoritative *I*, as decisively as the most egotie philosopher. What is the nature of the check that he would impose upon speculation ? We profess ourselves entirely at a loss to conjecture. To us there appears to be no restraint desirable. We wish that every Christian writer should keep himself within the li-

mits of scripture ; and, if he is a clergyman of the church of England, that he should confine his interpretation of scripture to the limits of the thirty-nine articles.

Our readers will see, then, that we do not approve entirely of the latitude taken in these speculations ; yet there are many parts of the work which we cannot too highly applaud. It is not written in a manner likely to recommend itself to young readers, nor in an ornamented and popular style. The investigation is dry and minute, and in several parts uninteresting. The author's definition of virtue is the best part of his book ; and when it is considered as the virtue of a Christian, we apprehend no danger in tracing it to its remotest connexions. The teachers of morality may derive many useful hints from this work, even while they make Paley's philosophy the basis of their system. The corrections suggested in the pages we have just perused will improve their lectures ; but the work itself is to be put into the hand of the teacher, not into that of the learner.

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*Memoirs relative to Egypt, written in that Country during the Campaigns of General Bonaparte, in the Years 1798 and 1799, by the learned and scientific Men who accompanied the French Expedition. 8vo. 8s. 6d. Boards. Phillips. 1800.*

WHATEVER opinion may be formed of the attempt, or whatsoever may be the result of the French expedition to Egypt, the uniting scientific philosophers to a conquering army deserves commendation. Had Aristotle followed the expedition of Alexander, what valuable additions might not have been made to the remarks of Arrian ? and had Genferic been accompanied by able observers, we should not at this time have remained in ignorance of many parts of Africa or Asia. That we reap so little benefit by this union of science and arms, for the present volume is neither peculiarly valuable nor interesting, may easily be accounted for. The din of arms is not favourable to speculative inquiries ; and while constantly engaged in repelling active force or guarding against treacherous assassination, the mind is seldom in a state to observe with coolness and precision. Urgent necessities feelingly asserted their claim, and the languor of disease repressed often the active energies of the intellect. Such must be the apologies for the defects of the present volume : we shall now more particularly attend to what it contains.

The formation of the Institute, and the history of its proceedings, need not delay us, except when connected with the progress of science, or where it contains remarks not after-

wards noticed. Of this kind are the following observations, for which, however, the author did not require the waters of the Nile.

‘ Citizen Berthollet read a memoir on the formation of ammoniac ; he explained the nature of the precipitate that results from the dissolution of tin, in consequence of the mixture of the muriatic with the nitric acid. This precipitate is not, as has been hitherto supposed, an indissoluble oxyd of tin, but a combination of tin, highly oxydated with the ammoniac. The tin, between which and oxygen there is a great affinity, decomposes the nitric acid and the water, and then the azote and hydrogen unite together to produce the ammoniac. The last substance combines with the oxyd of tin, and forms the precipitate we have just mentioned.

‘ This explanation is supported by the following experiments:—the ammoniac is withdrawn from this precipitate by the action of heat and the admixture of lime. The dissolution of tin in the muriatic acid, even when impregnated with the oxygenated muriatic acid, does not then afford any precipitate; but this is formed the moment that a little ammoniac is poured in. The muriatic dissolution of tin, to which is added the oxygenated muriatic of potash, preserves it without being subject to turn thick, even when it is exposed to heat.

‘ It is highly important in the art of dyeing to be able to keep the dissolution of tin without its either getting foul, or the oxyd of tin settling at the bottom, by means of precipitation. It has been proposed that it should be prepared with the muriatic acid alone, and that the dyer should impregnate it with the oxygenated muriatic acid during each operation; but, instead of this embarrassing impregnation, which is attended with great uncertainty in respect to the proportions, citizen Berthollet proposes to add a determinate quantity of the oxygenated muriate of potash, by means of which, tin highly oxydated ceases to solicit the decomposition of water, and consequently the formation of ammoniac; so that the dissolution is thus preserved in an uniform state.’ P. 6.

M. Beauchamp delivered a narrative of his voyage from Constantinople to Trebifond, for the purpose of ascertaining the longitude of the latter city, in order to obtain the precise length of the Black Sea. The difference of longitude between Paris and Trebifond is not, as Bonne supposed,  $43^{\circ}$ , but  $37^{\circ} 18' 5''$  only, which subtracts more than 80 leagues from its supposed length.

The palm tree which produces the doum is the *cusiosera* of Theophrastus. In the manufacture of Indigo the Egyptian artists bruise the plant after having macerated it an hour in water, by which the vegetable mucilage mixes with the *saccula* and injures its colour. The destruction of the marble or granitic columns appears owing to the formation of muriatic

salts, which affects particularly the calcareous stone; but the changes in the granite are more probably owing to the alternate moisture and dryness, from the successive influence of the dews and hot sun. The proposed objects of inquiry are highly judicious and proper. We trust that the scientific assistants have had time and leisure to carry at least some of these into execution.

‘*Extract of a Report delivered to the Institute, relative to the Manufacture of the Saltpetre and Gunpowder of the Country. By M. Andreossi.*’

Egypt produces two of the ingredients of gunpowder in great perfection, charcoal prepared from the stalks of the lupin, and nitre, found with its alkaline basis in a fossil state. Sulphur only is imported. About 1400 weight of salt-petre is exported; and nearly as much gunpowder, the latter at the rate it was sold in France previous to the revolution. A description of a route from Cairo to Sialehhyeh fills up (somewhat heterogeneously) the remainder of this article. The country described is from Cairo to Suez; and the view of this region, so little known, deserves our particular attention.

‘This route, which is that followed by the caravans, in their journey to Syria, astonishes the European on account of the fantastical appearances it exhibits: it seems to form the boundary between Egypt and the desert. The sands are always on your right, the cultivated lands constantly on your left; the human eye is bewildered in the extent of the first; it gladly reposes on the other. The more you advance, the more Egypt is covered with woods: the villages are scarcely distinguishable amidst the enormous masses of date trees. Large sycamores are not uncommon, and almost every where we meet with vast inclosures of acacia and citron trees. But it is necessary to prevent all illusion while depicting these groves; neither verdure, nor flowers, nor rivulets, embellish their neighbourhood: Trees, which are accompanied by so many charms in Europe, here insert their roots in an argillaceous soil, yawning with fissures, and every where evincing the aspect of the most hideous poverty.

‘If the eye should wish to fix itself on one side, on a more active vegetation, a little reflection destroys the momentary impression, for the outline of the desert is at the same time beheld making an incursion on the cultivated land. The hillocks destitute of cupolas exhibit only abandoned habitations, and at every step we meet with the traces of agriculture, nearly effaced by the sands, while we search in vain for a small portion of the arid border that has been restored to husbandry.

‘From the village of El-mardje may be distinguished the spot called El khanqah, which is considered as one of the most important places in the country. Between these two villages is a

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tufted grove; it occupies the summit of an ascent, that inclines gently towards the desert, and terminates at the famous lake Berket-el-hhadje (the lake of pilgrims). At present it is nothing more than a parched mass, surrounded by several rows of trees.

‘The hamlet which I have just described, appears to correspond with that which formerly contained the Pelusiæ branch; this was the most easterly channel of the Nile; it advanced towards the desert, and has probably disappeared in consequence of the overwhelming whirlwinds. The water formerly conveyed by it is no longer visible, while, at a short distance in its rear, canals still exist in the place of those which flowed towards the mouth of the Mendesian channel.’ p. 48.

Belbeys, in this tract, the ancient Bubastum, was once the bulwark of Egypt against Syria, an honour since transferred to El-Arish; but the journey in the latter part is not peculiarly interesting. Trees are planted in groups; and these insulated woods are called, by the Arabs, *illes*. The inhabitants are chiefly Bedouins, and the peasant seems to enjoy more independence and security than the inhabitants of Cairo and other towns: they seem beyond the reach of the tyranny of the Mamlukes, as they are at a distance from canals, the only mode of conveying their plunder.

‘Circular Letter, from M. Desgenettes, to the medical Men of the Army of the East, relative to a Plan for drawing up a Physico-Medical Topography of Egypt.’

M. Desgenettes gives very salutary advice to the medical practitioners attending the army, of which we find they have availed themselves. The plan is addressed to them, and would be of little service were we to detail it.

‘Report relative to Pompey’s Column. By M. Norry.’

The French philosophers raised themselves to the top of this column, following the method first employed by an English sailor, though executed in a less intrepid manner.

‘It is situated on a gentle eminence, and placed on a base, which the barbarians have undermined; a centre of one metre and twenty-eight centimetres (four feet six inches), in form of a square, serves as its sole support. This centre is formed of the fragment of an Egyptian monument, which appears to be of a silicious nature, and must have been brought to this place, as the hieroglyphic characters are reversed. On an attentive examination of the waste committed beneath the pedestal, it is perceived that the rubbish, being laid in heaps, has occasioned the column to lean twenty-one centimetres (eight inches); and it is undoubtedly to this cause that may be attributed a deep crevice of about four metres eighty-seven centimetres (fifteen feet) in length, at the lower part of the shaft.’ p. 71.

The pedestal is ten feet in height; the base (we suppose each side of the base is meant) five feet 6.3 inches; the shaft sixty

three feet 1.3 inches; the capital nine feet 10.6 inches; the diameter of the column diminishing from eight feet four inches to seven feet 2.8 inches near the astragal. The total height eighty-eight feet six inches. The pillar is of Theban granite. The capital is of the Corinthian order, but the proportions of the shaft approach rather the Ionic. The capital and the pedestal seem therefore to be comparatively modern, and the column, on some occasion, to have been re-erected.

‘ A Memoir relative to an Optical Phænomenon, known by the name of *Mirage*. By M. Gaspard Monge.’

The mirage, by sailors, is usually called a fog-bank, giving, in a misty atmosphere, the appearance of a bank or land. The present phænomenon is very different, consisting of the appearance of water surrounding objects on a distant horizon, when the sun has acquired a considerable altitude, and the intervening country is plain and hot. From this water the objects are indistinctly reflected. M. Monge gives a very laboured solution of the mirage on optical principles, which we cannot abridge, and which we suspect to be erroneous. For the solution, it requires only that the subjacent stratum should have different refractive powers from the atmosphere in general, suffering the rays, which fall on it in an angle, when they are commonly refracted, to be reflected. Without some alteration in this subjacent stratum of air, no optical explanations will succeed. A second image of an object inverted, placed vertically over the first, has been often noticed and explained; and the double rainbow, forming, by the reflected image of the sun from water, two other bows, is not without an example. The explanation is not difficult.

‘ Observations on the Wing of the Ostrich. By M. Geoffroy.’

As the ostrich connects the quadruped with the bird, its æconomy becomes of importance, and, in the peculiar organs which form this connexion, has not been properly explained. In the structure of its wing, the muscles have not the bulk or length of those of birds, nor have they the same advantageous attachment by means of the brisket, or a proportionally extended sternum. The air vessels are reduced both in number and extent, and the merry-thought, though it exists, is rendered useless by a division at the centre. The structure of the feathers is well known not to be adapted for flight.

‘ Although useless in the present case, those rudiments of the merry-thought have not been suppressed, because nature never proceeds by rapid strides, and always leaves the vestiges of an organ, even when it is superfluous, provided this organ has acted an important part in the other species of the same family. Thus the vestiges of the wing of the cassiowary are to be found beneath the skin that covers the sides; thus, also, at the internal angle of the

human eye, there is a swelling of the skin which we recognise as the rudiments of the nictant membrane, with which many quadrupeds and birds are provided.' P. 97.

' Observations on the Arabian Horses of the Desert.'

We do not perceive, in these remarks, any valuable addition to our knowledge of this subject, supplied by various travellers of the East; at least to knowledge on the accuracy of which we can depend, or what we could, with propriety, enlarge on.

' Account of the prevailing Ophthalmia of Egypt, by M. Bruant.'

This article is written in consequence of the recommendation, and from the plan, of M. Desgenettes. Besides the endemic ophthalmia, from sand, dust, or acrid vapours, which is violent and painful, often terminating in ulcers on the cornea and loss of sight, there is another kind arising from bilious acrimony in the stomach and bowels; and a third, chiefly spasmodic, more strictly perhaps from irritability. There is nothing peculiarly new or valuable in the methods recommended for treating it.

' Extract of a Letter from Adjutant-General Julien.'

Relates to a form of making oaths in Egypt, and the author observes, that many Egyptian customs illustrate circumstances in sacred history, which have been considered 'as supernatural, because only extravagant.'

' Description of a new Species of *Nymphæa*. By M. Savigny.'

The beauty of the *white* water lily, the *nymphæa lotus*, has attracted the attention of naturalists and observers, and the *blue* has probably been considered as a variety only. Our author considers it as a distinct species, differing specifically from the *nymphæa lotus* in its leaves and anthers. The former is characterised 'foliis dentatis;' the latter, 'foliis repandis;' the *nymphæa lotus*, 'antheris apice simplicibus;' the *nymphæa cœrulea* 'antheris apice subulato-petaloides.'

' Remarks on the Topography of Menouf in the Delta. By M. Carrié.'

This is another part of M. Desgenettes' plan; but such minute circumstances cannot be abridged, and offer nothing interesting to the general reader.

' An Arabian Ode on the Conquest of Egypt. Translated from the Original. By M. J. J. Marcel.'

The following general remarks on Arabian poetry merit our attention.

' Arabian literature was in its earlier age simple and divested of ornament; the language partook of the rude manners of the savage state, and the people among whom it originated; but at the same time, in proportion as the Arabs were in a state more approaching

to that of nature, their thoughts were stronger and more energetic, their style richer in ideas than words, and their expressions loaded with metaphors which often appeared exaggerated, because they were not familiar with those gradations and shades which cultivated nations have introduced in painting their ideas. The language afterwards became polished, and freed from its rudeness at the time when the conquering Arabs made themselves acquainted with Greek literature. By forming their style on the model of the excellent works in this language, and translating them in their own, they purified their taste and refined their native tongue.

‘ However, even at this period the imitation of the Greek poetry by the Arabian authors was not servile : in receiving a spirit of order and regularity from the Greeks, the poetry of the Arabs has preserved its original tone, and that characteristic shade of difference which distinguishes it from that of every other nation. Its demeanour is entirely its own, it preserves its own manner of thought, of expression, of arrangement of ideas.’ P. 136.

Ex pede Hereulem !

Of the ode itself we shall copy the three first stanzas.

‘ Transcript of the Arabian ode, conformably to the harmonic alphabet of M. L——s.

‘ At length the dawn of happiness breaks upon us ; the time destined by God has arrived ; an atmosphere of felicity surrounds us ; the resplendent star of victory which guides the French warriors has shed upon us its dazzling light ; fame and renown go before them ; fortune and honour accompany them.

‘ The chief who marches at their head, is impetuous and terrible ; his name terrifies kings ; princes bow their haughty heads before the invincible Bonaparte, the lion of battles ; his courage sways irrevocable destiny, and the heavens of glory are prostrate before him.

‘ All must yield to his might ! Woe to whoever lifts up against him the standard of war ! To declare enmity to him is to bring on inevitable ruin ; he humbles before him the mighty who resist him, but his generosity to vanquished nations is a sea that knows no bounds,’ P. 140.

‘ Report of the Commissioners charged with the Examination of a Monument near the great Aqueduct of Cairo. By M. Denon.’

These remains are not of importance. The building is comparatively modern, from some ancient ruins defaced and disfigured by the tasteless repairs of later architects.

‘ Observations on the Colour of the Sea. By M. Costaz.’

The colour of the sea is blue, and from the shore appears green, only from the yellow sand at the bottom. The blue is of the indigo hue, rendered lighter by the mixture of the white light of the sun, as it rises higher or is more intense.



‘Plans for Schools of Design, and an Agricultural Establishment in Egypt; by M. Dutertre and M. Néctoux,’

Offer nothing of importance to the English reader.

‘Extra& of Observations by M. Ceresole, Physician in Ordinary to the Army, during a Journey along the Western Banks of the Nile, from Cairo to Siout.’

These minuter traits of Egyptian manners and constitution are not uninteresting to the curious inquirer, but are incapable of analysis, and will not appear of importance even in an extra&.

‘An Attempt to translate a Fragment of the Koran into Verse. By M. Marcel.’

‘On the Dyeing of Cotton and Flax, by Means of the Carthamus.’

The Egyptian method of dyeing cotton with the carthamus is more important, as the European dyers find it difficult to impart to cotton a sufficiently rich colour. The difference between theirs and the European method consists in immersing the cotton in a *hard* water, grinding the carthamus with the alkali by means of a mill-stone instead of a single mixture, and the bath is a little heated. The colour, by this method, is very superb, but does not resist the action of soap, yet a slight action of this alkaline substance may be in some degree counteracted by afterwards immersing the cotton in the juice of citron, though it has then somewhat of a lilac hue. The sun weakens the colour without destroying it.

‘Memoir relative to the Lake Menzaleh. By Andreoffy, General of Artillery.’

The mouths of the Nile abound with lakes; and, though the delta is gained from the sea, these appear to be of posterior formation, and to have been produced by a subsequent inundation of the river. To comprehend the formation of this lake, situated between the Pelusian and the Phanitic branch, or that of Damietta, we must remark, that the interclosed space once contained at least two other mouths of the Nile, the Mendesian and Tanitic; but the water, having been drained by the canals above in part from their branches, they were no longer able to oppose the incroaching sea, were consequently repressed by it and overwhelmed the adjoining land. This is proved by the foundings, the direction of the islands, &c. which are now inhabited by a peculiar race. We shall transcribe our author's description of the islanders, as it serves to show what changes are effected in the same men by modes of life essentially different.

‘The Menzaleh abounds in fish; the entrance of the mouth is frequented by porpoises. We saw but few birds, but there are many in such of the marshes along the sea as had been abandoned by the waters.’

‘ The lake is navigated by means of sails, oars, and poles; a contrary wind, provided it be strong, renders the passage twice or thrice as long as it would otherwise be. They anchor by means of two poles, which they easily stick in the mud, one at each end of the vessel. The fishing boats are nearly of the same form as those on the Nile; that is to say, the prow is about seven decimeters more elevated than the poop. In the former, the stern also dips more into the water; this affords a greater degree of facility to the fisherman, who stands on the deck on purpose to hand, to throw, and to draw up his net.

‘ When the inhabitants of Matharyeh intend to fish at a distance from their own isles, they take on board a quantity of fresh water in large jars, which are tied to the foot of the masts of their gemes; each gеме carries one.

‘ The fishermen of Matharyeh appear to form a separate class. As they prohibit their neighbours from enjoying the advantages of the lake, they have but little communication with them. Nearly always naked, generally employed on the water, and occupied continually in a laborious calling, they are strong, vigorous, and determined. They possess fine figures, but their aspect is savage; their skin is burnt with the sun, and their beard, which is both black and harsh, renders their appearance still more hideous. In presence of their enemies, they utter a thousand barbarous cries, accompanied with a most furious howl; they at the same time strike a kind of tambourin, the decks of their boats, or any thing that will occasion a noise; they apply the buccina to their mouths, and make its concert utter the famous rouhh; “if we were militia,” exclaimed our volunteers, “this noise would affright us, and we should jump into the water.” It is thus that the French soldier on every occasion preserves his gaiety, and by means of some merry-saying, either prevents the tedium of life, or banishes every idea of danger.’  
P. 196.

The following observations also deserve notice: it is well known, that modern geographers often differ to which quarter of the world Egypt belongs.

‘ Upon a proper examination of the isthmus which divides the Red Sea from the Mediterranean, it will be seen that mount Mokatham and mount Casius (Louga) are the promontories of that sea of sand; and the point which almost insensibly unites them (scarcely perceived by the eye, but which nevertheless exists in nature) marks the separation of the gulph of Soues (Suez) from that of Gaza. Thus, topographically speaking, the Nile rather belongs to Africa than to Asia. The Nile running at the back of the mountains on the side of Africa, should have its course towards the west; since it is known that the waters of a river are subject to two declinations, the one in the direction of their length, and the other depending on the general topography of the country, which

latter determines the principal current of this river, by more particularly affecting that of the two shores, which are contrary to the general declivity of the country.

“When the principal current meets with a counter-current, as happens in the Rhone, which is supplied from the mountains of the ci-devant Vivarais, it is not then so easy to form canals which originate from the coast; but at the same time no bursting of the banks need be dreaded; but the contrary takes place in different circumstances. Nevertheless there is nothing to prevent the direction of a river from being changed by appropriate works.

“What we have already said appears to be confirmed in Egypt. The works of the canal of Youcef, of the lake Mœris, and those of the pier, which an ancient king of Egypt caused to be built, in order to turn aside, upon the right bank, the river which runs among the little hills of Lybia, and by that means struck with sterility all the eastern part of the Delta.” p. 208.

It is a just observation, and deserves particular notice, that where a river is banked, and of course its deposits limited, the bed of that river will in time rise above the adjacent country, though that country was originally formed by the depositions of the river, when flowing unrestrained. This is at present the case with the Po. The draining of the lake Menzaleh must depend on deepening the Tanitic and Mendesian branches, thus giving a greater momentum to their streams, which must be increased by deriving a portion of the waters of the Phanitic branch into them, while the momentum of the sea is checked by proper flood-gates. The minuter details of the rest of this memoir, which, though ably, is harshly and obscurely written, imperfectly translated, and incorrectly printed, need not detain us. The chart annexed differs considerably from that of D’Anville. We could have wished to have followed the author more minutely, for it is classic ground, and it is an interesting task to retread the steps of Alexander and Pompey.

“Memoir on a Journey, made in the end of Frimaire (about the middle of December), on the Tanitic Branch of the Nile. By M. Malus.”

M. M. Fevre and Malus went from Cairo, on the canal of Mœris, to lake Menzaleh. They think that this was truly the Tanitic branch, and the shores were once decorated with magnificent buildings and cultivated by a numerous population. The ruins of the former are every where observable. As this canal is navigable for eight months of the year for large jermes, our author thinks the route preferable to that by Damietta.

“Particulars concerning the Valley of the Natron Lakes, and that of the old Bed of the River.” By General Andreossi.

As we have followed M. Sonnini in his journey to the

natron lakes, it will be less necessary to describe them minutely, or to point out the variation in the different narratives. The bahhar-bela-me is the most astonishing circumstance of the whole Egyptian system. It seems at least probable, as Herodotus has asserted, that the present bed of the Nile is the work of art, and that, from the lake Moeris, the river once ran to the west of its present course, through the hollow now left waterless. From our author's observations, and the remarks of other travellers, it is evident that this was once the course of a river communicating with the sea, and the traces of this former course may be discovered in a direction north-east from the sea, till it reaches the present bed of the Nile, nearly at the lake just mentioned. The natron lakes contain sea-salt, carbonat of soda, and sulphat of soda. The proportions of the two former are different, even in the immediate vicinity of each other, which appears to be owing to the salt originally being sea salt, and having been decomposed by the air and the assistance of a calcareous soil. Where it rests on clay, the salt is neutral, and in the lakes which lie on flint there is no salt of any kind. It is decomposed also, we have said, by the air, for the rushes are covered by crystallised salt, which is carbonat of soda, the dissolved salt rising through the lower crystals by capillary attraction. The red hue in some of the salts is from extraneous matter. M. Berthollet recommends purifying the natron before it is exported; for, as salt is often brought from these lakes with little distinction, the commerce may be injured by the large proportion of sea-salt sometimes mixed; and from the different solubility of sea-salt and natron, the separation will not be very difficult. The natural productions of this valley are not very important. The progress of the sands is from west to east, but our author thinks that they will not reach the Nile, as has been apprehended, though they may ultimately meet the river, as it gains on the western bank.

The Djeouabys are a hospitable shepherd race, who annually frequent the natron lakes, and encamp there every winter with their flocks. They are merely shepherds, of mild manners, and inoffensive in their conduct. The manners of the Arabs of the desert are described at length, but offer nothing new.

‘Observations on the Natron, By M. Berthollet,’

We have anticipated in our account of the former article.

‘Observations on the dyeing Properties of the Hhenné. By MM. Descotils and Berthollet.’

Of the hhenne we have lately spoken. It is of the family of falicaria, and abounds in colouring matter, which may be employed in dyeing wool. Alone, it affords a permanent fawn colour, which, by means of alum and sulphat of iron,

may be made to yield different shades of brown, valuable for their variety, cheapness, and permanency.

‘Endiometrical Observations. By M. Berthollet.’

These are valuable remarks, but it was not necessary to drink of the waters of the Nile to have produced them. The endiometers which our author prefers, are liquid alkaline sulphurat or phosphorus. The former requires a long time to have its full effect, but the latter is quicker, though the remainder is increased about  $\frac{1}{10}$  of its bulk by a solution of the phosphorus in the remaining azotic gas. This increase is constant, so that the accuracy of the experiment is not affected. By these trials, the air at Cairo appears not to be worse than that of Paris, containing about .22 of oxygen.

‘Observations on certain Processes for correcting the Defects of particular Kinds of Steel and Cast Iron. By M. Leon le Vavasseur.’

These observations are highly valuable, though we can scarcely abridge them with advantage. We shall only remark that hot short iron is supposed to owe its peculiar qualities to a mixture of some other metal.

‘It has been thought to be arsenic or zinc; I rather am inclined to think that copper also has a share in producing this effect. The ore of the mines of Alevard, which supply the smelting furnaces, and furnish metal for all the forges in the department of Isere, often contains grey copper ore. There is likewise found another copper ore, called marcasite, which is carefully rejected, because it makes the metal very bad, and difficult to work.

‘I believe I have read in Jars, that a slight addition of copper gave more body to the iron. The different degree of fusibility of these two metals occasions the difficulty which is experienced in attempting to forge this iron at the usual degree of heat.

If the alloy, whatever it be, enter into fusion before the iron, the union between the parts ceases, and the bar flies under the hammer. If the heat is so great as to soften the most refractory of the two metals, they will remain in union, and may be worked without risk: as soon, however, as the temperature is lowered, the incohesion recommences, and it is necessary to wait till the mass is become cold before it can be safely wrought, such are the circumstances that require attention in the working of hot-short iron. The effect of the high heat to which it is necessary to expose this kind of iron is obviously not the volatilisation of the alloy; if this was the case, the iron, after the volatilisation of that which rendered it hot-short, would become pure: but, on the contrary, hot-short iron always preserves its peculiar properties, and every time that it is worked the above precautions are absolutely necessary.’ P. 335.

‘Report on the Oases. M. Ripault presented to the Insti-

tute, a Memoir, intitled, "Researches on the Oases;" and M. Fourier read the Report of the Commissioners appointed to examine that Memoir.'

The Oases are fertile spots in the midst of the desert. The Oasis Magna is in  $26^{\circ} 30'$ , and the two others between  $29$  and  $30$  degrees. They are marked by Mr. Browne, in his map; and the third Oasis, at Siwa, is particularly described by that accurate traveller. The present is but a meagre analysis of M. Ripault's memoir, which must be very interesting if published at length.

'Remarks on the Use of Oil in the Plague. By M. Desgenettes.'

All the novelty in this memoir consists in an account of the success of oily frictions. The oil porters in Egypt and the tallow-chandlers in London, are said to have escaped the disease. Dr. Mitchell contends that the tallow-chandlers in America were equally exempted from the attacks of the yellow fever.

'Report of the Observations made to determine the Geographical Position of Alexandria, and the Direction of the Magnetic Needle. By M. Nouet.'

The longitude of the Pharos of Alexandria was found, by the watch, to be  $1^{\text{h}} 50' 17 \frac{1}{2}''$ ; by astronomical observations  $1^{\text{h}} 50' 46''$ ; the latitude  $31^{\circ} 13' 5''$ . The azimuth of the same spot was  $12^{\circ} 49' 33''$  west. In examining the dip of the needle, we find the mean time in which the arches were described to be about  $31''$ . The mean of the dip, when the face of the limb was towards the east, was  $47^{\circ} 30'$ ; when towards the west,  $48^{\circ} 50'$ .

'Analysis of the Slime of the Nile. By M. Regnault.'

Since the modern practice of watering ground has been general, we begin to doubt of any peculiar merit in the slime of the Nile. It was, however, an object deserving attention, though the result is not particularly striking. The *solid* contents of one hundred parts of the slime, consists of nine of carbon, six of oxyd of iron, four of silex, four of carbonat of magnesia, eighteen of carbonat of lime, and forty-eight of alumine. The proportions of silex and alumine vary, according to the distance from the bed of the river, the latter containing the largest quantity of sand, while, at a great distance, the clay is almost wholly pure. It is justly remarked, that, at different distances, clay fitted for all the varieties of porcelain may probably be procured.

'Remarks on the Management and Produce of the Land, in the Province of Damietta. By M. Girard.'

This article we cannot abridge. The rice produces about eighteen and wheat about four for one. Flax appears a much more valuable object of cultivation.

'Observations on the Fountain of Moses. By M. Monge.'

The fountains of Moses are situated near Suez; and, though the water is brackish, it is palatable and wholesome. The humidity round the fountains nourishes herbage, which arrests the sand, and gradually accumulates hillocks. When the weight is superior to that which presses on, and raises the water, the fountain becomes dry, and other springs burst out. The principal spring is, from this cause, now dry, and the water seems never to rise above forty feet. As this fountain was probably the chief watering place for ships in the Red Sea, there seems to have been a manufactory of jars in its neighbourhood for the conveyance of the fluid.

‘Extracts from the Geography of Abd-er-rashid El-Bakouy, on the Description of Egypt. By M. Marcel.’

‘Discourse of M. Denon, to be read at the Institute of Cairo, on his Return from Upper Egypt.’

These articles furnish little novelty. M. Denon accompanied the army in Upper Egypt, but his discourse is as rapid as the motions of the troops.

*The Works of Robert Burns. (Continued from Vol. XXIX. p. 409. New Arr.)*

BURNS arrived in Edinburgh in the month of November, 1786. His reception in the capital of Scotland was highly flattering. The literary and the fashionable world united in testifying their admiration of his talents. Among those who cherished the rustic bard by their countenance and support are enrolled the respectable names of the late Dr. Robertson, Dr. Blair, Dr. Gregory, Mr. Mackenzie, Mr. Frazer Tytler, and though last, not the least in well-earned fame, Mr. Dugald Stewart.

Though the society of these excellent characters must have tended to enlarge the sphere of Burns’s knowledge, and to cultivate his taste, the benefit which he derived from this signal advantage was unfortunately more than counterbalanced by the intemperate indulgences into which he was betrayed by the thoughtless and dissipated, who deemed the participation of the luxuries of the table a sufficient recompense for the company of a man of genius. Burns was naturally prone to excess in festive indulgences; and the unceasing round of dissipation to which he was introduced in the gay circles of the Scottish metropolis, gave still more seductive charms to those intemperate pleasures, whose less-refined allurements had too frequently overpowered his virtuous resolutions. They were certainly not very considerate friends of the future exciseman who gave him a relish for the gilded vices of genteel life.

In a pecuniary point of view, Burns turned his journey to

Edinburgh to good account. He took advantage of the rising tide of popular favour to publish a new edition of his poems, the profits of which enabled him, as his biographer says, 'not only to partake of the pleasures of Edinburgh, but to gratify a desire he had long entertained of visiting those parts of his native country most attractive by their beauty or their grandeur.' Accordingly he set out on the 6th of May, 1787, on a tour through that part of the country which is washed by the Tweed, which may be justly denominated the classic ground of Scotland. Having spent three weeks in this excursion, he visited Northumberland, and returned by way of Carlisle and Dumfries to his humble dwelling at Mossgiel.

'It will easily be conceived (says Dr. Currie) with what pleasure and pride he was received by his mother, his brothers, and sisters. He had left them poor, and comparatively friendless; he returned to them high in public estimation, and easy in his circumstances. He returned to them unchanged in his ardent affections, and ready to share with them, to the uttermost farthing, the pittance that fortune had bestowed.' Vol. i. p. 167.

After a short residence with his relations he again proceeded to Edinburgh, whence he immediately set out on a journey to the Highlands. From the Highlands he returned to Ayrshire, where he spent the month of July. In August he again visited the metropolis, where, after two more excursions, the one through Stirlingshire and Clackmannanshire, the other into the Highlands, he fixed his residence during the winter of 1787-8, eagerly renewing his intercourse with the learned and the dissipated. Dr. Currie has recorded the most interesting occurrences which happened during these various peregrinations of the bard; but as they are not fit subjects for abridgment, we must refer such of our readers as wish to trace the footsteps of native genius, to the work itself.

In the month of February, 1788, Burns, upon settling his accounts with his publisher Mr. Creech, found himself master of nearly five hundred pounds. Two hundred pounds of this sum he advanced to his brother Gilbert, who had taken upon himself the support of their aged mother. With the remainder he determined to establish himself in a farm. He also looked forward to the possibility of increasing his income by the emoluments of an exciseman's office, which liberal encouragement he had been led to expect from the munificent patronage of Caledonian aristocracy. Exhilarated by these bright prospects, 'his generous heart,' says his biographer, 'turned to the object of his most ardent attachment, and, listening to no considerations but those of honour and affection, he joined with her in a public declaration of marriage, thus legalising their union, and rendering it permanent for life.'



After quoting an interesting extract from Burns's commonplace book, which gives a detail of his views and resolutions at the period of his marriage, Dr. Currie thus proceeds.

‘ Under the impulse of these reflections, Burns immediately engaged in rebuilding the dwelling-house on his farm, which, in the state he found it, was inadequate to the accommodation of his family. On this occasion he himself resumed at times the occupation of a labourer, and found neither his strength nor his skill impaired. Pleased with surveying the grounds he was about to cultivate, and with the rearing of a building that should give shelter to his wife and children, and, as he fondly hoped, to his own grey hairs, sentiments of independence buoyed up his mind, pictures of domestic content and peace rose on his imagination; and a few days passed away, as he himself informs us, the most tranquil, if not the happiest, which he had ever experienced.’ Vol. i. p. 196.

But, alas! the airy visions of future happiness were soon dissipated. With an eye at once gifted with the penetration of philosophy, and suffused with the tear of sensibility, has the biographer of Burns investigated the progress of his imprudences and of his misfortunes. May the ardent sons of genius profit by the melancholy tale—*Felix quem faciunt aliena pericula cautum.*

At the time when Burns entered upon his farm at Ellisland, Mrs. Burns was obliged by her situation (being near the time of her delivery) to remain in Ayrshire.

‘ It is to be lamented (says Dr. Currie) that at this critical period of his life, our poet was without the society of his wife and children. A great change had taken place in his situation; his old habits were broken; and the new circumstances in which he was placed were calculated to give a new direction to his thoughts and conduct. But his application to the cares and labours of his farm was interrupted by several visits to his family in Ayrshire; and as the distance was too great for a single day's journey, he generally spent a night at an inn on the road. On such occasions he sometimes fell into company, and forgot the resolutions he had formed. In a little while temptation assailed him nearer home.

‘ His fame naturally drew upon him the attention of his neighbours, and he soon formed a general acquaintance in the district in which he lived. The public voice had now pronounced on the subject of his talents; the reception he had met with in Edinburgh had given him the currency which fashion bestows; he had surmounted the prejudices arising from his humble birth; and he was received at the table of the gentlemen of Nithsdale with welcome, with kindness, and even with respect. Their social parties too often seduced him from his rustic labours and his rustic fare, overthrew the unsteady fabric of his resolutions, and inflamed those propensities which temperance might have weakened, and prudence

ultimately suppressed. It was not long, therefore, before Burns began to view his farm with dislike and dependence, if not with disgust.

‘ Unfortunately he had for several years looked to an office in the excise as a certain means of livelihood, should his other expectations fail. As has already been mentioned, he had been recommended to the board of excise, and had received the instruction necessary for such a situation. He now applied to be employed; and, by the interest of Mr. Graham of Fintry, was appointed exciseman, or, as it is vulgarly called, gauger, of the district in which he lived. His farm was after this, in a great measure, abandoned to servants, while he betook himself to the duties of his new appointment.’  
Vol. i. p. 197.

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‘ The consequences may be easily imagined. Notwithstanding the uniform prudence and good management of Mrs. Burns, and though his rent was moderate and reasonable, our poet found it convenient, if not necessary, to resign his farm to Mr. Miller, after having occupied it three years and a half. His office in the excise had originally produced about fifty pounds per annum. Having acquitted himself to the satisfaction of the board, he had been appointed to a new district, the emoluments of which rose to about seventy pounds per annum. Hoping to support himself and his family on this humble income till promotion should reach him, he disposed of his stock and of his crop on Ellisland by public auction, and removed to a small house which he had taken in Dumfries, about the end of the year 1791.

‘ Hitherto Burns, though addicted to excess in social parties, had abstained from the habitual use of strong liquors, and his constitution had not suffered any permanent injury from the irregularities of his conduct. In Dumfries, temptations to the sin that so easily beset him, continually presented themselves; and his irregularities grew by degrees into habits. These temptations unhappily occurred during his engagements in the business of his office, as well as during his hours of relaxation; and though he clearly foresaw the consequence of yielding to them, his appetites and sensations, which could not pervert the dictates of his judgement, finally triumphed over the powers of his will. Yet this victory was not obtained without many obstinate struggles, and at times temperance and virtue seemed to have obtained the mastery. Besides his engagements in the excise, and the society into which they led, many circumstances contributed to the melancholy fate of Burns. His great celebrity made him an object of interest and curiosity to strangers, and few persons of cultivated minds passed through Dumfries without attempting to see our poet, and to enjoy the pleasure of his conversation. As he could not receive them under his own humble roof, these interviews passed at the inns of the town, and often terminated in those excesses which Burns sometimes provoked, and

was seldom able to resist. And among the inhabitants of Dumfriesshire, and its vicinity, there were never wanting persons to share his social pleasures; to lead or accompany him to the tavern; to partake in the wildest sallies of his wit; to witness the strength and the degradation of his genius.

Still, however, he cultivated the society of persons of taste and of respectability, and in their company could impose on himself the restraints of temperance and decorum. Nor was his muse dormant. In the four years which he lived in Dumfriesshire, he produced many of his beautiful lyrics, though it does not appear that he attempted any poem of considerable length. Vol. ii. P. 264.

Though the tide of ministerial bounty has certainly in modern times flowed into Scotland with no scanty stream, yet we have found that the patronage extended to the most energetic of her sons was limited to the paltry situation of a gauger. How indignant must be the feelings of every admirer of genius on being apprised that even this vulgar boon was clogged with an implied stipulation, that the acceptor, whose mind was qualified and delighted to range through the widest field of intellectual discussion, should not presume to differ in politics from the ruling powers. And that this was the case is evinced by the following narrative.

Burns had entertained hopes of promotion in the excise; but circumstances occurred which retarded their fulfilment, and which in his own mind destroyed all expectation of their being ever fulfilled. The extraordinary events which ushered in the revolution of France, interested the feelings, and excited the hopes of men in every corner of Europe. Prejudice and tyranny seemed about to disappear from among men, and the day-star of reason to rise upon a benighted world. In the dawn of this beautiful morning the genius of French freedom appeared on our southern horizon with the countenance of an angel, but speedily assumed the features of a demon, and vanished in a shower of blood.

Though previously a Jacobite and a cavalier, Burns had shared in the original hopes entertained of this astonishing revolution by ardent and benevolent minds. The novelty and the hazard of the attempt meditated by the first or Constituent Assembly, served rather, it is probable, to recommend it to his daring temper; and the unfettered scope proposed to be given to every kind of talents, was doubtless gratifying to the feelings of conscious but indignant genius. Burns foresaw not the mighty ruin that was to be the immediate consequence of an enterprise, which, on its commencement, promised so much happiness to the human race. And even after the career of guilt and of blood commenced, he could not immediately, it may be presumed, withdraw his partial gaze from a people who had so lately breathed the sentiments of universal peace and benignity, or obliterate in his bosom the pictures of hope and

of happiness to which these sentiments had given birth. Under these impressions, he did not always conduct himself with the circumspection and prudence which his dependent situation seemed to demand. He engaged indeed in no popular associations, so common at the time of which we speak; but in company he did not conceal his opinions of public measures, or of the reforms required in the practice of our government: and sometimes, in his social and unguarded moments, he uttered them with a wild and unjustifiable vehemence. Information of this was given to the board of excise, with the exaggerations so general in such cases. A superior officer in that department was authorised to inquire into his conduct. Burns defended himself in a letter addressed to one of the Board, written with great independence of spirit, and with more than his accustomed eloquence. The officer appointed to inquire into his conduct gave a favourable report. His steady friend, Mr. Graham of Fintry, interposed his good offices in his behalf; and the imprudent gauger was suffered to retain his situation, but given to understand that his promotion was deferred, and must depend on his future behaviour.

‘ This circumstance made a deep impression on the mind of Burns. Fame exaggerated his misconduct, and represented him as actually dismissed from his office. And this report induced a gentleman of much respectability to propose a subscription in his favour. The offer was refused by our poet in a letter of great elevation of sentiment, in which he gives an account of the whole of this transaction, and defends himself from the imputation of disloyal sentiments on the one hand, and on the other from the charge of having made submissions, for the sake of his office, unworthy of his character.

“ The partiality of my countrymen,” he observes, “ has brought me forward as a man of genius, and has given me a character to support. In the poet I have avowed manly and independent sentiments, which I hope have been found in the man. Reasons of no less weight than the support of a wife and children have pointed out my present occupation as the only eligible line of life within my reach. Still my honest fame is my dearest concern, and a thousand times have I trembled at the idea of the degrading epithets that malice or misrepresentation may affix to my name. Often in blasting anticipation have I listened to some future hackney scribbler, with the heavy malice of savage stupidity, exultingly asserting that Burns, notwithstanding the *fanfaronade* of independence to be found in his works, and after having been held up to public view, and to public estimation, as a man of some genius, yet, quite destitute of resources within himself to support his borrowed dignity, dwindled into a paltry exciseman, and slunk out the rest of his insignificant existence in the meanest of pursuits, and among the lowest of mankind.

“ In your illustrious hands, Sir, permit me to lodge my strong  
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disavowal and defiance of such slanderous falsehoods. Burns was a poor man from his birth, and an exciseman by necessity: but—I will say it! the sterling of his honest worth poverty could not debase, and his independent British spirit oppression might bend, but could not subdue."

'It was one of the last acts of his life to copy this letter into his book of manuscripts, accompanied by some additional remarks on the same subject. It is not surprising, that, at a season of universal alarm for the safety of the constitution, the indiscreet expressions of a man so powerful as Burns should have attracted notice. The times certainly required extraordinary vigilance in those entrusted with the administration of the government, and to ensure the safety of the constitution was doubtless their first duty. Yet generous minds will lament that their measures of precaution should have robbed the imagination of our poet of the last prop on which his hopes of independence rested, and, by embittering his peace, have aggravated those excesses which were soon to conduct him to an untimely grave.' Vol. i. P. 213.

The reader must be wholly devoid of a discerning taste who is not sensible of the manly spirit diffused through this epistle of the indignant bard, and of the elegant and affecting style in which the unhappy transaction is narrated by his biographer.

Within a short period after this investigation of his political conduct, the mighty spirit of Burns ceased to give umbrage to the jealousy of ministerial underlings. From October, 1795, to the January following, an accidental complaint confined him to the house. When he was at length able to go abroad, his habitual imprudence exposed him to a new accession of distemper. After struggling with a complication of disorders during the spring, he determined, in the summer of 1796, to try the effect of sea-bathing. From this he derived no benefit, and 'when brought back to his own house in Dumfries, on the 18th of July, he was no longer able to stand upright. On the 22d of the same month the sufferings of this great but ill-fated genius were terminated, and a life was closed, in which virtue and passion had been at perpetual variance.'

We are confident that we shall merit the thanks of our readers by laying before them Dr. Currie's discriminative character of Burns:

'Burns, as has already been mentioned, was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of

dressino, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled however with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address, perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind-conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness, and of repelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good-will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added a rapid and distinct apprehension, a most powerful understanding, and a happy command of language—of strength as well as brilliancy of expression—we shall be able to account for the extraordinary attractions of his conversation—for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners the impression of taste, and even of elegance, which in the company of men they seldom possessed. This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naïveté*, that no man's conversation ever carried her so completely off her feet as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours there was a charm about Burns which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No languor could be felt in the society of a man who passed at pleasure from grave to gay, from the ludicrous to the pathetic, from the simple to

the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

‘ This indeed is to represent Burns in his happiest phasis. In large and mixed parties he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man’s scorn, jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was, on the other hand, proud, irascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgement. This was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

‘ On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which, governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience, and self-denial; which, by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and by indulgence, to increase that sensibility, which in the present form of our existence is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune!’ Vol. i. P. 232.

The melancholy circumstances which involved the latter period of the life of Burns in shades of the thickest gloom, na-

turally leads his biographer to a philosophical investigation of the evils which commonly attend the temperament of genius. These evils are debility of the faculty of volition, improvidence in expense, imprudence in conduct, indolence, and a disposition to drown the remembrance of sorrows in wine. Though we have already taken the liberty of making copious extracts, we cannot resist the impulse which urges us to give extended circulation to the important conclusions which Dr. Currie draws from such speculations.

‘ Though men of genius are generally prone to indolence, with them indolence and unhappiness are in a more especial manner allied. The unbidden splendours of imagination may indeed at times irradiate the gloom which inactivity produces; but such visions, though bright, are transient, and serve to cast the realities of life into deeper shade. In bestowing great talents, nature seems very generally to have imposed on the possessor the necessity of exertion, if he would escape wretchedness. Better for him than sloth, toils the most painful, or adventures the most hazardous. Happier to him than idleness, were the condition of the peasant, earning with incessant labour his scanty food; or that of the sailor, though hanging on the yard-arm, and wrestling with the hurricane.

‘ These observations might be amply illustrated by the biography of men of genius of every denomination, and more especially by the biography of the poets. Of this last description of men, few seem to have enjoyed the usual portion of happiness that falls to the lot of humanity, those excepted who have cultivated poetry as an elegant amusement in the hours of relaxation from other occupations, or the small number who have engaged with success in the greater or more arduous attempts of the muse, in which all the faculties of the mind have been fully and permanently employed. Even taste, virtue, and comparative independence, do not seem capable of bestowing on men of genius peace and tranquillity, without such occupation as may give regular and healthful exercise to the faculties of body and mind. The amiable Shenstone has left us the records of his imprudence, of his indolence, and of his unhappiness, amidst the shades of the Leasowes; and the virtues, the learning, and the genius of Gray, equal to the loftiest attempts of the epic muse, failed to procure him in the academic bowers of Cambridge that tranquillity and that respect, which less fastidiousness of taste, and greater constancy and vigour of exertion, would have doubtless obtained.

‘ It is more necessary that men of genius should be aware of the importance of self-command, and of exertion, because their indolence is peculiarly exposed, not merely to unhappiness, but to diseases of mind, and to errors of conduct, which are generally fatal. This interesting subject deserves a particular investigation; but we must content ourselves with one or two cursory remarks. Relief is



sometimes sought from the melancholy of indolence in practices, which for a time soothe and gratify the sensations, but which in the end involve the sufferer in darker gloom. To command the external circumstances by which happiness is affected, is not in human power; but there are various substances in nature which operate on the system of the nerves, so as to give a fictitious gaiety to the ideas of imagination, and to alter the effect of the external impressions which we receive. Opium is chiefly employed for this purpose by the disciples of Mahomet and the inhabitants of Asia; but alcohol, the principle of intoxication in vinous and spirituous liquors, is preferred in Europe, and is universally used in the Christian world. Under the various wounds to which indolent sensibility is exposed, and under the gloomy apprehensions respecting futurity, to which it is so often a prey, how strong is the temptation to have recourse to an antidote by which the pain of these wounds is suspended, by which the heart is exhilarated, ideas of hope and of happiness are excited in the mind, and the forms of external nature clothed with new beauty! Vol. i. p. 246.

‘ It is the more necessary for men of genius to be on their guard against the habitual use of wine, because it is apt to steal on them insensibly; and because the temptation to excess usually presents itself to them in their social hours, when they are alive only to warm and generous emotions, and when prudence and moderation are often contemned as selfishness and timidity.

‘ It is the more necessary for them to guard against excess in the use of wine, because on them its effects are, physically and morally, in an especial manner injurious. In proportion to its stimulating influence on the system (on which the pleasurable sensations depend) is the debility that ensues; a debility that destroys digestion, and terminates in habitual fever, dropsy, jaundice, paralysis, or insanity. As the strength of the body decays, the solition fails; in proportion as the sensations are soothed and gratified, the sensibility increases; and morbid sensibility is the parent of indolence, because while it impairs the regulating power of the mind, it exaggerates all the obstacles to exertion. Activity, perseverance, and self-command, become more and more difficult, and the great purposes of utility, patriotism, or of honourable ambition, which had occupied the imagination, die away in fruitless resolutions, or in feeble efforts.

‘ To apply these observations to the subject of our memoirs would be as useless as well as a painful task. It is indeed a duty we owe to the living, not to allow our admiration of great genius, or even our pity for its unhappy destiny, to conceal or disguise its errors. But there are sentiments of respect, and even of tenderness, with which this duty should be performed; there is an awful sanctity which invests the mansions of the dead; and let those who moralize over the graves of their contemporaries, reflect with humility

on their own errors, nor forget how soon they may themselves require the candour and the sympathy they are called upon to bestow.  
Vol. i. P. 252.

(To be continued.)

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*A Tour round North Wales, performed during the Summer of 1798. By the Rev. W. Bingley, B. A. &c. Illustrated with Views in Aqua-tinta, by Alken. 2 Vols. 8vo. 11. 1s. Boards. Williams. 1800.*

THE northern division of the principality of Wales is an object well worthy the attention of the traveller. Its lofty mountains and sheltered valleys, its rocks and woods, its rivers and torrents, present a rich variety to the eye of the lover of picturesque beauty. Nor will the naturalist search in vain for instruction and amusement, in its mines and quarries. The botanist will be gratified with a copious feast in the abundance of rare plants which are scattered over its Alpine heights. The attentive observer of human nature, too, will find matter for philosophical meditation in the customs and habits of a race of men who display to his view the virtues and vices of an half-civilised state of society. In some few districts of this country, commerce may be contemplated in its infancy; and, by a comparison of the condition of these districts with the state of those which are more removed from intercourse with the world at large, an estimate may be formed of the influence of commercial connexions on the happiness of mankind. On every stage of his journey through North Wales, the antiquarian is summoned to the examination of some ancient fabric, whose venerable ruins give ample scope for conjecture. In addition to all these advantages, should the tourist be so fortunate as to be introduced to the acquaintance of the Cambro-British gentry, he will enjoy the pleasures of hospitality in their utmost latitude.

In the publication of this tour round North Wales, Mr. Bingley has rendered a very acceptable service to those who may be hereafter inclined to visit this country. His route is chosen with judgment, and his instructions to his successors are copious and precise. Having resolved on performing most part of the journey on foot, he proceeded leisurely along, allowing himself sufficient time to examine minutely the objects which attracted his notice. In composing his journal he has adopted an excellent rule. 'In these volumes,' says he, 'I have, as far as lay in my power, put down, for the information of others, every thing that I wished to have known when I was myself making the tour.' He will certainly communicate instruction in the best manner who has the clearest recollection

of the difficulties he has himself experienced in any specific pursuit: and the traveller who saves the time and strength of future tourists, by pointing out the most convenient way to those objects that are chiefly worthy of examination, deserves the thanks of the public.

All attentive readers of books of travels are too frequently wearied and disgusted with attempts to describe in words the charms of picturesque scenery. The unvaried chime and eternal recurrence of grand, sublime, beautiful, delightful, waving wood, winding river, &c. &c. are truly tiresome. We are happy to observe that Mr. Bingley has been prudently sparing of such common-place description, and that, when he does attempt to give an idea of an uncommonly striking prospect, he analyses its component parts with the eye of a painter, and thus presents to his reader somewhat of a clear and precise image. Of the numerous castles and fortresses which crown the summits of the Cambrian hills, Mr. Bingley gives minute, but not always interesting, histories. In this department of his work he owes and acknowledges considerable obligations to the late accurate Mr. Pennant. During the course of his journey he seems never to have remitted his botanical inquiries; and the result of his labours in this branch of science is an account of the habitudes of upwards of four hundred of the more rare native plants.

Mr. Bingley's tour commences at Chester, of which city he gives a description and history, which are chiefly extracted from the work of Mr. Pennant. From Chester he bent his course to Flint and Holywell. From Holywell he passed through St. Asaph and Conway to Caernarvon, at which place he for some time fixed his head-quarters, this being a convenient station, from whence a variety of interesting excursions might be made into the neighbouring country, particularly to the summit of Snowdon. In one of these excursions Mr. Bingley visited the vale of Llanberis, of which he gives the following description.

The road from Caernarvon to Llanberis, the church of St. Peris, a village about ten miles east of it, was, for the most part, rugged and unpleasant, lying for nearly half the way over a flat and barren country; and beyond that, as far as the first or lower lake, over mountains which, affording no varied prospects, were still dull and uninteresting. But when I had passed these, and was arrived in the vale of Llanberis, the scene which presented itself was so truly grand that I do not recollect one equal to it, even in the most romantic parts of Westmoreland or Cumberland. It reminded me most strongly of the scenery about Ulswater; but this, though much less extensive, is still more picturesque. The bold and prominent rocks which ascend almost immediately from the edges of the lakes,

and tower into the sky, cast a pleasing gloom upon the whole landscape. The more distant mountains of the vale embosoming the moss-grown village, with the meadowy flat around it, are seen retiring in lines crossing each other behind in the most picturesque manner possible, whilst the intermediate space, betwixt the village and the observer, is filled up with a small lake, whose waters reflecting the mountains which bound it, contract their sombre hue, and render the scene still more interesting. I could almost have fancied that nature untamed bore here an uninterrupted sway amidst the gloom and grandeur of these dreary rocks, had not the silence been, at intervals, interrupted by the loud blasts from the neighbouring copper mine, which rolled like distant thunder along the atmosphere.' Vol. i. p. 182.

• The village of Llanberis is romantic in the extreme; it is situated in a narrow grassy dell, surrounded by immense rocks, whose summits, cloud-capped, are but seldom visible to the inhabitants from below. Except two tolerable houses in the vale, one belonging to Mr. Jones, the agent to the copper mine, and the other, which is on the side of the lake, opposite to Dolbadarn castle, belonging to the agent of the slate quarries; the whole village consists but of two cottages, apparently the most miserable. They are in general constructed of a shaly kind of stone, with which the country abounds, and with but just so much lime as to keep out the keenest of the mountain blasts. The windows are all very small, and in addition to this, by far the greater part of them, with having been formerly broken, are blocked up with boards, leaving only three or four panes of glass, and affording scarcely sufficient light within to render even "darkness visible." Here I might have expected to find a race of men, who, subject to the inconveniences, without participating in the benefits of civil society, were in a state little short of misery. These men, it might again be supposed, in this secluded place, with difficulty contriving to keep up an existence, would be cheerless as their own mountains, throwed in snow and clouds; but I found them not so, they were happier in their moss-grown coverings, than millions in more exalted stations of life; here I truly found that

• Tho' poor the peasant's hut, his feasts tho' small,  
He sees his little lot, the lot of all;  
Sees no contiguous palace rear its head,  
To shame the meanness of his humble shed;  
No costly lord the sumptuous banquet deal;  
To make him loath his vegetable meal;  
But calm, and bred in ignorance and toil,  
Each with contracting fits him to the soil.  
Cheerful at morn he wakes from short repose,  
Breathes the keen air, and carols as he goes.

At night, returning, every labour sped,  
He sits him down the monarch of a shed.

There are two houses in this village, at which the wearied traveller may take such poor refreshments as the place affords. One of these belongs to John Close, a grey-headed old man, who, though born and brought up in the north of Yorkshire, having occasion to come into Wales when he was quite a youth, preferred this to his Yorkshire home, and has resided here ever since. The other house is kept by the parish clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not speak English well, but his civility and attention were a sufficient compensation for that defect. Neither of these places afford [*affords*] a bed, nor any thing better than bread, butter, and cheese, and, perhaps, eggs and bacon.

As I was one day sitting to my rustic fare, in the former of these houses, I could not help remarking the oddness of the group, all at the same time, and in the same room, enjoying their different repasts. At one table was seated the family of the house, consisting of the host, his wife, and their son and daughter, eating their bread and milk, the common-food of the labouring people here; a large overgrown old sow making a noise, neither very low nor very musical, whilst she was devouring her dinner from a pail placed for her by the daughter, was in one corner, and I was eating my bread and butter, with an appetite steeled against niceties by the keenness of the mountain air, at a table covered with a dirty napkin, in the other corner. This scene, however, induced me ever afterwards, in my excursions to this place, to bring with me refreshments from Caernarvon, and enjoy my dinner in quiet in the open air. But excepting in this single instance, I did not find the house worse than I had any reason to expect in such a place as this. The accommodations in the clerk's house are poor, but the inhabitants seemed very clean and decent people.

The church of Llanberis, which is dedicated to St. Peris, a cardinal, missioned from Rome as a legate to this island, who is said to have settled and died at this place, is, without exception, the most ill-looking place of worship I ever beheld. The first time I visited the village, I absolutely mistook it for an ancient cottage, for even the bell turret was so overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing else, and the long grass in the church-yard completely hid the few pave stones therein from the view. I thought it indeed a cottage larger than the rest, and it was sometime before I could reconcile to myself that it was a church. Here is yet to be seen the well of the saint, inclosed within a square wall, but I met with no sybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fish which lurks in some of its holes.

' The curate I saw, and was introduced to; he resides in a mean-looking cottage not far distant, which seemed to consist of but few other rooms than a kitchen and bed room, the latter of which served also for his study. When I first saw him he was employed in reading in an old volume of sermons. His dress was somewhat singular; he had on a blue coat, which had long been worn threadbare, a pair of antique corderoy breeches, and a black waistcoat, and round his head he wore a blue handkerchief. His library might have been the same that Hurdis has described in the Village Curate.

' Yon half-a-dozen shelves support, vast weight,  
The curate's library. There marshall'd stand,  
Sages and heroes, modern and antique :  
He, their commander, like the vanquished fiend,  
Out-cast of heav'n, oft thro' their armed files,  
Darts an experienced eye, and feels his heart  
Distend with pride, to be their only chief :  
Yet needs he not the tedious muster-roll,  
The title-page of each well-known, his name,  
And character.

' From the exterior of the cottage, it seemed but the habitation of misery, but the smiles of the good man were such as would render even misery itself cheerful. His salary is about forty pounds, on which, with his little farm, he contrives to support himself, his wife, and a horse, and with this slender pittance he appeared perfectly contented and comfortable. His wife was not at home, but, from a wheel which I observed in the kitchen, I conjectured that her time was employed in spinning wool. The account I had from some of the parishioners of his character was, that he was a man respected and beloved by all, and that his chief attention was occupied in doing such good as his circumstances would afford to his fellow creatures.

' I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and whose life  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause.  
To such I render more than mere respect,  
Whose actions say that they respect themselves.

' The vale of Llanberis was formerly almost covered with wood, but of this, there is at present but little left, except a few saplings from the old roots, which only serve to remind us of the greater want of the rest. Within the memory of persons now living, there were great woods of oak in different places about these mountains. Leland, who wrote in the reign of Henry VIII. says, " The best wood of Cairnarvonshire is by Glinne Kledder (Glyn Llwydaw), and by Glin Lhughy (Glyn Llygwy), and by Capel Kyrk (Capel Curig), and at Llanperis." In the time of Howel Dha, Howel the

Good, who was made prince of Wales in the year 940, the whole country must have been nearly covered with wood, for it is ordered in the Welsh laws, founded by him, that "whoever cleared away timber from any land without the consent of the owner, he should, for five years, have a right to the land so cleared; and after that time it should return again to the owner." These mountains also formerly abounded in deer, which even continued in great quantities till much later than the reign of Henry VIII. but after the use of fire arms became general, they were soon all destroyed.' Vol. i. P. 190.

The island of Anglesea, the Mona of the ancient Romans, would of course attract the attention of our traveller, and he presents us with a description of this famous residence of the druids. In this description the rich copper mine of Parry's mount forms a distinguished feature. Returning from Anglesea, Mr. Bingley again fixed his residence at Caernarvon; and after various rambles into different parts of the adjacent country, he, for the last time, visited Snowdon. Of this visit he gives the following account.

'As I had, upon coming into Wales, made a determination to ascend Snowdon by all the tracks that are usually pointed out to travellers, I, for the last time, undertook the task, along with a party of four others, from Beddgelert, William Lloyd, the village schoolmaster, (his scholars being always, during the summer time, engaged in rustic employments) performing the office of guide.

'The distance from Beddgelert to the summit being reckoned not less than six miles, and a lady being one of the party, it was thought best for her to ride as far as she could without danger, and for the rest to walk. In this manner therefore we set out, beginning our mountain journey by turning to the right from the Caernarvon road, at the distance of about two miles and a half from the village. We left the horse at a cottage about half way up, from whence taking a bottle of milk to mix with some rum we had brought with us, we continued our route over a series of pointed and craggy rocks. Stopping at different times to rest, we enjoyed, to the utmost, the prospects that by degrees were opening around us. Caernarvon and the Isle of Anglesea, aided by the brightness of the morning, were seen to great advantage; and Elyn Cwellyn below us, shaded by the vast Mynydd Mawr, with Castell Cidwm at its foot, appeared extremely beautiful. In ascending, the mountains, which from below appeared of an immense height, began now to seem beneath us; the lakes and vallies became more exposed, and the little rills and mountain streams by degrees became all visible to us, like silver lines intersecting the hollows around.

'We now approached a most tremendous ridge, over which we had to pass, called Clawdd Coch, or the red ridge. This narrow pass, not more than ten or twelve feet across, and two or three

hundred yards in length, was so steep, that the eye reached on each side down the whole extent of the mountain. And I am firmly persuaded that, in some parts of it, if a person held a large stone in each hand, and let them both fall at once, each would roll above a quarter of a mile, and thus, when they stopped, be more than half a mile asunder. The lady who was with us, to my great surprise, passed this horrid ridge without the smallest signs of fear or trepidation.

There is no danger whatever in crossing Clawdd Coch in the day time, but I must confess, that though I am one of the last to be alarmed by passing among precipices, I should, by no means, like so venture, as many do who have never seen it, along this track in the night. If the moon shone very bright I should not, to be sure, mind it much, but a cloud coming suddenly over might even then render it dangerous. There have been several instances of persons who having passed over it in the night, were so terrified at seeing it the next morning, that they have not dared to return the same way, but have gone a very circuitous round by Bettws. I was informed that one gentleman had been so much alarmed, that he crawled over it back again upon his hands and knees.

In the hollow on the left, are four small pools, called Llyn Coch, the red pool; Llyn y Nadroeddi, the adder's pool; Llyn Gwâs, the blue pool; and Llyn Ffynnon y Gwâs, the servant's pool.

Soon after we had passed Clawdd Coch, we became immersed in light clouds, till we arrived at the summit, when a single gleam of sunshine, which lasted but for a moment, presented us with the majestic scenery on the west of us. It, however, only served to tantalise us, for a smart gust of wind obscured us again in clouds. We now sheltered ourselves from the cold under some of the projecting rocks near the top, and ate our dinners, watching with anxiety the dark shades in the clouds, in hopes that a separation might take place, and we be once more delighted with a sight of the grand objects around us. We did not watch in vain, for the clouds by degrees cleared away, and left us at full liberty to admire the numerous beauties in this vast expansive scene. The steep rock of Clogwyn y Garnedd, whose dreadful precipices are, some of them, above two hundred yards in perpendicular height, and the whole rock a series of precipices, was an object which first struck my companions with terror, and one of them burst out in exclamation,

————— 'How fearful

And dizzy 'tis to cast one's eyes so low!

The crows and choughs that wing the midway air  
Shew scarce so gross as beetles.

We now stood on a point which commanded the whole dome of the sky. The prospects below, each of which we had before considered separately as a great scene, were now only miniature



parts of the immense landscape. We had around us such a numerous variety of mountains, valleys, lakes, and streams, each receding behind the other, and bounded only by the far distant horizon, that the eye almost strained itself with looking upon them. These majestic prospects were soon shut from our sight by the gathering clouds, which now began to close in much heavier than they had done before, and it was in vain that we waited near an hour for another opening; we were therefore at length obliged to descend, in despair of being gratified any more with these sublime views.

We again passed Clawdd Coch, and soon afterwards, turning to the left, descended into the mountain vale, called Cwm Llan, and followed the course of a stream which runs from hence into Llyn y Dinas in Gwynant. This little rivulet entertained us much in its descent, by being frequently thrown over low rocks, and forming small, but sometimes elegant cascades.

After two hours walking, we came into Gwynant, the vale I had with so much pleasure traversed a day or two before, and passing Llyn y Dinas and Dinas Emrys, we soon reached Beddgelert, somewhat fatigued with our long mountain walk.

I observed near a cottage in Cwm Llan, several children employed in gathering the berries of *sorbus aucuparia*, the mountain ash. I was informed that they were getting them to make a liquor, which the Welsh call *diod-griafol*. This is said to taste somewhat like perry, and is made by merely crushing the berries, and putting water to them, which, after they have remained about a fortnight, is strained off for use. Vol. i. p. 375.

Quitting Caernarvonshire, Mr. Bingley entered Merionethshire, and visited the towns of Harlech and Dolgelle. His next resting place was Machynlleth, through which town he passed on his way to Montgomery; from whence he proceeded to Welch Pool and Oswestry. Deviating a little from the road which leads from Oswestry to Ruabon, he visited Chirk castle. Leaving Ruabon, he next directed his course to Wrexham, Mold, Ruthin, Denbigh, and Llangollen. The beauties of the celebrated vale of Llangollen he delineates with the hand of a master. Reluctantly quitting this enchanting spot, he passed through Corwen to Bala. From Bala he journeyed to Shrewsbury. Of this ancient town he gives an abridged history, for the materials of which he is indebted to Mr. Pennant.

We doubt not that our readers will be gratified by the perusal of the following extract from the twelfth chapter of the second volume, in which Mr. Bingley describes the manners and customs of the Welch.

From ancient, I will now descend to modern times, from that hardy race of warlike characters, which were with so much difficulty

subdued by the English monarchs, to their present peaceful state, in which they enjoy happiness, that, in feudal times, they never experienced.

‘ In those mountainous or secluded parts of the country, that are scarcely known to the English tourist, where their manners still retain the greatest degree of originality, the lower class of the inhabitants appear to possess an innocence and simplicity of character, unknown in the populous parts of our own country; and amongst these it is that we are to search for that native hospitality, so much boasted of by the Welsh writers: but, wherever the English have had frequent communication, from their being in general so profuse of their money, and from the temptation that this has afforded to practise impositions on them, I have found the people but little differing from the like class amongst us. On the great roads, they seem to take a pride in over-reaching, in most of their little bargains, their Saxon neighbours, as they denominate the English. A Welsh gentleman informed me, (and in many instances I have experienced its truth) that it is a common practice amongst them, to ask nearly as much more for an article as they mean to take, and, with those who know them, it is always usual to offer them less. This is the case, in some measure, in our own country, but certainly not so frequently as in Wales.

‘ The Welsh people have in general a rustic bashfulness and reserve, which by strangers unused to their manners has been often mistaken for sullenness. They are generally said to be very irascible. This may be so; but I am inclined to think, that the natural rapidity of their expression, in a language not understood, has alone been frequently construed into passion, when there has been nothing of the kind. Persons who form ideas from the opinions of others, without taking the pains to make observations for themselves, are very often misled, and such I am confident has been the case a thousand times, in the judgements that have been formed of this circumstance.

‘ They have every appearance of being most miserably poor. Their cottages are frequently constructed of stones, whose interstices are filled up with peat or mud; and so careful are they of glass, that their windows are scarcely large enough to light around their wretched sheds.

‘ Their general food is bread, cheese, and milk; and sometimes, what they call *flummary*, which is made of oatmeal and milk mixed together, and then boiled. Animal food, or ale, are not among their usual fare.

‘ The women in the mountainous parts are generally about the middle size, though more frequently below, than above it; and though their features are often very pretty, their complexions are for the most part somewhat fallow. They wear long blue cloaks that descend almost to their feet; these they are seldom to be seen without, even in the very hottest weather, owing most probably to

the sudden showers, which the attraction of the mountains renders them liable to be taken in. In North Wales they have all hats, similar to those of the men, and they wear blue stockings without any feet to them, which they keep down by a kind of loop that is put round one of their toes. In the most unfrequented parts they seldom wear any shoes, except on a Sunday, or the market-day, and even then they often carry them in their hands, as they go along the roads; I have seen them by six or eight together, seated on the bank of a rivulet, after their journies from the neighbouring villages, washing their feet before they entered the towns. In these journies, if their hands are not otherwise employed, they generally occupy their time in knitting, and I have sometimes seen that even a heavy fall of rain would not compel them to give it up. Their employment within doors is chiefly in spinning wool.

‘ The Welsh people are naturally inquisitive and curious, but this is by no means a circumstance peculiar to this country. In all wild and unfrequented parts of the world it is the same, and it is only in such parts of Wales that this disposition is the most observable. Dr. Franklin has told us that this curiosity prevailed so much in America, that when he travelled in that country, if he only wished to ask the road, he found it expedient to save time by prefacing his question with “ My name is Benjamin Franklin—by trade a printer—am come from such a place—and going to such a place; and now—which is my road ? ” In all travels through unfrequented countries, we find it very common; and from the inquisitive dispositions of men in general, where novelty lays such hold upon their attention, it would even seem strange were we not to find it so.

‘ They are much inclined to superstition. But in all countries there are weak and foolish people; in England many of our peasantry are ready to swallow, with the most credulous avidity, any ridiculous stories of ghosts, hobgoblins, or fairies. In Wales it is more general, and the people are certainly more credulous than the generality of the English. There are very few of the mountaineers who have not by heart a whole string of legendary tales of those disembodied beings.

‘ The Roman cavern, in Llanymynech hill, called Ogo, has been long noted as the residence of a clan of the fairy tribe, of whom the villagers relate many surprising and mischievous tricks. They have listened at the mouth of the cave, and have sometimes even heard them in conversation, but always in such low whispers that their words have been never distinguishable. The stream that runs across it, is celebrated as being the place in which they have been heard to wash their clothes, and do several other kinds of work.

‘ These busy little folk seem to be somewhat allied to what are called knockers, which by the Welsh are believed to be a species of aerial beings, that are heard underground in or near mines, who by their noises direct the miners where to find a rich vein. The

following extraordinary account of them is from a letter of Mr. Lewis Morris, to his brother, Mr. William Morris, comptroller of the customs at Holyhead, dated October the 14th, 1754. I will make no comment upon it, and only preface it by observing, that Mr. Morris was a very learned and sensible man, and a person whose judgment is esteemed of great weight, by every one who has been either acquainted with him or his writings. " People who know very little of arts or sciences, or the powers of nature, (which in other words, are the powers of the author of nature) will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured impalpable people, not to be seen, but heard, and who seem to us to work in the mines; that is to say, they are types or forerunners of working in the mines, as dreams are of some accidents which happen to us. The barometer falls before rain or storms. If we did not know the construction of it we should call it a kind of dream, that foretells rain; but we know it is natural, and produced by natural means comprehended by us. Now how are we sure, or any body sure, but that our dreams are produced by the same natural means? There is some faint resemblance of this in the sense of hearing; the bird is killed before we hear the report of the gun. However this is, I must speak well of these knockers, for they have actually stood my very good friends, whether they are aerial beings, called spirits, or whether they are a people made of matter, not to be felt by our gross bodies, as air and fire, and the like.

" Before the discovery of Esgair y Mwyn mine, these little people, as we call them here, worked hard there day and night; and there are abundance of honest sober people who have heard them, and some persons who have no notion of them, or of mines either; but, after the discovery of the great ore, they were heard no more.

" When I began to work at Llywn Llwyd, they worked so fresh there for a considerable time, that they even frightened some young workmen out of the work. This was when we were driving levels, and before we had got any ore; but when we came to the ore, they then gave over, and I heard no more talk of them.

" Our old miners are no more concerned at hearing them blasting, boring holes, landing deads, &c. than if they were some of their own people; and a single miner will stay in the work, in the dead of the night, without any man near him, and never think of any fear or harm they will do him; for they have a notion, that the knockers are of their own tribe and profession, and are a harmless people who mean well. Three or four miners together, shall hear them sometimes, but if the miners stop to take notice of them, the knockers will also stop; but let the miners go on at their own work, suppose it is boring, the knockers will go on as brisk as can be, in landing, blasting, or beating down the loose; and they are always heard a little from them before they came to the ore.

" These are odd assertions, but they are certainly facts, though

we cannot, and do not pretend to account for them. We have now very good ore at Llwyn Llwyd, where the knockers were heard to work, but have now yielded up the place, and are no more heard. Let who will laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends us these notices."

' An intelligent friend of mine informs me that these noises of the knockers, as they are called, have very lately been heard in the parish of Llanvihangel Yfgeiviog, in Anglesea, where they continued at different intervals for some weeks. In accounting for these noises it has been observed, that they probably proceeded either from the echo of the miners at work, or from the dropping of water; but these seem by no means sufficient, if Mr. Morris's assertion be true, that while the miners are going on with one kind of work they are going on with another, while for instance, as he says, the miners are boring, they are blasting, the former certainly cannot be true, and the blasting entirely puts the latter conjecture out of the question, for the droppings of water could never produce any effect of that kind. As I am only acquainted with the subject from report, I am under the necessity of leaving the elucidation of these extraordinary facts to some who have better opportunities of inquiring into them. I have only to express a hope that the subject will not be neglected, and that those who reside in any neighbourhood where they are heard, will inquire into them carefully, and, if possible, give to the world a more accurate account of them, than the present.

' As soon as it is dark on the evening before Michaelmas-day, the Welsh people kindle great fires near their houses, and generally, where they can have it, on a large stone upon an eminence. These they call coelcerth, or bonfires; and Rowlands, in his *Mona*, supposes this custom to have originated with the druids, and to have been intended by them as an offering of thanksgiving, for the fruits of the harvest. The druids had also another at the vernal equinox, to implore a blessing from the deity on the fruits of the earth. On Michaelmas-eve, several hundreds of these fires may sometimes be seen at once, round each of which are numbers of the labouring people, dancing hand in hand, "in merry glee," shouting and singing, in the most riotous and frantic manner. In many places they retain a custom of each throwing stones or nuts into the flame, by which they pretend to foretell the good or ill luck that will attend them in the ensuing year.

' On the eve of St. John the Baptist, they fix sprigs of the plant called St. John's Wort over their doors, and sometimes over their windows, in order to purify their houses, and by that means drive away all fiends, and evil spirits, in the same manner as the druids were accustomed to do with vervain.

' They have a firm belief in witches; and, consequently, many old women, merely because they happen to be old and ugly, are forced to bear all the blame of the cows not yielding milk, or of the

butter not forming in the churn. They are also believed to possess the power of inflicting any disorder they think proper on man or beast, and that they never neglect to do it, if they have been offended. There are now living two celebrated conjurors, or fortune-tellers, who are consulted by all the neighbours, when their goods, or cattle are missing; these are Sionet Gorn, of Denbigh, and Dick Smot, of Oswestry.

‘ The young people have many pretended modes of foretelling their future sweethearts, but most of these being common also amongst the peasantry of our own country, it would be useless here to repeat them.

‘ I have been informed, that a disorder something similar to St. Anthony's fire, called *Yr Eryr*, the eagle, is supposed by the labouring people to be always cured by the following kind of charm. A man or woman whose father, grandfather, or great-grandfather, have eaten the flesh of that bird, is to spit upon the part affected, and rub it, and they say that it will certainly go away. A servant girl, belonging to a friend of mine, who resides in Wales, says she was cured of this complaint by an old man, whose grandfather had eaten of an eagle's flesh; he made use also of some words, to assist in the charm, which she did not comprehend.

‘ There is an opinion, very commonly received within the diocese of St. David's, in Pembrokeshire, that, a short time before the death of any person, a light is frequently seen proceeding from the house, and even sometimes from the bed, where the sick person lies, and pursues its way to the church where the corpse is to be interred, precisely in the same track in which the funeral is afterwards to follow. This light is called *Canwyll Corph*, or the corpse candle.

‘ I have been told of a strange custom that prevails in some parts of North Wales, which no doubt the clergy study to abolish, as much as lays [*lies*] in their power. When any person supposes himself highly injured, it is not uncommon for him to repair to some church, dedicated to a celebrated saint, as *Llan Elian*, in Anglesea, and *Clynog* in Caernarvonshire, and there, as it is termed, to offer his enemy. He kneels down on his bare knees in the church, and offering a piece of money to the saint, utters the most virulent imprecations, calling down curses and misfortunes upon the offender and his family for generations to come, all which they have a firm belief will come to pass. Sometimes instead of a church they repair to some of the sacred wells, that are dedicated to the saints. Mr. Pennant mentions his being threatened by a fellow, who fancied he had been injured by him, “with the vengeance of St. Elian, and a journey to his well, to curse him with effect.”

‘ Some of these wells are in great repute for the cure of diseases, by means of the intercession of the saint. The saints are also applied to, when any kind of goods are lost, and are made the instru-

ments of recovering them, or of discovering the thief who has stolen them.

' St. George had formerly in the parish of Abergeley, in Caernarvonshire, his holy well, at which this British Mars had his offering of horses; for the rich were, at certain times, accustomed to offer one, to secure his blessing on all the rest. St. George was the tutelar saint of those animals; and all that were distempered, were brought to this well, sprinkled with the water, and had this blessing bestowed: Rhad Duw a Saint Siors arnat, "the blessing of God and St. George be on thee."

' In the churches, when the name of the devil occurred, an universal spitting used formerly to seize the congregation, as if in contempt of that evil spirit; and, whenever Judas was mentioned, they expressed their abhorrence of him, by smiting their breasts.

' If a Ffynnon Vair, or Well of our Lady, or any other saint, was near, the water for baptism was always brought from thence; and, after the ceremony was over, old women were very fond of washing their eyes in the water of the font.

' Upon Christmas day, about three o'clock in the morning, most of the parishioners assembled in the church, and, after prayers and a sermon, continued there singing psalms and hymns with great devotion, till it was day-light; and if, through age or infirmity, any were disabled from attending, they never failed having prayers at home, and carols on our Saviour's nativity. The former part of the custom is still in some places preserved, but too often perverted into intemperance. This act of devotion is called Pulgen, or the crowing of the cock. It has been a general belief among the superstitious, that instantly

" at his warning,  
Whether in sea, or fire, in earth, or air,  
Th' extravagant, and erring spirit, hies  
To his confine."

' But during the holy season, the cock was supposed to exert his power throughout the night; from which undoubtedly originated the Welsh word Pulgen, as applied to this custom. Accordingly Shakspeare finely describes this old opinion:

" Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long:  
And then, they say, no spirit walks abroad:  
The nights are wholesome: then no planets strike:  
No fairy takes: no witch hath power to charm,  
So hallow'd, and so gracious is the time."

' The lower class of people of Caernarvonshire, Anglesea, and part of Merionethshire, have a mode of courtship, which, till within these few years, was scarcely ever heard of in this kingdom. The lover

generally comes, under the shadow of the night, and is taken, without any kind of reserve, into the bed of his fair one. Here, as it is generally understood, with part of his clothes still on, he breathes his tender passion, and "tells how true he loves." This custom seems to have originated in the scarcity of fuel, and in the disagreeableness of sitting together in cold weather without fire. Much has been said of the innocence with which those meetings are conducted; it may be so in some cases, but it is certainly not an uncommon thing for a son and heir to be brought into the world within two or three months after the marriage ceremony has taken place. No notice seems however to be taken of it, provided the marriage is over before the living witness is brought to light. As this custom is entirely confined to the labouring people, it is not so pregnant with danger as it might otherwise be supposed, for both parties being poor, they are constrained to marry, in order to secure their reputation, and, by that means, a method of getting a livelihood.' Vol. ii. p. 222.

The thirteenth chapter of this volume affords a very entertaining account of the druids and bards. The history of the latter is brought down to our own times, and will amply repay the trouble of perusal. Fifteen specimens of Welsh music compose an acceptable appendix to this section.

In the fourteenth chapter we have a dissertation on the Welsh language, which Mr. Bingley derives from the Hebrew, and considers as the parent of the Cornish, Armoric, Irish, and Erse dialects.

Having now given ample testimony of our general approbation of this work, we must be excused when we say that it is by no means free from faults. We are sorry to observe that Mr. Bingley has not taken sufficient pains to correct the style of the memoranda from which these volumes are composed. The little inelegancies which, in the distraction of travelling, every tourist will necessarily crowd into his pocket book, ought to have been carefully weeded out before they were presented to the public. Recurring to our first extract we find the following awkward sentence, which might have been very easily amended: 'The windows are all very small, and, in addition to this, by far the greater part of them, *with having been formerly broken*, are blocked up with boards.' — 'The sudden showers, which the attraction of the mountains renders them liable *to be taken in*'—is the close of a period so destitute of melody as to be scarcely tolerable in the carelessness of conversation.

Vol. i. p. 71, 'Its numerous beauties cannot fail in *attracting* the attention'—p. 86, 'The Welsh prince fortunately for himself *got off*'—p. 118, 'Despairing *in* the strength of his own army'—p. 241, 'It would have been utterly impracticable



for him; if he had desired ever so, to cross from Cwm Llân immediately over Snowdon to Dolbadarn'—p. 303, 'stands the poor remains'—p. 307, 'when the Lavan sands was habitable'—p. 312, 'the narrow slip of meadow which lays along its bottom.' Of this vulgarity, the use of the verb *lay* for *lie*, we have to our great surprise noted, in the course of our perusal of these volumes, upwards of a dozen instances.

We must also lament that the work abounds in typographical errors. A long list of errata is given at the end of each volume: but these lists do not by any means include every mistake. For instance, in p. 39, *retiring* ought to be *retired*; and in p. 44, at the beginning of the paragraph, by the insertion of *and* the consistency of the sentence is destroyed. In the short Latin inscription given in Vol. II. p. 87, no less than five typographic errors occur, none of which are noticed in the list.

So great is the general merit of this work, however, that we doubt not a second edition will in process of time be called for. We trust that Mr. Bingley will avail himself of that opportunity to correct the errors both of style and of the press.

The views, designed by Mr. Bingley and engraved in aquatinta by Alken, are four in number. They are well executed, and confer on the volumes an appropriate and elegant ornament.

*Theatrum Poetarum Anglicanorum. Containing the Names and Characters of all the English Poets, from the Reign of Henry III. to the Close of the Reign of Queen Elizabeth. By Edward Phillips, the Nephew of Milton. First published in 1675, and now enlarged by Additions to every Article from subsequent Biographers and Critics. 8vo. 8s. Boards. White. 1800.*

THE editor of this work, Mr. Egerton Brydges, has shown considerable taste in its selection and arrangement. Perhaps, however, it would have been improved if it had included an abridgement of Dr. Warton's History of English Poetry, in the manner of Massieu's History of French Poetry, Dr. Warton's work being too ponderous and minute for the general reader.

In an advertisement prefixed, the editor gives some account of Phillips, the original author; but he should also have subjoined some account of his work, which is constructed in alphabetical order, and consists of two parts or volumes, the first of 192 pages, the second of 261. The first volume relates to the ancient poets; the second to the modern; and the work concludes with a supplement of omitted characters, and

an account of the ladies who have devoted their time to the muses.

The advertisement is followed by the preface of Phillips, which is full of Miltonisms, and was perhaps wholly written by his uncle, our immortal poet. To this succeeds a preface by the editor, in which he supposes that the late learned poet-laureat was the first who started the idea that Milton re-touched Phillips's work, while the real source of that notion may be found in the Maitland poems, published in 1786, p. cxxiii. Mr. Brydges justly observes that Dr. Johnson had no taste for the higher provinces of poetry; but our author's own discrimination certainly slumbers, when he classes the earl of Surry, sir Thomas Wyatt, lord Buckhurst, lord Vaux, the earl of Oxford, sir Philip Sidney, and sir Walter Raleigh, among the secondary poets who 'possess the most genuine merit, and retain to this day the most permanent fame.' Upon this subject we need only appeal to the judgement of the public; for, if this were the case, the poems of these authors would have been frequently printed, and have become the ornament alike of the library and the toilet, instead of being only known to a few literary men. We must ingenuously confess, that, whenever, from a strong and decided propensity towards ancient poetry, we have attempted to read these metrical effusions, we have uniformly found that they only excelled in insipidity. There are no living images, no burning words, no elegance of metaphor: the *vis poetica* can scarcely even be discovered in their prosaic pages.

Mr. Brydges gives some account of the successors of Phillips in the department of poetical biography. In mentioning Cibber's lives of the poets, he first states the opinion of Dr. Johnson, that it was the sole work of Shiels, and then subjoins the more complete information given in the Monthly Review, that only the rough draught was composed by Shiels, which was afterwards altered and corrected by Theophilus Cibber. We next meet with remarks on the collections by Dr. Johnson and Dr. Anderson, and on the ancient and modern selections of English poetry. The account of one ingenious editor we shall transcribe.

'In 1787, Mr. Hervey Headley, A. B. of Trinity-college, Oxford, published, 'Select Beauties of ancient English Poetry; with remarks,' in 2 volumes 8vo. He was, I believe, son of the Rev. Mr. Headley, of North-Walsham, in Norfolk, and educated at Norwich under Dr. Parr. Before he was twenty, he published a volume of poems, which are said to have great merit; and was a contributor to the 'Olla Podrida,' and a frequent correspondent of the Gentleman's Magazine under the signature T. C. O. but died at Norwich, on 15 Nov, 1788, at the early age of 23. He was an inti-

mate of the late lamented Rev. William Benwell, of Caversham, near Reading, who died in 1796, and of the present poet Mr. William Bowles, who has celebrated his memory in some pathetic verses. His 'Specimens' certainly show a cultivated taste, and an extent of information, very extraordinary in so young a man; and there are 32 pages of lively biographical sketches of nine-and-twenty poets, from whose works there are extracts. But he used so little diligence in examining the sources of biography, as to say he could give no farther account of Habington than was furnished by Langbaine, when he might have read in 'Wood's Athenæ,' a long article appropriated to him. The book is badly printed on mean paper.' P. lxx.

The printer, we believe, was Mr. John Nichols. The anonymous specimens mentioned p. lxxii, were published by Mr. Ellis, author of the Memoir of a Map of the Countries between the Euxine and the Caspian seas. Some account is given of the dramatic biographers; and the preface is closed with what we regret to mention, a page full of anger and vexation, directed (as we are informed) against some persons who misrepresented the author's intentions in a novel which he published. Nothing can be more remote from the liberal spirit of poetry or of poetical biography, than this rhapsody; and our regard for the ingenious writer prompts us to wish for its omission.

Our author has, with great propriety, arranged the materials of Phillips in chronological order; and he begins with Robert of Gloucester, a poetical annalist of the reign of Edward I. This commencement we must regard as rather abrupt, and should have liked to have seen a prefatory dissertation on the British, Northern, and Saxon poets, with specimens, as Mr. Gray projected for his History of English Poetry. We doubt whether the earl of Surrey were the first author of blank verse in the English language, as the practice might be traced even from the Anglo-Saxon times. As a specimen at once of Phillips's characters, and of our author's additions, we offer the following extract,

"Nicholas lord Vaux, a poetical writer among the nobility, in the reign of king Henry the 8th; whose commendation, saith the author of the Art of English Poesy, lyeth chiefly in the facility of his metre, and the aptness of his descriptions, such as he takes upon him to make, namely, in sundry of his songs, wherein he sheweth the counterfeited action very lively and pleasantly."

'The name of Nicholas, Warton has proved to be a mistake. Lord Vaux the poet, must have been lord Thomas, (the son of lord Nicholas) who was summoned to parliament in 1531, and seems to have lived till the latter end of the reign of queen Mary.

Two poems in the collection above mentioned are known to have been written by lord Vaux: "A dyttie or sonnet made by the lord Vaus, in the time of the noble queen Mary, representing the image of death." This is what is vulgarly said to have been written on his death-bed, and is re-printed in Percy's Ballads, and Anderson's Collection of Poets. The other is "The Assault of Cupid, upon the fort, in which the lover's heart lay wounded." This is also re-printed by Anderson. Great number of Vaux's poems are extant in the "Paradise of Dainty Devises;" another collection published in 1578, in quarto.

There was another favourite poet of the same period generally classed with lord Rochford and lord Vaux, but not mentioned by Phillips. This was sir Francis Bryan, Wyat's particular friend. He was born of a good family, educated at Oxford, employed in several honourable embassies during the reign of Hen. the VIII. and gentleman of the privy-chamber to that king\*. He was captain of the light-horse under Edward duke of Somerset, lieutenant-general of the army against the Scots, and made banneret by the protector immediately after the battle of Musselborough, about 27 Sept. 1547†. He died chief justiciary of Ireland, at Waterford, 1548‡. He was nephew to John Bouchier, lord Berners, the translator of Froissart. He translated from French Guevara's Dissertation on the Life of a Courtier, Lond. 1548. 8vo. Several of the poems by uncertain authors, before mentioned, are also supposed to have been the productions of Bryan.

There is one other principal poet of this day, who has been rescued by Warton from total oblivion. This person's name was Nicholas Grimoald, a native of Huntingdonshire, educated both at Cambridge and Oxford. He is the second English poet after lord Surrey who wrote in blank verse. He wrote a poem on the death of Marcus Tullius Cicero; and another on the death of Zoroas, an Egyptian astronomer, both printed in Tottel's collection, 1557, with the initials N. G. Warton says, that as a writer of verses in rhyme he yields to none of his cotemporaries for a masterly choice of chaste expressions and the concise elegancies of didactic versification. A third specimen of early blank verse was by William Vallans, 1590, in a "Tale of Two Swannes," which, under a poetic fiction, describes the situation and antiquities of several towns in Hertfordshire§.

Edmund lord Sheffield, created a baron by Edw. VI. and killed by a butcher in the Norfolk insurrection, is said by Bale to have written sonnets in the Italian manner||.

"It would be unpardonable," says Warton, "to dismiss Tottel's valuable miscellany without acknowledging our obligations to

\* Wood's Ath. I. 73.

§ Warton ut supra, p. 65.

† Ibid.

|| Ibid.

‡ Warton, III. p. 42.

him, who deserves highly of English literature, for having collected at a critical period, and preserved in a printed volume, so many admirable specimens of ancient genius, which would have mouldered in manuscript, or perhaps, from their detached and fugitive state of existence, their want of length, the capriciousness of taste, the general depredations of time, inattention, and other accidents, would never have reached the present age. It seems to have given birth to two favourite and celebrated collections of the same kind, the *Paradise of Dainty Devises*, before mentioned, and England's *Helicon*, which appeared in the reign of Elizabeth \*." P. 48.

We do not understand what Mr. Brydges means, p. 101, by 'an engraved map of the Saxon and British kings;' but suppose that it is a genealogical table.

In p. 105, *et seq.* an account is given of the old translators of the Greek and Latin classics. At p. 130 there occurs an extraordinary mistake, as our readers will judge.

"George Etheridge, a comical writer of the present age, whose two comedies, 'Love in a Tub,' and 'She would if she could,' for pleasant wit, and no bad economy, are judged not unworthy the applause they have met with."

'He was born at Thame in Oxfordshire, admitted in C. C. College in Nov. 1534; and in Feb. 1539 was admitted Probationer-fellow. In 1553, being esteemed an excellent Grecian, he was appointed king's professor of that language in the university, which, as he had stood forward against the papists in Mary's reign, he was obliged to resign on Mary's accession. He now practised physic, by which he gained considerable wealth amongst those of his own persuasion. He adhered to the last to his religious opinions, being living an old man in 1588, with the character of a good mathematician, an eminent Hebræian, Grecian, and poet, and, above all, an excellent physician †.' P. 130.

We have not Wood's book at hand: if we had, we should restore the last paragraph to the proper personage. Suffice it to observe that George Etheridge is a well-known dramatist of the reign of Charles II.

In the account of Spenser our author has largely, but judiciously, extracted from Dr. Warton's observations. The remark that Spenser's first book may be regarded as an entire work of itself, is just; and we would recommend a separate publication of that book, containing twelve cantos, as more interesting to common readers of poetry than the prodigious extent of the *Fairy Queen*. In like manner the tales, and some other select pieces of Chaucer, may be published apart

\* Warton, III. p. 69.

† Wood's *Ath. I.* p. 238.

for the general library of English poetry. It has not, we believe, hitherto been remarked, that our collections of poetry are too long, and our selections too brief. The French, Italians, and Spaniards, follow a different plan, and select the *pièces choisies* and the *Parnasse*, with more taste and judgment.

We have read that king Charles I. was accustomed to amuse himself with Fairfax's translation of Tasso; but we remember no authority for the assertion that 'king James (I.) valued his Tasso above all other English poetry.'

We will close our extracts with the account of Drayton.

"Michael Drayton, contemporary of Spencer and sir Philip Sidney, and for fame and renown in poetry not much inferior in his time to either: however, he seems somewhat antiquated in the esteem of the more curious of these times, especially in his *Polyolbion*: the old-fashioned kind of verse whereof seem somewhat to diminish that respect which was formerly paid to the subject, as being both pleasant and elaborate, and thereupon thought worthy to be commented upon by that once walking-library of our nation, Selden; his England's Heroical Epistles are more generally liked; and to such as love the pretty chat of nymphs and shepherds, his *Nymphals*, and other things of that nature, cannot be unpleasant."

'Drayton, according to the testimony of Burton the historian of Leicestershire, was sprung from an ancient family, who derived their name from the town of Drayton, in that county; but his father (who, Aubrey says, probably falsely, was a butcher) removing into Warwickshire, he was born in the village of Harfoll in that county, in 1573. He was early distinguished for his proficiency in literature, which put him into the way of preferment; and in 1588 he was a spectator at Dover of the Spanish Armada. Nine or ten years before the death of Q. Elizabeth, he became eminent for his poetical talents, and in 1593 published a collection of pastorals under the title of "Idea; the Shepherd's Garland, fashioned in nine eclogues; with Rowland's Sacrifice to the Nine Muses," 4to, dedicated to Mr. Robert Dudley. This Shepherd's Garland is the same with what was afterwards reprinted, with emendations by our author, in 1619, folio, under the title of *Pastorals*, containing *Eclogues*, with the *Man in the Moon*. It is remarkable, that the folio edition of Drayton's Works in 1748, though the title-page professes to give them all, does not contain this part of them. His "*Bárons Wars*" and "*England's Heroical Epistles*," his "*Downfalls of Robert of Normandy*," "*Matilda*," and "*Gaveston*," were all written before 1598. He joined in the congratulations on king James's accession, by a poem, 1603, 4to, which, he says, in his preface to the *Polyolbion*, was so misinterpreted, as nearly to prove his ruin. This accident, probably, made him despair of all future hopes of favour at court. In 1613 he published

the first part of his *Poly-olbion*, by which Greek title, signifying *very happy*, he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with its remarkable antiquities, rarities, and commodities. Prince Henry, to whom this first part is dedicated, and of whom it exhibits a print, in a military posture, exercising a pike, had shown the poet some singular marks of his favours: the immature death therefore of this young patron was a great loss to him. There are 18 songs in this volume, illustrated with the learned notes of Selden; and there are maps before every song, wherein the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of 12 syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that as bishop Nicholson observes, it affords a much truer account of this kingdom and the dominion of Wales than could well be expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the second part, or continuation of twelve songs more, making 30 in the whole, and dedicated to Prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

In 1619 came out his first folio volume of poems; and in 1627 was published the second volume, containing "the Battle of Agencourt," in stanzas of eight lines (written after he was 60 years old) "the Miseries of Queen Margaret," "Nymphidia, or the Court of Fairies," "Quest of Cynthia," "The Shepherd's Syrena," "The Moon Calf," a satire on the masculine affectations of Women, and the effeminate disguises of men of those times, and "Elegies," 12 in number. In 1630 he published another volume of poems, in 4to, entitled "The Muses Elizium, in ten sundry Nymphs, with three Poems on Noah's Flood, Moses's Birth and Miracles, and David and Goliath."

He died in 1631, and was buried in Westminster-abbey. It seems, by Sir Aston Cockayne's poems, as if he lived latterly in the country, and was held in high estimation by the gentlemen of his neighbourhood.

Drayton's taste was less correct, and his ear less harmonious than Daniel's—but his genius was more poetical, though it seems to have fitted him only for the didactic, and not for the bolder walks of poetry. The *Poly-olbion* is a work of amazing ingenuity; and a very large proportion exhibits a variety of beauties, which partake very strongly of the poetical character; but the perpetual personification is tedious, and more is attempted than is within the compass of poetry. The admiration in which the He-

roical Epistles were once held raises the astonishment of a more refined age. They exhibit some elegant images, and some musical lines: but in general they want passion and nature, are strangely flat and prosaic, and are intermixed with the coarsest vulgarities of idea, sentiment, and expression. His Barons Wars and other historical pieces are dull creeping narratives, with a great deal of the same faults, and none of the excellencies, which ought to distinguish such compositions. His "Nimphidia" is light and airy, and possesses the features of true poetry.' p. 262.

It is most probable that Drayton intended to derive his quaint title from the Greek *εὐχίος*, happy or rich; but some jingle seems also intended between *εὐχίος* and *αἰχίος*.

This volume is an elegant and acceptable present to the public; and it will afford us pleasure to see the publication of the second, which is to extend from the beginning of the reign of James I. to modern times.

*The Divine Origin of Prophecy illustrated and defended in a Course of Sermons preached before the University of Oxford, in the Year MDCCC. at the Lecture founded by John Bampton, M. A. &c. By the Rev. George Richards, M. A. &c. 8vo. 6s. Boards. Rivingtons. 1800.*

THE subject selected by this lecturer is of the highest importance: it is one which, in the present times, cannot too much occupy the attention of Christians, and which will often perplex the ingenuity of the infidel. Few, indeed, of this latter description will give themselves the trouble of examining the prophetic writings with true critical attention, though the study of them is connected with the most important facts in the history of mankind. Yet if such are contented with the slippancy of their own wit instead of the solidity of their own arguments, with vague declamations on heathen oracles and on Christian and Jewish priestcraft, the serious Christian will feel himself fortified in his religious hopes by the testimony of prophecy; instructed and in the best way amused by such researches into the history of the past, and such prospects of the events of future ages; and, above all, his mind will be elevated by the animated views which this study gives him of the superintendence of Providence, and the moral government of the world.

When the followers of Christ are required to assign a reasonable cause for their belief in the inspiration of the prophets, they will not, it is presumed, appear either precipitate or injudicious in their decision, if they reply in the following terms. Being con-



vinced of the public appearance of the several parts of the sacred volume prior to the respective occurrences illustrative of the predictions, and perceiving an exact and striking coincidence between the prophecies and the events in which they were completed, we felt an earnest desire of knowing, whether this coincidence might not be the effect of imposture, of human sagacity, of enthusiasm, or of chance. Prosecuting our researches for this purpose, we have discovered that the prophets revealed events of the most distant times, that they frequently described the minute circumstances attending those events, that some of the peculiarities predicted were unexampled in the age of the prophets, and that the predictions thus circumstantially detailed were very numerous:—that the occurrences foretold were often in the highest degree extraordinary or improbable, and sometimes even directly opposite to those, which, to a mere human speculator, must have appeared likely to take place:—that the subjects of the predictions were frequently hostile, and sometimes inevitably ruinous to the worldly interest of the prophets; and, therefore, such as it is not conceivable that an impostor would have selected:—that the distinguishing characteristics of the prophets, and of their predictions, are peculiarly adapted to the design for which prophecy uniformly professed to have been given; and that the prophets, if uninspired, appear to have been morally incapable of persevering uninterruptedly through so long a period, in the prosecution of so complicated a design, and of maintaining, with such nicety of discrimination, the propriety of the several parts:—that the conduct of the prophets, as recorded in the Old Testament, is inexplicable upon any principles of human policy, and can only be reasonably accounted for upon the presumption of a divine agency:—that the means which they employed, and the sublime object which they pursued, together with the circumstances attending the opening and the final close of their supposed intercourse with the Deity, are peculiarly calculated to strengthen and confirm us in our belief of their real inspiration:—and, lastly, that in casting our eyes over the several parts of the human race, we discover the exact completion of many clear and important predictions, in the present condition of a great portion of the inhabitants of the globe. We consider all these circumstances, taken collectively, as exhibiting an accumulation of evidence, which amounts to a moral certainty; we are utterly unable to refuse it our unequivocal and absolute assent; and we therefore acknowledge the divine inspiration of the sacred prophets.' P. 341.

In the above extract is an outline of the plan pursued by the lecturer in these discourses, which he has filled up with great judgement. Throughout, indeed, the chief subjects of prophecy are brought forward in a manner both to entertain and instruct the reader. In the first discourse the subject is

introduced with some general remarks on the nature of prophecy, and our inquiries are then limited to the following points.

‘ That the events foretold were frequently remote, were described with minuteness, were sometimes novel, and were very numerous :

‘ That in the age of the respective prophets, by whom they were predicted, they must have appeared often improbable, and sometimes the exact reverse of what might have been reasonably expected :

‘ That, in numerous instances, the subjects of the predictions were peculiarly unfavourable to the worldly views of the prophets, and the contrary to those, which, it is reasonable to suppose, impostors would have chosen :

‘ That there is a propriety and consistency in all the parts of prophecy, constituting one great and harmonious scheme, which it seems morally impossible that the prophets could have imparted to it, if they had not been really inspired :

‘ That the general conduct of the prophets is inexplicable upon human principles, and can only be satisfactorily accounted for by an acknowledgment of their inspiration :

‘ And lastly, That from the means which they employed, and the end which they pursued, from the circumstances attending the origin and termination of sacred prophecy, and from the present situation of a considerable portion of mankind, affording a sensible demonstration of the prescience of the ancient prophets, a strong presumptive argument may be derived in favour of their pretensions to a divine revelation.’ P. 39.

· In the second discourse predicted events are examined with respect to their distance from the time at which they were foretold; the minute resemblance of their features, and their exact coincidence with prophetic description. These points are judiciously illustrated in the cases of Josias, Cyrus, our Saviour, Babylon, Nineveh, Tyre, Egypt, the Arabians, &c. &c. and the distinction is ably drawn between the conjectures of poetry or soothsaying, and the certainty and accuracy of inspiration. Thus Seneca might, from the discoveries of his tines, conjecture that a few miles on the immense tract of waters which bounded the empire on the west would not for ever be the limits of navigation; and the augur who determined the duration of the Roman government to twelve centuries, from the twelve vultures seen by Romulus, was restricted to the number twelve from an antecedent event. He was led to a remote æra in his conjectures from the flourishing state of the empire in his time. He reasoned, from the

usual events of empires, that the duration of that of his own country could not differ widely from other governments, and that its fall would be nearly as far distant from its greatest splendor as its splendor was from the origin of the Roman city. Hence, as he lived seven hundred years from the time of Romulus; and as an age, or hundred years, was a period of time in common use with the Romans, he could not take a less æra than a hundred years for each vulture; and consequently the twelve hundred years brought him, in round numbers, to that time which might be a fair conjecture for the future duration of the empire. But how widely different is this species of calculation from sacred prophecy. By the heathen augur a naked event only is foretold.

‘Had a variety of the minute and distinguishing peculiarities which characterise it, been predicted, there would have been that wonderful display of prescience which, it may justly be contended, can only proceed from the immediate revelation of the Deity. Were it now declared, at what precise period the celebrity of America will commence; what will be the distinguishing marks of her greatness; what particular countries she will subdue during her prosperity, and to what individual nation she will in turn submit, when she declines:—or had it been signified by the Roman tragedian in what age the new hemisphere would be disclosed, what kingdom would render itself illustrious by the discovery, what would be the most remarkable features of the new-found continent, and what the consequences to Europe of so vast an accession of territory and riches:—or, again, had the heathen priest specified the particular nations of the world who were to be the conquerors of Rome; had he described their language, their persons, their manners, and their arms; had he traced the gradations of their conquests, and marked out the peculiar changes of society which should take place at the fall of the empire:—in all these instances, by such a minute discrimination of the attending circumstances, the philosopher, the poet, and the augur, would have advanced far beyond the limits of the human understanding, and might not unjustly, perhaps, have been brought into competition with the favoured prophets of the Most High.’ P. 58.

The third discourse shows that the events predicted were of such a nature as to lie entirely out of the reach of the natural foresight of man. The proofs are taken from our Saviour’s prophecy of the destruction of the temple in the life-time of some who heard him; the peculiar fates of Babylon and Nineveh, Egypt and the Arabs; and the character of the papal authority, whose fall will throw an additional light on the sacred scriptures. What could render it probable that Egypt, the mother of arts and literature, should be the basest of na-

tions? that the situation of Babylon should only be known from its being the abode of different wild beasts? and that Nineveh, a city scarcely inferior in size to itself, should be totally lost to posterity? These, and similar predictions, appeared in direct opposition to existing facts at the date of their delivery, to the reasonable expectations of man, and the regular order of natural occurrences.

The fourth discourse embraces the state of the Jews; and, in doing this, the preacher humanely remarks; that 'it is impossible not to admit such sentiments and descriptions as must give pain to that unfortunate nation. Let it not, however, be supposed that this duty is performed without a considerable degree of reluctance. No sincere Christian can wantonly wound the feelings or aggravate the miseries of an afflicted people. Persecution, whatever form it may assume, is utterly irreconcilable with the pure and gentle spirit of our religion.' With this amiable sentiment the inquiry is conducted; and our preacher anticipates with pleasure the time when this original people of God shall be re-admitted into their earthly Canaan, restored to his favour; and finally accomplish one of the last in the long train of wonderful predictions which have been delivered by their prophets.

The object of the fifth discourse is to demonstrate that these predictions are generally unfavourable, in the highest degree, to the interested designs of impostors and sycophants. Daniel pronounces very unwelcome truths to a royal ear; another prophet exposes his life to the rage of Jeroboam: Elijah, Jeremiah, Isaiah, all appear to be far removed from the contracted views of human policy, from the artifices and objects of interested pretenders.

The sixth discourse presents to us the consistency of sacred prophecy.

'The spirit of prophecy first displayed itself at the introduction of sin: it closed its heavenly career when the power of sin was broken in the triumphant establishment of Christianity. The temporal events which it portrayed, the achievements of celebrated monarchs, and the revolutions of mighty empires, were all more immediately concerned in favouring the progress of Revelation. The false pretenders to inspiration may in vain lay claim to this incontrovertible testimony of an over-ruling influence. The predictions of the Pagan oracles were independent of each other, and utterly incapable of uniting in one grand and connected system. Sacred prophecy alone combines its several parts in one perfect whole. The merciful spirit of redemption breathes through every page of the prophets, and imparts the same beauty and harmonious agreement to their numerous writings, which natural law and

order, as willed by the Almighty, bestow upon the vast and multifarious system of the universe.' P. 232.

With this view of the consistency of prophecy is properly connected the superior morality of the prophets themselves, and the enlarged ideas they give us, both of the creation and the Creator. And thus the prophetic compositions, like the divine productions, 'exhibit that unity of design and harmony of parts which it is equally impious and absurd to represent as the fortunate result of contingencies, or a successful effort of ingenious imposture.'

The seventh discourse inquires into the motives by which the Hebrew prophets could be actuated, and proves clearly that these could be neither interested nor political. They could not aim at popularity, nor the favour of the sovereign; riches were evidently not their object; and it is equally obvious they were not actuated by enthusiasm or fanaticism. The honour of God, and the advancement of his religion, were the sole ends which they had in view; and

'never did the prophets of Israel betray any private or temporal aim, or deviate, even in a single instance, from the pure and sublime object which they avowedly laboured to attain. In wealth and in poverty, in triumph and in defeat, when seated like David upon a throne, or like Amos tending the herds, they invariably declared themselves to be employed as the ministers of Jehovah in revealing his will to mankind.' P. 282.

In the eighth discourse is drawn an admirable comparison between the fates of the two species of prophecy, the sacred and the profane. The first proceeded from

'the one God, pure, spiritual, and invisible, the maker and the preserver of worlds, the high and mighty One, who is from everlasting. It began in the infancy of nature, with the first inhabitants of the earth, from whom have been derived all the nations of the globe. It was occasioned by circumstances the most interesting and awful which a reasonable being can contemplate; the fall of a new race of creatures by sin, and the benevolent intention of the Creator to restore them to life and immortality.' P. 288.

It has been the object of attention from that time to this, and will not cease to be so till the religion of Christ,

'pure and spiritual, founded on perfect morality and rational piety, promoting peace on earth, and conducting man to heaven, should triumph over worldly superstitions, and unite all the inhabitants of the globe in one bond of sacred brotherhood and love, obedient to their common Redeemer, and protected by the universal God.' P. 310.

The ninth and last discourse takes a bird's-eye view of the present state of the earth, and brings to a point the judicious observations made in the preceding discourses. It proves clearly that we have sure and certain and never-failing evidences of the truth of our religion. It points out how much infidelity is baffled in its endeavour to account for the present appearances of the moral world, and that the approaching and final fall of the papal power will increase its difficulties still more. On the whole, we recommend this work strenuously to the younger clergy and to students in divinity. On the topics here brought forward they may dilate with great advantage to their congregations and themselves; and both from the subject selected and the manner of treating it, the solidity of the arguments, the energy and perspicuity of the style, and the vein of piety which pervades the whole, this writer deserves well of the Bamptonian lecture.

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*A concise History of Greece, from the earliest Times to its becoming a Roman Province. In Three Volumes. By John Payne, Author of the Epitome of Modern History. Illustrated with Maps, and several Copper-Plates. Vol. I. 8vo. 9s. Boards. Johnson. 1800.*

AS literary merit depends on the excellence, not the multiplicity of compositions, we are not influenced, in forming an opinion of this history, by the copious list of Mr. Payne's works, from which it appears that he has exercised his pen as a lawyer, a politician, a financier, an historian, and a geographer. It cannot be supposed that he excels equally in all these departments; and perhaps it may be affirmed, with truth, that he does not, in any one of them, rise above mediocrity. The case, however, is not the same in the walks of literature as in those of poetry, where mediocrity is necessarily considered as disgraceful. In politics, history, or geography, a writer who neither soars high nor sinks low may yet be respectable.

Mr. Payne dedicates his work to the earl of Moira, whom he compares with Thucydides and Xenophon. In his preface, he gives his opinion of former publications relative to the history of Greece; but he does not very accurately discriminate their merits.

After a sketch of the early Grecian history, our author exhibits a short view of the oracles, and makes just observations upon those vehicles of imposture. He proceeds to treat of the Olympic games and other festivals, which he properly describes. In the history of Sparta, he rather leans to the opinions of other writers respecting the propriety or utility of the

institutions of Lycurgus, then ventures to promulgate his own sentiments, though he had ample scope for remark.

Speaking of Pisistratus the Athenian usurper, he with reason controverts the opinion of Mr. Mitford, that a real attack was made on the life of that demagogue. He says,

‘As no ancient author has thrown out a surmise to support such an opinion, it must rest alone on the reasons which that gentleman assigns for holding it; which are, that the account given came from his enemies; that the belief of a real attempt to assassinate him prevailed at Athens for a considerable time; and because, if it had been a fraud, it was never detected.’ P. 100.

To this passage Mr. Payne has subjoined a note, which we think is not injudicious.

‘That Pisistratus did not scruple to impose on the people of Athens, appears from a subsequent event, which the above author gives from Herodotus, without expressing any doubt of the fact. It relates to the means which were taken to reinstate Pisistratus in power when he was afterward driven into exile, which were by dressing a gigantic woman in complete armour, and adorning her with the characteristic ensigns of Minerva, seating her in a magnificent car, and causing her to be conducted through Athens in great state; whilst she, in the authoritative tone of a goddess, commanded the Athenians to receive Pisistratus. Surely this is a much less credible story than the first, and, if admitted, tends very much to strengthen the opinion that the first was a mere trick; for no one would have dared to play off so palpable an imposition, except upon a people whose gross credulity had been before experimented upon.’ P. 100.

He maintains, in opposition to Mr. Mitford, that Xerxes really ordered lashes to be inflicted, by way of punishment, on the Hellestont; and we do not see sufficient reason to dispute the authority of Herodotus on this occasion. A weak tyrant, in a paroxysm of arrogance and folly, may have given such an order, however absurd it may appear to a reflecting mind.

The chief incidents of the war between Xerxes and the Greeks are related from the best authorities; and the unprincipled character of that despot is stigmatised with merited censure.

The illustrious administration of Pericles is thus introduced:

‘By the death of Cimon, Pericles enjoyed the full confidence of the Athenian people without a rival; when a new æra in the history of Athens commenced, which may be described as the æge of luxury and the arts.

‘Pericles was descended from one of the most illustrious families

in Athens. His natural endowments were of a very superior kind, and his education had been superintended with the utmost care. His philosophical instructor was Anaxagoras of Clazomenæ, from whose lessons he acquired a much more enlarged and just knowledge of nature than had before been taught; the doctrines of that philosopher tending to overthrow the superstitious practices and opinions which prevailed among the Athenians; so that Anaxagoras, and all his disciples, were generally charged with atheism. Pericles engaged early in public affairs, gained the ascendancy over all his competitors, became at length, and continued to be till his death, master of the affections, and no less of the liberties, of the Athenian people; and though master, yet guardian and promoter of the latter. His abilities as a statesman were eminently great; he was likewise an able general, and a most powerful orator. He rendered Athens the most eminently distinguished state that ever existed; but whilst so productive of every thing great and glorious, it was at the same time deeply infected with faction, licentiousness, and wild tumultuary caprice.

‘Although from his birth and fortune Pericles might have been expected to devote his great abilities to the interests of the aristocratic party in the Athenian commonwealth, yet, when he started in life, he appeared only in a military capacity, in which he acquired great reputation, and declined taking a decided part in politics, until the death of Aristides, the banishment of Themistocles, and the absence of Cimon on distant expeditions; when Pericles appeared conspicuously in the administration, yet choosing rather to court the favour of the multitude than of the great and few: in private life he was neither convivial nor jocular; secluding himself from company, and at all times supporting a dignity of deportment, which, according to Plutarch, was never laid aside even in his unbended hours.’ P. 235.

Of the celebrated funeral oration delivered by Pericles in honour of those who had fallen in the war between the Athenians and the Lacedæmonians, the substance is given by Mr. Payne with some spirit. To exclude it entirely, would have been a censurable omission; yet Mr. Mitford has contented himself with referring his readers to the original, on the idle pretence that it ‘*denies* abridgement.’

In this volume, the history is brought down to the thirteenth year of the Peloponnesian war. The concluding chapter treats of the ‘character and manners of the Athenians,’ includes a ‘comparative view of the manners of the Greeks with those of other nations their contemporaries,’ and describes the state of the arts and sciences among them. Referring to the time of Draco, the writer says,

‘That their degree of civilisation and simplicity of manners greatly excelled the mass of mankind coeval, is apparent; for even



the laws of Draco prove a virtuous age in Greece, when crimes were held to be so heinous, that every degree of criminality was punishable by death.' Vol. i. P. 436.

In opposition to this inference, it may be contended, that such laws may prove a *vicious* age, when crimes were so numerous and atrocious, that the most rigorous and cruel punishments were deemed, by a legislator who enjoyed the reputation of wisdom, necessary for the coercion of the people. We do not offer this remark in justification of the inhumanity of Draco (for no state of society can justify such laws), but merely in the way of argument, to show that the conclusion drawn by Mr. Payne is by no means indisputable.

There is little originality in this or any other part of the work; but, upon the whole, it is a judicious compilation, and may be recommended to those who wish to become so far conversant in the Grecian history as to avoid the reproach of gross ignorance, and at the same time are too idle to devote any large portion of time to their studies.

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*The Political Economy of Inland Navigation, Irrigation and Drainage; with Thoughts on the Multiplication of Commercial Resources; and on Means of bettering the Condition of Mankind, by the Construction of Canals, by the Improvement of their various Capacities for Commerce, Transfer, Agriculture, Household Supplies, and Mechanical Power; and by the unlimited Extension thereof into the remotest Interior of Great Britain and of Foreign Parts. By W. Tatham. 4to. Boards. Faulder.*

THE advantages of inland navigation to a country are every day more sensibly felt; and if at times unnecessary works have been undertaken, and wild speculations have been introduced by those who consider the profit of cutting the canal, instead of the profit to be derived from the canal when cut, these partial abuses of an institution do not greatly diminish the general good which may accrue from it. A canal facilitates the communication between countries, and may be rendered serviceable to navigation to a much greater extent than has been hitherto attempted, or is probably conceived. The height of a mountain, or the depth of a valley, and other difficulties in the way of the engineer, are seldom insurmountable; and if nations, barbarous in comparison of the English, such as the Russians and Chinese, can execute works of this kind more than thrice the length of our island, it must be a reflection on the talents of our engineers, and the spirit of the managers of our commerce, if nature have interposed any obstacle in this country which is regarded as irremediable by the exercise of skill and perseverance.

The writer of this work is perfectly sensible of the advantages to be derived from extending in every country the communication by canals; and the instances adduced by him of their utility in various countries, confirm his general positions. Many allowances are to be made for his style, as he is an American, and has not acquired the art of giving an easy flow to his ideas. He looks out for pompous words and forced expressions, when the plainest language would have better suited his purpose. But this slight interruption to the reader can scarcely be called an impediment to the train of reasoning pursued in the work; and the improvements suggested, particularly with reference to the port and city of London, claim the attention of the engineer, the merchant, and the statesman.

The greater part of the volume relates to the docks intended to be made in Wapping, chiefly for the benefit of the West-India trade; and a good account is given of the design. Of this so much has been already said, that little can be added for the information of the public. Mr. Sharpe's and Mr. Whitworth's plans of canals are very properly introduced; and this leads to a general project for insulating the metropolis by means of canals, by which commodities may be received into, or sent out of, every part of London, with the utmost ease, and a very great saving of expense. The insulating line begins a little above Battersea-bridge, goes through Paddington, Camden-Town and Islington, passes near Hackney-road, and stops at Limehouse; is revived below Greenland-Dock, passes south of St. Helena sea-gardens, to Surry-Square and Kennington-Common, and terminates above Battersea-bridge. Within this line are cuts which are to connect the great canal with basins in different parts of the metropolis. On the south-side of the Thames no contrivance is necessary to supply the canal with water, as it will flow from the Thames above Battersea to some inferior point in the Thames below Greenland docks; and, by the opening of the sluice at Battersea, it may be filled at pleasure. On the north side, the height of the ground, over which the line passes, seems to be a formidable objection, as about eleven miles of canal are to be supplied by engines from the Thames, or from streams to the north of London. The facility by which the water may be derived from the Thames is manifested by a fact; and the generality of persons are more willing to give credit to a plan when a thing is proved to have been done, than when the possibility of its being done is demonstrated in the clearest manner. At the Shadwell water-works, water is raised by means of the steam-engine to the height of ninety feet; and this is so nearly the height required for the canal, that, from the estimation of the expense in these works, a just calculation may be made of the expense of filling and supplying the canal with water. This calculation

is made ; and the interest of the money expended in the erection of the engine, the coal consumed in it, and all the necessary charges, amount, on a liberal computation, to 7977*l.* 10*s.* annually. We may here observe, that, trifling as this expense is to the general profit of such a canal, it may be diminished by the profits derived from the application of the engine to other purposes, when the canal is filled, and wants but a small supply ; or, if the water of the canal should be conveyed to different parts of the town by pipes, the supplying of the inhabitants with water will more than answer all the expenses of the engine. But, before a plan of this kind is adopted, we must inculcate on our countrymen the magnanimity of the Chinese monarch, who, when a work for the public good passes through his pleasure-grounds, takes up the spade himself, and, beginning the work, impresses on his subjects the maxim, that private pleasure or private interest ought never to obstruct general improvement.

The work is enriched with several plates, which elucidate the plans for the improvement of London, or illustrate the general modes of canal communications. From the specimen now before us, we hope the author has met with sufficient encouragement to induce him to put to the press another volume which he has already prepared on the same subject.

*Christianity vindicated, in a Series of Letters, addressed to Mr. Volney, in Answer to his Book called Ruins, or a Survey of the Revolution of Empires. By the Rev. Peter Roberts, A. M. 8vo. 5*s.* Boards. West and Hughes. 1800.*

A VINDICATION of Christianity from the effusions of so trifling a writer as Volney (trifling we mean in this respect) was scarcely necessary. It is evident that he has never given himself the trouble of studying it at the fountain-head, and that, throughout his work, he confounds the gospel with the idle traditions of popery, makes no distinction between the actions of men professing Christianity and the actions required of real Christians, and, carried away by the prejudices of his national infidelity, is incapable of making a good use of the learning and experience which he acquired by his residence in the East. These faults in the French writer are judiciously pointed out in the work before us. Much sound learning is displayed in the attempt to refer to a consistent origin many parts of the heathen mythology, and also in the description of the sphere ; but such a mode of reasoning is, we fear, entirely thrown away upon the modern unbeliever, and is of no great use in the vindication of our religion. To the inconsistencies of the French writer in his theories of government are opposed the maxims

which have been laid down in this country by men of much thought and real experience; and, in these times of innovation, they may be perused with advantage by those who are warped by the new system of politics.

The infidel and the professing Christian ought to attend to our author's remarks on religious sects.

‘As to religious sects, they are the offspring not of religion, but of human nature, of ignorance, of pride, and sometimes of a scrupulous conscience, and a zeal for the truth. Ignorance finds difficulties, and it will find them every where; pride makes them and affects novelty, in order to attain distinction, and supports them to support the character. The sects which have arisen from a zeal for the truth have in proportion to their sincerity been tolerant, and it is a just tribute to the memory of Luther, that when mistakenly urged to intolerance, he steadfastly and successfully opposed it, and the church of England, in the zenith of her power, has followed his great example. As to the difference of sects, who agree in essentials, if professing themselves Christians, they persecute each other, they are certainly guilty of a breach of the first Christian duty to man, charity. The conduct of their adversaries is no plea for them; they ought neither to persecute nor encourage error, but they ought to prevent and reform it as far as they can.’ P. 82.

The French revolution is placed in a point of view not very common in the present times. From the neglect of tracing it to its true origin, many protestant writers have deviated into a defence of popery and the vilest superstition, instead of making a true distinction between the use and abuse of religion.

‘That revolution is an useful lesson to mankind, of the danger of establishing an error.—I cannot proceed to consider the mistakes into which you have been led, without recurring to that period in which a shallow policy, and an unhappy remissness, to give it the gentlest name (I ought to call it a weak and sinful surrender of the truth), prepared the scene of all the subsequent tragedy your nation has since put in action. The period I speak of is that when, at the close of the wars of the League, your otherwise excellent monarch, Henry IV. became a member of the Romish church. When wearied with contention, and threatened with assassination, he was persuaded to embrace an error. Alas! Sir, he was not alone to blame. The ministers of religion, the poor wreck of the massacre of St. Bartholomew, harassed and faint after the storm, and raised at once into consideration, were cajoled, in the name of peace, in to a dereliction of that duty which could alone have secured it. They defended their cause at the conferences, says Sully, but weakly, or not at all. Some days they were even dispensed with entirely, while the zeal of their antagonists employed all their effort to bring the king over to the church of Rome. And what was the event? Did they acquire peace? No,—Did the king effect a reconciliation

as to himself? No.—Were the advantages of the protestants established? No.—But they established popery, as containing no dangerous error, which is contrary to the truth; and having established this, they had no right to object to the revocation of the edict of Nantz. Nor was this all: when the errors of popery were exposed by the enemies of Christianity in general, the nation at large, which had by their error falsely believed popery to be Christianity, mistook the subversion of the heresy for the subversion of the gospel, and losing the hold on eternal life, has fallen at once into a dreadful void, wherein all the elements of society and of religion have become a chaos of fury and desolation. So tremendously have the sins of the fathers been visited on the children to the third and fourth generation of those whose dereliction of their God and their religion had all the effect of hatred to both. May God grant it may rest there, that the errors of the church of Rome may soon cease for ever, and that no endeavour to restore, or countenance or favour them, may draw a future vengeance down, of which we have so terrible an example; that God will require the souls of those who, 'by neglect or favour, remain or persist in error, at the hand of those who are the means or the accessaries.' P. 238.

We advise all who profess the Christian religion to attend to this remark; for, whatever may be their sect, whatever may be their opinions, let them be assured that the voluntary adoption of error, and a subscription to tenets which they do not believe, are highly offensive in the sight of God, and must be productive of great evil to civil society. From the remark of this writer on the French revolution, our readers may learn his method of treating his antagonist: throughout he keeps him to the point, and reasons fairly with him on his objections to Christianity; and we need not say that in such a contest, where on the one side is truth, and on the other are violent prejudices, contracted from birth and habit, in the abode of tyranny and superstition, the protestant appears to great advantage.

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*A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which public and private Property and Security are, at present, injured and endangered: and suggesting Remedies for their Prevention. The sixth Edition, corrected and considerably enlarged. By P. Colquhoun, LL. D. &c. 8vo. 10s. 6d. Boards. Mawman. 1800.*

THE first edition of this valuable publication we very fully noticed\*; and, as well-wishers to the domestic security and

prosperity of this kingdom, we are gratified in perceiving the extensive circulation of a treatise so peculiarly calculated to promote those desirable objects. In the present edition the author has given a more systematic arrangement to his work, and has introduced some new matter on subjects of political œconomy; collaterally connected with police. The impression which the original publication may have produced on the minds of the community is an interesting topic: it is alluded to in the following passage of the preface.

‘ The police of the metropolis, in every point of view, is a subject of great importance to be known and understood; since every innocent and useful member of the community has a particular interest in the correct administration of whatever relates to the morals of the people, and to the protection of the public against fraud and depredation.

‘ Under the present circumstances of insecurity, with respect to property and even life itself, this is a subject which cannot fail to force itself upon the attention of all:—all are equally concerned in the information which this work conveys; the chief part of the details in which are entirely novel, not to be found in books, and never laid before the public through the medium of the press, previous to the first publication of this Treatise.

‘ It may naturally be imagined, that such an accumulation of delinquency, systematically detailed, and placed in so prominent a point of view, must excite a considerable degree of astonishment in the minds of those readers who have not been familiar with subjects of this nature; and hence a desire may be excited to investigate how far the amazing extent of the depredations upon the public here related, can be reconciled to reason and possibility.

‘ Four years have, however, elapsed, since these details have been before the public, and they still stand on their original ground, without any attempt, which has come to the author’s knowledge, to question the magnitude or the extent of the evil. On the contrary, new sources of fraud and depredation have been brought forward, tending greatly to increase the general mass of delinquency.

‘ In revising the present edition, the author felt a strong impulse to reduce his estimates; but after an attentive review of the whole, excepting in the instances of the depredations on commercial property (which have been greatly diminished by the establishment of a marine police, applicable to that particular object), he was unable to perceive any ground for materially altering his original calculations. If some classes of theft, robbery, and depredation, have been reduced, others have been augmented; still leaving the aggregate nearly as before.’

We are sorry that the exertions of the public to diminish the number of crimes against society, enumerated by the worthy magistrate, should bear so weak a proportion to the

convictions which must have been produced of their existence. When this treatise was first published, we had confidence in its estimates of depredation on the public, though to some persons the author might seem to have exaggerated the evils he pointed out. This opinion must have proceeded from inattention to the sources of mischief recapitulated in a subsequent passage of the preface.

‘ The enlarged state of society, the vast extent of moving property, and the unexampled wealth of the metropolis, joined to the depraved habits and loose conduct of a great proportion of the lower classes of the people; and, above all, the want of an appropriate police, applicable to the object of prevention, will, after a careful perusal of this work, reconcile the attentive mind to a belief of the actual existence of evils which could not otherwise have been credited.—Let it be remembered also, that this metropolis is unquestionably not only the greatest manufacturing and commercial city in the world, but also the general receptacle for the idle and depraved of almost every country; particularly from every quarter of the dominions of the crown—where the temptations and resources for criminal pleasures—gambling, fraud, and depredation, almost exceed imagination; since, besides being the seat of government, it is the centre of fashion, amusements, dissipation, and folly.

‘ Under such peculiar circumstances, while immorality, licentiousness, and crimes, are known to advance in proportion to the excessive accumulation of wealth, it cannot fail to be a matter of deep regret, that in the progressive increase of the latter the means of checking the rapid strides of the former have not been sooner discovered and effectually applied.

‘ It is, however, earnestly to be hoped that it is not yet too late. Patriots and philanthropists who love their country, and glory in its prosperity, will rejoice with the author in the prospect, that the great leading features of improvement suggested and matured in the present edition of this work will ultimately receive the sanction of the legislature.

‘ May the author be allowed to express his conviction that the former editions of this book tended, in no small degree, to remove various misconceptions on the subject of police, and, at the same time, evidently excited in the public mind a desire to see such remedies applied as should contribute to the improvement of the morals of the people, and to the removal of the danger and insecurity which were universally felt to exist.

‘ An impression it is to be hoped is generally felt from the example of the Roman government, when enveloped in riches and luxury, that national prosperity must be of short duration when public morals are too long neglected, and no effectual measures adopted for the purpose either of checking the alarming growth of depravity, or of guarding the rising generation against evil examples,

‘ It is by the general influence of good laws, aided by the regulations of an energetic police, that the blessings of true liberty, and the undisturbed enjoyment of property, are secured.

‘ The sole object of the author in pointing out the accumulated wrongs which have tended in so great a degree to abridge this liberty, is to pave the way for the adoption of those practical remedies which he has suggested, in conformity with the spirit of the laws, and the constitution of the country, for the purpose of bettering the state of society, and improving the condition of human life.’

We look forward with anxiety to the period when the police of this country shall occupy the serious and vigorous attention of its legislature. The wealth, the civilisation, the unrivalled political constitution of Great-Britain, the excellence of the general spirit of its laws, loudly demand the pursuit of an object so essentially connected with the vital principles of social intercourse, that without it all other civil advantages would be inferior to the protection of a vigilant despotism.

## MONTHLY CATALOGUE.

### POLITICS.

*The Report of the Select Committee appointed by the House of Commons, to enquire into the Establishment of the Courts of Justice in Westminster-hall; the Courts of Assize; the Civil Law Courts; and the different subordinate Offices attached to each Court; with the Fees, Duties, Appointments, and Duration of Interest of each Officer belonging to them. Agreeable to the Returns made by themselves to the Committee. 8vo. 2s. 6d. Clarke and Son.*

THIS is a part of a publication which we have already commended and to which we cannot too often call the attention of the public. In whatever shape the Reports of the Select Committee are published, whether collectively or separately, we shall be happy to find that they have an extensive circulation. This is the first step towards cleaning the Augean stable; and much may be done by patience and perseverance. It is only to be feared that the gentlemen who drew up the reports will sleep over their labours, and leave to others the difficult task of correcting the evils, which they have very faithfully, and with great judgement, pointed out. This report gives an account, yet we must add but a small account, of our courts of



law. Enough, however, is said to show the necessity of a more strict inquiry. Nothing, indeed, calls more loudly for reform than the salary of different officers. A judge, an office which ought to be of the greatest respectability, receives less than some clerks. We may add, that in many cases the amount of fees are not, and cannot be, ascertained. If a reform should ever take place in this department, we may be permitted to hope that the patronage of certain persons may be changed; and thus that no appearance of profit to a judge from a prisoner may affect the bandage on the eyes of justice. A simple principle pervades the reform in this and every other branch on which the committee has reported. The country does not refuse ample rewards to those who do the duties of any office; but every farthing lavished on sinecures is a cause of proportionable disgust.

*The Story of an injured Gentleman, in a Letter from John Bull to a Person in the North.* 8vo. 1s. C. Chapple.

Ireland is represented as a most detestable prostitute, whom John Bull, though he is already married, determines, without any fear of the Old Bailey before his eyes, to take as his second wife. The story has no attraction for a reader of taste.

## RELIGION.

*Curfory Remarks on a Work entitled Apeleutherus; or, an Effort to attain Intellectual Freedom: in a Letter to a Friend.* 8vo. Conder. 1800.

Apeleutherus deserved the castigation which, in this pamphlet, he has received. Both writers indulge in the same style of writing, and do not aim at the greatest degree of accuracy in their reasonings. If the one too-highly values the philosophers of the ancient world, the other detracts from their merits. In speaking of the ancients, he quotes their vices only, and seems not to recollect, that the versatility and levity of Erasmus, the meanness of Bacon, the intolerance, bigotry, arrogance, and despondency, of Johnson, if we consider their superior advantages from the light of Revelation, bring them nearly to a level with the sages of antiquity. Even Newton and Locke, whom, in this illustrious host, he brings forward with great appearance of respect to their names, maintained opinions of the Christian religion, which, from various parts of their works, must in his estimation place them in, or very near to, the class of the infidels. Christianity does not require such a comparison; and the best under this dispensation will be the first to make allowances for the defects of others, and the last to claim anything on their own merits. At the cross of Christ all these distinctions vanish; and in the glory of the Redeemer's character the excellence of his religion is manifest.

Apeleutherus, our readers will recollect (or more probably they have forgotten it), would abolish public worship and the priesthood; and, clearing the Christian religion from every mark of divine character, reduce it to a mere system of dry morality. His antagonist follows him closely, and exposes the weakness of his arguments, often with great ingenuity. The contempt in which he holds Apeleutherus and others is expressed in rather too strong language; and the author would have employed himself to greater advantage if, as Apeleutherus dwells constantly on the abuses of various institutions, he had drawn a line between their uses and abuses; and, in candidly allowing the validity of some of the objections, had pointed out the means of rectifying them, with the facility of rendering the institution still more favourable to its original purpose.

If any one has really been shaken, which we can hardly believe to have been the case, by the insinuations of Apeleutherus, he will, we are persuaded, either find in this work a remedy to his doubts; or, by balancing the weight of the respective assertions on each side, be enabled to pursue his Christian course without interruption. The zeal of the writer, though it is not sufficiently tempered with charity, we admire; and our readers must receive a very favourable impression of the work from a simile which does him great honour.

‘A near friend of mine when at Rome, a few years since, was often prompted by curiosity to wander among the splendid ruins of that once famous city. One morning, in climbing over the Coliseum, he sat himself down, for a few moments, on the highest archway, to contemplate the scene before him; when he could not help lamenting, to his attendant, the ravages which had been committed on that magnificent building. “Alas,” returned the man, with looks of expressive sensibility, “the Vandals, who could not discern its beauty, at first greatly defaced it: since then, it has been cruelly used by various popes and princes, who have, at different times, robbed it, to build or to embellish their palaces; and lastly, its materials have been more than once employed in repairing the walls of the city; walls, whose feebleness serves only more to display the weakness of the place; and yet, Sir,” he cried with rapture, “the mighty fabric stands, majestic and firm.” Apply this simile to Christianity. This also has been, by Gothic and barbarous hands, oftentimes defaced; by its false friends it has been not unfrequently applied to unworthy purposes; and yet, my friend, it stands!’

‘There is one point, however, wherein my simile gloriously fails. The Coliseum is, at best, but a splendid ruin! Not so with Christianity; for that building will survive the ruins even of time itself.’ P. 43.

*A Sermon preached in the Parish Church of Clare, in Suffolk, at the Presentation of the Colours to the Military Association of that Place, on Wednesday, June 26, 1799. By C. Hayward, Vicar of Haverhill, Suffolk. 8vo. 1s. Robinsons.*

‘That, for a considerable time before, and *uniformly* since, the French revolution, infidelity has, by means of French writers and French principles, been gaining ground in this country, with great and rapid strides, is a fact which is hardly denied by any, except those who exult in the truth of it, and only wait for a riper opportunity of avowing their exultation.’ P. 15.

We are among those who deny that infidelity has been gaining ground in this country; and we lament that so many preachers can indulge themselves in such unwarranted assertions, or, in consequence of their delusions, in such strange language as the following:

‘God forbid that religious opinions of any kind should ever again be *propagated* by the sword; but, sooner than the glorious fabric of the Gospel shall even totter in *our* land—sooner than the batteries of foreign illuminati, aided by the phrenzy of a misguided multitude, shall play against it—let every man, in the *literal* sense of our Saviour’s words, “who has no sword, sell his coat and buy one;” and let us consider it as an honourable distinction, if we are allowed to be the lowest agents in the fulfilment of the grand promise of our Lord respecting his Gospel—“the gates of hell shall not prevail against it.” P. 17.

We advise this preacher to purchase the armour described by St. Paul; and, with the sword of the spirit, he will do more execution on the minds of the wicked than he can possibly expect to effect with a carnal sword at the head of his volunteers.

*On the Measure and the Manner of Distributing—A Sermon preached at St. Mary’s Church, Nottingham, on Tuesday, September 4, 1798, before the Governors of the General Hospital. By Edward Pearson, B. D. &c. 8vo. 1s. Rivingtons.*

This discourse contains many excellent remarks on the disposal of wealth. It is written with greater clearness than is usual in the composition of this writer; and we are happy in the opportunity afforded us of recommending it to the particular attention of the liberal and the serious reader. The passage relative to the expectations of the rich and poor, arising out of the inequality of wealth, and the tempers formed by it, is a sufficient specimen of the sound discrimination which distinguishes the discourse.

‘That this intention of Providence, in the unequal distribution of property, is not fulfilled in so great a degree as might reasonably be expected, arises, in part, from the want of preparation in both rich and poor to make due allowance for each other’s failings. It

is too usual with us to demand a perfect discharge of duty in others, while we attain to but an imperfect one in ourselves. Since it is scarcely to be hoped that the appropriate duty of either party will, at all times, be observed with equal exactness, both should be prepared to make that allowance for which both, by turns, will have occasion. Generosity is the acknowledged duty of the rich; the poor, therefore, are too apt to imagine, that a rich man, if in any instance he be deficient in generosity, has no claim on their gratitude, how much soever, on the whole, they may have been the objects of his bounty; and it is well if they think he has fulfilled his duty in this respect while he has any thing left to bestow. Gratitude, on the other hand, is the duty of the poor; the rich, therefore, are too apt to think that a poor man is seldom so thankful as he ought to be; and, if any sentiment should appear which is inconsistent with their ideas of his obligations, he is quickly regarded as unworthy of their bounty. Neither party seems sufficiently to consider the difference between conceiving the idea of a duty and actually discharging it. There may be difficulties in the discharge for which it is not easy to make just allowance: the rich man has perpetual struggles, felt only by himself, between the sense of his obligation to perform his duty by relieving the indigent, and the desire to be distinguished in his class by the increase of his possessions; and the poor man has fears, of which the rich can have no adequate idea, lest, while he is acknowledging the bounty of his benefactor, he may confess a dependence on another, which will degrade him from the character of a man. Though the suggestions of vanity or pride, in opposition to our duty, ought to be overcome, the overcoming of them may be no easy task; and it would be a severity of judgment, which the conduct of but few can bear, to consider the want of success in particular instances as decisive of the whole character.' P. 23.

*An Attempt to exhibit the Meaning and Connection of Romans, 5th Chapter, 12th and following Verses; particularly showing how they apply to the certain Salvation of all Infants. 8vo. 1s. Rapier. 1800.*

This is a very praise-worthy attempt to explain a passage in the epistles of St. Paul which has exercised the pen of the ablest writers. Taylor, Edwards, and Chauncy, have each their merits; but they are too erudite; and the author before us, with a just view of their defects, endeavours to find out a consistent meaning to the apostle's words, from a close examination of them and the context, without indulging himself in the latitude of metaphysical inquiry. His ideas may be seen from the following summary, with which he concludes his comment:—

'From these deservedly renowned verses of this great apostle, we learn the important facts, that death is the consequence of  
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Adam's sin universally, and that both sin and death came by him; that the deliverance from this death came by Christ; that the second death is the punishment of individual transgressions; that reigning in life will be the exclusive privilege of those who receive abundance of grace, and the gift of righteousness; and that they only shall reign in life by one, Jesus Christ, and by his obedience be made righteous. Thus, by retaining a regular connexion, and marking the gradations, which are preserved, on each respective subject, there will be no need to call in the aid of metaphysical subtleties to explain these momentous subjects of pure revelation; and we may safely challenge philosophy to frame a theory so satisfactory with the existing state of mankind, as subjects of sin and death. P. 18.

Some difficulties still adhere to the explanation; for how can myriads be said to be delivered from death by a Saviour, if, instead of deliverance, in the common acceptation of the word, the act of our Saviour should be the means only of subjecting them to punishment, mortification, and death? If a man have undergone the punishment of the law, and have to all appearance lost his life at the gallows, the prince who should successfully employ the means of restoring him to life would hardly be said to deliver him from death, if, on the recovery of his senses, he were once more warned to prepare for execution, and the sentence should be inflicted again at the moment when the desire of life was renewed. The state of infants dying soon after their birth is indeed made, by our author, to be preferable to that of adults at their death; for, of the former, all will be saved; of the latter, a part only will enjoy the blessings of futurity. But, allowing this to be a true view of the subject, we can by no means see that "the salvation of all infants is perhaps the most solid reason in support of the practice of human baptism;" for the writer evidently refers the benefits of the baptismal act to the parents, not to the children, and converts the ordinance into a mere declaration of faith. According to the author, the infant will be equally saved, whether he is baptised or not; and a parent, who is a serious Christian, may see no necessity for declaring his faith at the moment that all his parental cares are employed to preserve the life of his child. The reflection drawn by the writer, if not strictly just in the sense in which he applies it, deserves attention. If all infants will be saved, how great ought to be the care of parents over their children to bring them up religiously, that the loss of that blessing may not be attributed to the negligence of early youth. But this may be applied to parents without considering the state of infants; and the same appeal may be made to them, that the final overthrow of their children may not be attributed to their inattention.

*Two Sermons preached before the University of Oxford, Feb. 10, 1799.*  
 — *An Attempt to explain, by recent Events, Five of the Seven Vials mentioned in the Revelation; and an Inquiry into the Scriptural Signification of the Word Bara.* By G. S. Faber, A. M. &c. 8vo. 1s. 6d. Rivingtons.

The "interpretations" of the phials are founded upon the writings of Mede, the two Newtons, and Warburton. The seventh trumpet is supposed to have already sounded, and the third woe to have commenced. "The phials of God's wrath are even now pouring upon the earth." The noisome and grievous sore is, the "terrible mental disorder which issued from the infernal cave of Voltaire and his associates." The phial changing the sea into blood denotes the horrible scenes that have taken place in France in consequence of the revolution, which are considered by the preacher as a just retribution on that unhappy nation for its day of St. Bartholomew, and the revocation of the edict of Nantz; for its innumerable murders of the martyrs, and the division of their spoil between the French monarch and the Roman pontif. The phial on the rivers, and fountains is the misery of the inferior republics. The scorching by the sun is the evils occasioned by France to the neighbouring nations. The phial on the seal of the beast overthrows the papal power. The sixth phial probably portends the destruction of the Turkish empire; and the last judgement is now very near.— We have given this summary of the discourse, as every interpretation of the prophecies, founded on reading, reflection, and a spirit of piety, deserves consideration. With regard to the near approach of the day of judgement, we cannot agree with this author: for, if his interpretations of the phials be right, much remains to be done before that event can be expected.

The inquiry into the meaning of the word ברא has for its great object the overthrow of the notion of the eternity of matter. We do not see any great reason to apprehend that such a notion is likely to be supported by many in the present state of the philosophical or Christian world; nor are we inclined to believe that the original signification of the Hebrew word is, "to bring something into existence out of nothing." The proof of this meaning is derived from the internal evidence, on an examination of the context, of the opinion of the Jews, and the authority of the versions. The two last references will not decide the question; for, though it be universally allowed by both Jews and Christians that the existence of the world proceeded from an immediate act of God, it does not follow that the word ברא, in itself, conveys that specific information. We, however, are of opinion, that the first verse of Genesis is sufficiently full to this point; for its meaning is, that the first thing which God made was the world; or, in the Hebrew phrase, the heavens and the earth; without reference to the peculiar modifications which took place in each in consequence of future acts of divine power. The words ברא שית

which are in themselves very simple and clear, are supposed to derive light from their interpretation in the Targum of Onkelos, **בְּקֶדְמִין**, and this strange explanation is given of them:—

'**בְּקֶדְמִין** will, indeed, bear another interpretation; in the pre-existing one, that is, the eternal Logos, the almighty Word of God; which nevertheless equally proves the universe to have been created by an all-wise and all-powerful Being. The application of the term Pre-existing to any person or any thing is only intelligible as it has a reference to some other object. If matter were eternal as well as God, God could no more be called pre-existing, with regard to matter, than matter could with regard to God, both being equally eternal; but if God *did* exist before matter, then matter cannot be eternal.' P. 58.

We feel no difficulty in the passage **בְּרֵאשִׁית בְּרִית**; though we highly approve the author's attempts, and are much pleased with his attention to Scripture in both discourses.

*A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev. T. Belsham, occasioned by his "Review of Mr. Wilberforce's Treatise:" with an Appendix, addressed to the Author of "Letters on Hereditary Depravity." By Thomas Williams, Author of the Age of Infidelity, &c. 8vo. 4s. Boards. Chapman.*

A defence of Calvinism, we are happy to say, cannot be very interesting in the present times; and we hope that the period is not far distant when the word itself shall be considered as obsolete, and no Christian doctrine will go under the name of an uninspired writer. In this work Calvinism is opposed to an *ism* for which the author cannot find an appropriate term, though he, with justice, if not with kindness, excludes his antagonist from the corps of Socinians.

'The name *Socinian* you disavow; and Socinus would have disavowed you as a heretic or an infidel, and probably have immured you in a prison. As to the name *Unitarian*, I am unwilling exclusively to allow it, because we believe in no more Gods than you do; yet, for distinction's sake, I must be content to adopt this as a popular term for your non-descript denomination.' P. 12.

The writer, perhaps, was not aware, that, in attacking Socinus for intolerance, he must bring to the recollection of his readers the base and inhuman conduct of the great Calvin, as he is called. It is true that Socinus would not have allowed the tenets now holden by many who call themselves Unitarians; and we, who are neither Calvinists nor Socinians, are glad to see a writer make the just distinctions between the real Socinians and modern Unitarians. Our author is also to be commended for disallowing the exclusive application of the term *Unitarian* to any one sect of Christians; for,

however Christians may differ from each other in the objects of worship, the unity of the Godhead is universally acknowledged.

The depravity of human nature, the present state of human nature, the quantum of moral evil, Satan, and a future punishment, the atonement, intercession of Christ, divine influences, and experimental religion, are the chief subjects of these Letters, in which little is said either new or important. The grand question of the depravity of human nature is decided upon Calvin's plan: but when the world exhibits so many instances of human wickedness, and the Scriptures expressly point out to us only one method of cleansing ourselves from sin, namely, by the blood of Christ, it would be of greater benefit to us to have recourse to this efficacious remedy than to lose ourselves in disputations on the way by which we became servants of sin. At any rate, if we must wander in the fields of controversy, we should be happy to see the great principle of the Christian religion, so affectingly described by the Apostle, prevailing over these erudite disquisitions. Let faith lead to love; for, without it, the triumph is incomplete; and, instead of boasting as the disciples of Calvin, let us embrace each other in love as Christians.

*Dearness occasioned by Scarcity, not Monopoly; and the Duties of Men arising out of the Circumstances of providential Visitation recommended in a Sermon, delivered in a Parish Church in the County of Northampton, on Wednesday, March 12, 1800, being the Day appointed for a general Fast. To which is added, an Appendix, containing Hints of practical Expedients for alleviating the Calamity, and in general improving the Condition, of the Poor: together with a Table of the Average-Price of Wheat in each Year, from 1795 to 1798 inclusive. 8vo. 1s. 6d. Gurney.*

After some judicious observations on the present scarcity, the folly of rioting on the part of the poor, and the duty of the rich to use with moderation the necessaries of life, are in a proper manner brought forward to the attention of both parties. The dedication of the sermon does honour to the writer; and humane minds will be induced by it, we hope, to entertain Christian ideas of the lapses of human nature, and the energy of penitence.

#### L A W.

*The whole Proceedings upon an Information exhibited ex Officio by the King's Attorney-General, against the Right Hon. Sackville Earl of Thanet, Robert Ferguson, Esq. and others, for a Riot and other Misdemeanours: Tried at the Bar of the Court of King's Bench, April 25, 1799. Taken in Short-Hand by William Ramsay—The Evidence compared with the Notes of two other Short-Hand Writers. To which are added, some Observations, by Robert Ferguson, on his own Case, and on the Points of Law arising upon the Information. 8vo. 5s. Boards. Ogle.*

With the case of Lord Thanet and Mr. Ferguson the public are



well acquainted. The purport of the present publication is vindicatory, but it has the merit of giving a very full and impartial statement of the trial. The comments of Mr. Ferguson on the law of this case are certainly ingenious; but, if they possess intrinsic weight, why were the objections not insisted on at the trial, on the information, or in arrest of judgement?

*Report of a Case recently argued and determined in His Majesty's Court of King's Bench, on the Validity of a Sentence of Condemnation by an Enemy's Consul in a neutral Port, and the Right of the Owner of the Ship to call upon the Underwriters, to reimburse him the Money paid for the Purchase of the Ship at a Sale by Auction, under such Sentence. With an Appendix, containing the French Laws now in Force relative to Maritime Prizes, &c. and the Danish Ordinance, of the 20th of April, 1796, imposing a Duty on Foreign Ships. By Nathaniel Atcheson, F.A.S. Solicitor. 8vo. 6s. sewed. Butterworth, 1800.*

The importance of the cause, the proceedings in which are detailed in this publication, is indisputable, and we perfectly coincide with Mr. Atcheson in the prefatory remarks to his report.

‘It is a subject of regret, that the principles of the law of nations, as they apply to maritime captures, have not hitherto, by the consent of the European powers, been embodied into a system of jurisprudence, possessing sufficient arrangement and authority to elucidate the grounds, and to reconcile the frequent discordancy of the decisions of their various prize tribunals.

‘The want of such a code has been peculiarly felt in the course of the present war. The nation with which Great Britain is now engaged in hostilities, though distinguished by many luminous writers, and by a series of excellent positive regulations on the subject of marine jurisprudence, has burst through the restraints of its own accumulated wisdom, and has despised the most valuable foreign authorities, in language dictated by insolent rapacity.

‘Other states, unwilling to take a part in the contest in which the principal powers of Europe have engaged, are sedulously employed in turning it to their own advantage; nor must it excite surprise, when considerations of commercial and lucrative advantage seem to have predominated over the regards which political security appeared to require, that the shield of neutrality may, in some instances, have been used to protect or cover transactions not strictly compatible with the honour or the law of nations. Whether these remarks be in any respect applicable to the facts disclosed in the following case, the editor does not presume to offer an opinion: that this case is no less accurately than fully reported, he can, however, with confidence assert; and he hopes that this circumstance, with the illustrative selections in the notes and the appendix, will together render this publication in some degree useful, as it certainly is

is in a high degree interesting to the legal and commercial part of the community.' P. v.

From the report itself we would willingly extract some passages; but our limits permit us only to observe, that Mr. Atcheson is entitled to the thanks of the public for the fullness with which he has stated the arguments of the judges and council in the cause, and for the pertinency of his selections from the French marine ordinances, and the writings of learned jurists on that part of the law of nations.

'The profits arising from the sale of this publication will be applied to the fund of the Society for bettering the Condition of the Poor.'

### M E D I C I N E.

*Observations on Vaccination, or the inoculated Cow-Pox. By Richard Dunning, Surgeon, Plymouth-Dock. 8vo. 2s. 6d. Black and Parry.*

Since we last adverted to the subject of the cow-pox, very rapid advances have been made in an inquiry into its nature and effects. The result has been pretty uniformly in favour of the opinion of those who introduced it; and we claim some little merit from our hesitation and objections, since we know that they have directed the observers in their views and experiments, which have contributed to remove the difficulties we offered. Yet we think it by no means clear, that the cow-pox is a complete preservative against the small-pox, though it is so in a much greater degree than we supposed.—We are not certain, for it is not yet proved, that it is never a pustular disease. It is certainly not a violent disorder, neither dangerous in infancy nor during pregnancy, and certainly not communicable by effluvia. Mr. Dunning is warm in his commendation of this new inoculation, and eagerly sees in it not only the extinction of the small-pox, but of scrofula, and, perhaps, of consumption, since, in one of two cases, scrofulous swellings, and a hectic tendency seemed to be checked after vaccine inoculation. Such eager, injudicious praise must however weaken the best cause. It is a curious fancy that chicken and swine-pox were originally diseases of these animals respectively, and it is apparently supported by the chicken in Bengal being subject to an eruption, as the swine are in this country. The swine-pox is only the chicken-pox, with a fuller pustule, denominated from its resemblance to the little swellings of the conglobate glands in swine. This latter is, therefore, merely a diminutive term, and we may as well look for the heart of a chicken in a coward, because, from a metaphor, he is so denominated. The hint that the variolous affection may be a compound, and that the vaccine disease, united with some other virus, may have afforded the more active affection of variola, deserves some attention, as a point of speculation which cannot (and, perhaps, should not) be subjected to the test of experiment. On the whole, this is the performance of an ingenious, though an eager young man, and does not add greatly to our knowledge of this subject.

*The Seaman's Medical Advocate : or, an Attempt to shew that Five Thousand Seamen are annually, during War, lost to the British Nation, in the West-India Merchants' Service, and on-board Ships of War on the West-India Station, through the Yellow Fever, and other Diseases and Means, from Causes which, it is conceived, are chiefly to be obviated, and unconnected with the Misfortunes of War or Dangers of the Seas. Illustrated by Cases and Facts. By Elliot Arthy, Surgeon in the African and West-India Merchants' Service. 8vo. 5s. Boards. Richardson.*

Mr. Arthy, with great humanity and good sense, explains the causes of no inconsiderable loss of men in our marine service from the yellow fever, and the want of surgeons in the West-India ships; amounting, as is supposed, to five thousand annually. The proposed remedy will sufficiently point out what he considers as the causes of the mortality.

‘The reader will, I dare say, anticipate me in the means I have to propose, for the accomplishment of the above most desirable purposes, namely, regulating their wages and preventing them from desertion; abolishing the impress service in the West-Indies, or else, preventing seamen from leaving their ships, and going on-shore, in the West-Indies, to avoid being impressed; keeping them as much as can be on-board their ships, and when they must of necessity go on-shore, on their ship's duty or otherwise, sheltering them, as much as practicable, from the night air and inclemencies of the weather; also, allowing them a proper place to sleep in on-board; and providing them, in the speediest manner, the best medical and surgical assistance, as well as requisite attendance, when they are sick and have received accidents.’ P. 154.

The author should have known that more than one species of chincona grows in the West-India islands, and that the bark of the mahogany-tree is almost equal in efficacy.

*Reports of a Series of Inoculations for the Variolæ Vaccinæ, or Cow-Pox; with Remarks and Observations on this Disease, considered as a Substitute for the Small-Pox. By William Woodville, M. D. &c. 8vo. 3s. 6d. sewed. Phillips and Son.*

We now proceed to the work of a more candid, dispassionate author, who has examined the subject experimentally with care, and reported his observations with apparent fidelity. Two hundred cases are distinctly mentioned, and the result of three hundred others added. The conclusion is, that the vaccine-pox is a much milder disease than variola, but not without danger. Dr. Woodville found it to be a pustular disorder, and this must weaken some of Mr. Dunning's strongest arguments against the facts recorded of small-pox occurring after a person had experienced the cow-pox. Dr. Woodville also found it a dangerous complaint, and thinks that one child

out of five hundred inoculated died of it, though the death of this child is not, in our opinion, fairly imputable to the cow-pox. Several were, however, seriously ill. When the disease has been violently pustular, it seems to have been communicated by effluvia; but our author thinks, that, by a proper choice of matter, the number of pustules may be in a great degree diminished, and will be very easy to separate a patient, who has many pustules, from those whom he may be likely to infect. We shall transcribe Dr. Woodville's account of the comparative effects of the small-pox and cow-pox on the human body.

‘ The vaccine disease, as it has lately been called, affords a striking example, and perhaps the only one yet discovered, of a disorder which can be transferred from brute animals to man, and carried back again from him to the brute. A remarkable instance of this is related at page 62, which shows, that the matter of the cow-pox, as reproduced by inoculation in the human animal, and inserted into the teat of a cow, produced the disease. Similar attempts were also made with variolous matter, which had no effect; hence in this respect these two morbid poisons appear to differ. The cow-pox also differs from the small-pox in acting upon the constitutions of those who have undergone the latter disease, as was fully exemplified in the case of Frances Jewel. However, I am disposed to think, that the matter of the cow-pox is not so capable of affecting persons, who have had the small-pox, as has been represented. I made several trials to inoculate this disease in patients at the hospital, who were recovering from a full eruption of the natural small-pox, but in no instance did any tumour appear on the arm; neither does the insertion of the variolous matter, in such cases, excite the least inflammation in the skin. It is probable, therefore, that the matter of the cow-pox, like that of the small-pox, does not manifest any local action upon persons who have lately undergone the variolous disease. If a person has casually received the infection of the small-pox, and be inoculated with variolous matter three or four days before the eruptive symptoms supervene, the inoculated part does not tumify, as in other cases, but becomes a simple pustule; on the contrary, if a person has been inoculated, and the progress of the inoculation be so far advanced that the patient is within one day of the approach of the eruptive fever, and be then inoculated a second time, the tumour produced, from the second inoculation, will become nearly as extensive as the first, and be in a state of suppuration a few hours after the fever commences. Hence it appears, that the process of variolation in the natural and in the inoculated small-pox is different. The cow-pox, in every case with which we are acquainted, has been introduced into the human constitution through the medium of external local inflammation, and is therefore to be considered as an inoculated disease: the virus of it seems also to affect a similar mode of action, and to be governed by the same laws as that of the small-pox. Thus, if a person be alternately inoculated with variolous

matter, and with that of the cow-pox every day till fever is excited, all the inoculations make a progress; and, as soon as the whole system becomes disordered, they appear to be all equally advanced in maturation. However, the local tumour excited from the inoculation of cow-pox is commonly of a different appearance from that which is the consequence of inoculation with variolous matter; for if the inoculation be performed by a simple puncture, the consequent tumour, in the proportion of three times out of four, or more, assumes a form completely circular, and it continues circumscribed, with its edges elevated, and well defined, and its surface flat throughout every stage of the disease; while that which is produced from variolous matter, either preserves a pustular form, or spreads along the skin, and becomes angulated and irregular, or disfigured by numerous vesicular.

‘Another distinction, still more general and decisive, is to be drawn from the contents of the cow-pox tumour; for the fluid it forms, unless from some accidental circumstance, very rarely becomes puriform, and the scab which succeeds is of a harder texture, exhibits a smoother surface, and differs in its colour from that which is formed by the concretion of pus. All the appearances here described, however, do not constantly attend the disease, but are sometimes so much changed, they can in no respect be distinguished from those which arise from the inoculation of the small-pox. When the disease thus deviates from its usual appearance at the inoculated part, its effects upon the constitution have commonly, though not always, been felt more severely than where the tumour was distinctly characterised.’ P. 143.

## P O E T R Y.

*Saint Paul at Athens, a Seatonian Prize-Poem.* By William Bolland, M.A. &c. 4to. 1s. Rivingtons. 1800.

To this publication we have nothing to object but its brevity. It is animated by the true poetic spirit, and is at the same time chastely correct. Happily for the author, he is not infected by the false taste of the times, which betrays so many of our poets into the turgid when they aim at the sublime, and into carelessness when they condescend to the familiar. His versification flows smoothly, and his pauses are happily varied; his topics are aptly chosen, and his ornaments are appropriate. Upon the whole, we hesitate not to pronounce that this specimen of the powers of Mr. Bolland's early genius will justly excite in the lovers of genuine poetry a high expectation of his future accomplishments.

The poem opens with an invocation to the holy martyrs who have suffered in the cause of religious truth, Among these Paul holds a distinguished rank. From tender compassion for his sorrows, the poet is roused to the contemplation of the holy energy with which he explained the mystery of godliness at Athens.

' Upborne on tow'ring Fancy's eagle wing,  
 Methinks Imagination's piercing eye  
 Darts through the veil of ages, and beholds  
 Imperial Athens—views her sumptuous domes,  
 Her gorgeous palaces, and splendid fanes,  
 Inscrib'd to all the various deities  
 That crowd the pagan heaven. Amid the rest,  
 An altar, sacred TO THE GOD UNKNOWN,  
 Attracts my gaze; I see a list'ning throng  
 With eager haste press round a rev'rend form,  
 Whose lifted hands and contemplative mien  
 Express the anxious feelings of a mind  
 Big with momentous cares: 'tis he! 'tis he!  
 Methinks I hear the apostle of my God  
 From blind idolatry to purer faith  
 Call the deluded city: nought avails  
 The rude abuse of jeering ignorance,  
 Nor all the scoffs that malice can invent;  
 To duty firm, their mockery he derides—  
 And with intrepid tone, divinely brave,  
 Proclaims the blessed Jesus, tells his power,  
 His gracious mercy, and unbounded love  
 To sinful man; tells how the Saviour fell,  
 Awhile a victim to insulting Death,  
 Till, bursting from the prison of the grave,  
 He rose to glory, and to earth declar'd  
 These joyful tidings, this important truth—  
*There is another and a better world.* P. 4.

After touching on the prominent features of Paul's discourse, the nature of God, and of the service which he requires from man, he apostrophises the court of Areopagus, reproaching it for its folly in treating the message of the Apostle with contempt. He then proceeds thus:—

' Who shall describe the senate's wild amaze  
 When the great orator announc'd that day,  
 That solemn day, when from the yawning earth  
 The dead shall rise, and ocean's deep abyss  
 Pour forth it's buried millions? When, 'mid choirs  
 Of angels throng'd, the righteous God shall sit  
 To judge the gather'd nations. Vice, appall'd,  
 With trembling steps retir'd, and guilty fear  
 Shook ev'ry frame, when holy Paul pronounc'd  
 The awful truth: dark superstition's fiend  
 Convulsive wreath'd within his mighty grasp,  
 And Persecution's dagger, half unsheath'd,  
 Back to it's scabbard slunk; celestial grace  
 Around him beam'd; sublime th' Apostle stood,

In heav'n's impenetrable armour cloth'd,  
 Alone, unhurt, before a host of foes.  
 So, 'mid the billows of the boundless main,  
 Some rock's vast fabric rears its lofty form,  
 And o'er the angry surge that roars below,  
 Indignant frowns: in vain the tempest howls;  
 The blast, rude sweeping o'er the troubled deep,  
 Assaults in vain: unmov'd the giant views  
 All Nature's war, as, 'gainst his flinty sides,  
 Wave after wave expends it's little rage,  
 And breaks in harmless murmurs at his feet.'

Mr. Bolland now institutes a comparison between the sage of Tarsus and the illustrious philosophers and orators of Greece. From the ancient heathens he is naturally led to the consideration of modern infidelity, which he laments in plaintive and indignant numbers; and concludes by an address to his native Britain, exhorting her sons to place their hopes of mercy, in the day of trouble, on God alone, and to hold him in remembrance in the season of prosperity.

*Epistle from the Marquis de la Fayette to General Washington.*  
 8vo. 2s. Longman and Rees. 1800.

The heroic epistle is one of the most pleasing vehicles of sentiment. We are delighted by the versatility of mind which enables the poet to identify himself, as it were, with various characters, to enter into their griefs, and to exult in their joys. But it is obvious that this species of composition is most likely to be successfully cultivated when the author chooses for his hero some eminent person who has paid the great debt of nature. When the entire outlines of a man's life have been presented to our contemplation, still it is frequently a matter of no small difficulty to imagine the train of his ideas in any given circumstances: bold, therefore, is the man who endeavours to penetrate the heart of living eminence, and to trace the concealed current of its thoughts: still bolder is he who assumes the character of one of the most distinguished living actors in a most distinguished æra, and in his name makes a recantation of his principles, and laments the consequences of those measures which he once regarded as the basis of his future glory: yet this has been the case with the author of the epistle under our consideration, which might justly have been entitled the *amende honorable* of La Fayette. Whether the marquis will acknowledge the sentiments which are here attributed to him we know not. Should he, by any future declaration of his political faith, controvert them, the soul of the poem will be annihilated. Ignorant as we are of the notions which have been entertained by the *ci-devant* commandant of the national guard, since he first thought it expedient to quit the French army, we cannot

pretend to decide upon the accuracy of the sentiments of this poem, *as attributed to him*; we can only say, that these sentiments are expressed in easy fluent verse, which seldom rises to any extraordinary pitch of merit; but which still more seldom sinks below the standard of approbation.

The following analysis, prefixed to the poem, will at once present to our readers a detail of its topics:

'Fayette, released from his dungeon at Olmutz, perceives his health rapidly declining, and feels symptoms of approaching decay. To vindicate his fame, he addresses general Washington; reminds him of their ancient friendship; asserts his own upright views in the French revolution; description of the horrors and crimes which attended it; contrasted with the virtue and happiness of America. Folly of thinking so corrupted a people as the French were capable of liberty. Character of Necker; his presumption; his fate. Character of the Illuminati; their fate. Final destiny of France. Address to Great Britain; to America. American war. Conduct of British generals. Eulogium on General Washington; his parting with his army; anticipation of his fate. Fayette's misery; his expiring prayer. The conclusion.'

As a specimen of the author's poetical powers, we insert the following quotations. He thus expresses the sensations of La Fayette on his deliverance from captivity:—

'Imperial Justice, blushing at my wrongs,  
Blazon'd abroad by Fame's ten thousand tongues,  
Relents at last: I breathe celestial air,  
And view the face of heav'n, divinely fair.  
Woods, hills, and dales, delight my ravish'd eye;  
I taste each gale that breathes along the sky:  
Whilst anxious friends each tender care bestow,  
To soothe the sad remembrance of my woe.' P. 2.

In the following lines he describes, in energetic language, the excesses of the French revolution:—

'But ah! what horrid sights around me rise!  
What scenes discordant meet my mournful eyes!  
What hideous passions fill this gloomy stage!  
The monkey's frolic with the tiger's rage.  
Wild shrieks are blended with soft music's tones,  
And laughter mix'd with agonizing groans:  
O'er streams of blood we see the banquet spread,  
And phrenzy dancing 'midst the mangled dead.' P. 4.

It is presumed that all parties will agree in adopting the following sentiment:—

'The mind that stoops, to sordid vice a slave,  
Is neither truly free nor truly brave.



Freedom, like happiness, disdains to rest  
 In the dark precincts of the guilty breast;  
 From scenes of vice, luxurious vice, she flies,  
 To heath-clad mountains and tempestuous skies;  
 Where, nurs'd by poverty, at virtue's shrine  
 She lifts the soul from earthly to divine.' P. 5.

Before we close this article, we shall take the liberty of noticing a few inaccuracies which occur in the course of the poem.

L. 19, 20.—'Alas! too late; for, deep within my heart  
 Is fix'd Death's *irremediable* dart.'

*Irremediable* is at best but an awkward word; and it is not the dart, but the wound inflicted by the dart, which is irremediable.

L. 31, 32.—'Fore heav'n and thee my inmost soul display,  
 And *state* my conduct in the face of day.'

'Fore heav'n has a ludicrous air; it comes suddenly on the reader, very much like a petty oath; and, when he has discovered its true import, he finds the sentiment grievously lowered by the next line, which is a genuine specimen of the bathos.

L. 215.—'And plunge their prospects in eternal night.'

We very much doubt whether plunging a prospect is not too incongruous a metaphor. Would not *shade* their prospects have been, at least, more correct?

L. 277.—It is surely high treason against the sublime to style meteors, earthquakes, and comets, *Nature's bangles*.

We observe that *art* is the correspondent rhyme to *heart* in no less than five several instances in the course of the poem; and that *scene* is faultily introduced as rhyming with *vain*.

We are sensible that these minutiae of criticism are sometimes very provoking to the *genus irritabile vatum*; but we humbly presume they may be useful. It is not impossible that the author of this epistle may profit by these and similar strictures in the preparation of a second edition; and we assure him we should not have taken the trouble to state them, had not we thought his poem possessed a considerable degree of merit.

*Pleasures of Solitude, a Poem.* By P. Courtier. 8vo. 2s. 6d.  
 Cawthorn. 1800.

This poem displays evident traces of a philosophic mind, and of pious and amiable dispositions. Its plan is good, and its topics are well chosen; but the author does not seem to be gifted with the nicety of ear necessary to the construction of melodious verse, nor is he inspired by the ardour of poetical enthusiasm, which irresistibly raises the mind to the higher regions of fancy. We do not think him fortunate in the choice of his measure, which, requiring the concurrence of similar rhymes, often betrays him into the lame-

ness and insipidity occasioned by the insertion of lines whose only use is to fill up the verse ; a kind of poetical make-weights, or invalids, introduced merely for the purpose of mustering with the company.

As a fair specimen, we shall quote the introduction to the first book :

‘Some best mad dissonance shall entertain,  
In these is tumult or ambition rise ;  
Others such passion view with sweet disdain,  
They love the insipidities of life.  
Again there are whom both its ceaseless strife  
And idle vacancies alike disgust ;  
And some who hourly dread th’ assassin’s knife,  
For ever struggling in the toil unjust ;  
These hate the eye of man, and mourn beneath the dust.

‘No exile I, from social converse driven,  
Who sing of Nature, Fancy, Solitude ;  
No surly misanthrope, to whom is given  
To shroud where sympathies dare not intrude.  
Though I, alas ! have borne the buffet rude,  
Have dregg’d the chalice brimming with deceit,  
And known of fortune in her darkest mood,  
I from the world but ask some kind retreat,  
Where storms remotely frown and billows vainly beat.

‘I sing to soothe, and not to steel, the mind ;  
To ease and soften, not to aggravate ;  
From the worn brow to chase the look unkind ;  
To break the spell of long-inwoven hate,  
And him to lower whom vanities inflate :  
Nature’s stray’d sons I to her paths invite.  
O man, how often thine to mould thy fate !  
For lo ! within, the heav’n-enkindled light  
By whose blest beam to frame thy pilgrimage aright.’ P. 3.

## D R A M A.

*Theodora, or the Spanish Daughter : a Tragedy. Dedicated, by Permission, to the Duchess of Devonshire. 8vo. Leigh and Sotheby. 1800.*

Theodora, the heroine of this tragedy, bewails the loss of her lover Alphonso, who she imagines has perished in a storm, and vows eternal fidelity to his memory. But when she is solicited by Don Garcia, a merciless creditor, who holds Guzman, her father, in strict custody for debt, her resolution gives way, and her filial piety induces her to wed the bitter enemy of her family. Soon after the marriage, Alphonso, who had in fact been detained for several years in captivity at Tunis, arrives in Madrid. The distress occasioned

By the communication of the news of his arrival to Theodora, the jealousy of Garcia, and the consequent catastrophe, compose the essence of this tragedy.

Here are the materials of an interesting drama; but the author of Theodora has arranged them most inartificially. He passes, without ceremony, the bounds of space and time. In the compass of a single act we find Alphonso at Tunis and at Madrid: Theodora visits her father in his dungeon, and is distracted by his sufferings; she takes her leave of him; and Carlos, the servant of Guzman, attempts to alleviate his woes by music; and lo! whilst he is still touching his lute, arrives the annunciation of Theodora's wedding. Truly our heroine posts to the nuptial bed with admirable dexterity! One of the principal circumstances of the play hinges on Garcia's ignorance of the existence of his wife's cousin Antonio; and, though this monster of cruelty is stimulated to vengeance by the stings of jealousy, we find in the *denouement*, that, when he was about to sally forth to murder his wife's supposed paramour Antonio, he kindly made his will, bequeathing to her all his property, only restricting her from marrying Antonio. We must confess that this incident does not very strictly concur with common ideas of the temper of a Spanish *coco imaginaire*.

The diction of this tragedy is diffuse and feeble. It is also occasionally disgraced by vulgar inelegancies; for instance,

‘Yes in my bosom shall the secret lay.’

The second act closes thus coarsely:—

‘And while I live I never can forget

‘How much Antonio is in Selim’s debt.’

In the following passages, by aiming at originality, the author degenerates into conceit.

‘Chaste moon! thou shou’dst withdraw

Thy beams from me, and those siderial orbs,  
Those heavenly planets which adorn the sky,  
Blush in their spheres with such a burning hue,  
That all th’ horizon should appear inflam’d  
With indignation.’ P. 60.

‘Yes! with my latest breath,

I will acquaint the forest with my woes,  
And cry Alphonso with so sad a sound,  
That nature, melting at my misery,  
Shall thro’ her various works be seen to shed  
Tears sympathetic, and relax the bonds  
Of icy texture that enchain’d creation.’ P. 74.

*Streamshall Abbey: or, the Danish Invasion. A Play of Five Acts.*  
By Francis Gibson, Esq. 8vo. 2s. 6d. Robinsons. 1800.

The ancient Greeks wisely availed themselves of the stage, in order to awaken patriotic enthusiasm in the breasts of their country-

men. *Æschylus* did good service to the Athenian republic by his sword; but he, perhaps, served his country no less effectually by the composition of his immortal tragedy, entitled *Perseæ*. Mr. Gibson, (who, we understand, is major-commandant of the Whitby volunteers) emulates this great example, and manifests his zeal for his country's cause by wielding the pen as well as the truncheon. In the invasion of the Danes we see a type of the once-threatened invasion of this country by the French. The feud, which he supposes to have subsisted between the families of Raymond, Lord of Streanshall, and Maulay, Baron of Mulgrave, is, we presume, intended as a shadow of the political differences which have of late years agitated the British empire; and we doubt not that, had the enemy effected a landing, the *dénouement* which he has imagined, would have been verified by the fact, and that ministerialists and oppositionists would have cordially co-operated in repelling the foe. Mr. Gibson has interwoven into the fabric of his story a tale of love. Edgar, the son of Maulay, has long entertained a passion for Everilda, daughter of lord Raymond. His passion is returned by the lady with equal ardour: but the completion of their happiness is prevented by the discord which prevails between the heads of their respective houses. The loves of Edwina and Grosmont, who is supposed to be slain in foreign lands, but who unexpectedly returns to save his mistress from the ravishing gripe of his own brother, who had doomed him to death by the hands of an assassin, compose an under-plot. The story of the drama is skilfully brought to a close by the reconciliation of the contending barons, consequent on their joint endeavours against the common enemy, which are crowned with complete success. This reconcilment naturally clears away every obstruction to the union of Everilda and Edgar, which is as naturally accompanied by that of Grosmont and Edwina.

The story is developed with skill; and the style is frequently not inelegant. The writer is particularly happy in description and sentiment; but he is less successful in the delineation of passion. We were surprised to observe, that he has in some instances adopted the obsolete custom of ending acts and scenes with a set of rhyming couplets. He ought to have entertained a stronger consciousness of his powers. His drama possesses too much intrinsic merit to require these empty applause-traps. It gives us great satisfaction to remark, that, though the invading Danes are evidently the representatives of the modern French, he has not adopted the vulgar topics of abuse. We shall close our review of this publication by a few extracts.—The following passage may serve as a specimen of Mr. Gibson's powers of description.

*Ans.* Your cause is that of justice, theirs of blood.  
 Cast on the wreck of Lindisferne your eyes!  
 The peaceful train fled from her hallow'd walls,  
 Where cruelty prepar'd for scenes of death;

Loud howl the winds amongst the shatter'd towers ;  
 The fox obscene stalks o'er the moss-grown fragments,  
 And round the sculptur'd canopies of saints  
 The deadly nightshade and the ivy cling ;  
 Where once the swelling anthem rose to heaven,  
 Within the lonely choir deep silence reigns ;  
 And desolation gives the bird of night  
 An undisturb'd abode ; while sad remembrance  
 Figures past scenes amidst the shapeless ruins :  
 These are the triumphs of that savage horde,  
 Before whose march the sweets of Eden bloom,  
 But *all's* a howling wilderness behind.' P. 73.

In the first scene of the fifth act we have a pleasing picture of the emotions of a compassionate mind on the destruction of enemies.

' ACT V. SCENE I.

' *A Hall in Lord Raymond's Palace.*

' EVERILDA and EDWINA.

' *Edw.* O Everilda ! what a night was last !

' *Eve.* It was a night indeed replete with horror !  
 Even 'now I feel the rocking battlements,  
 And hear the savage blast, that howls around  
 The lofty towers of this firm-pillar'd abbey.

' *Edw.* The clouds, in horrible convulsions rent,  
 Pour'd forth their sweeping stores of rattling hail ;  
 And forked light'nings, with successive blaze,  
 Gave warning of the loud redoubling peal,  
 That seem'd to shake this tall majestic pile  
 To its foundation : while the foaming waves,  
 Swell'd into mountains, came in thunder down  
 Upon the rugged rocks that skirt our shores.  
 O ! 't was a night of congregated terrors !  
 Big with destruction and the sounds of death.

' *Enter GROS MONT. (speaks.)*

' Bright rise the morn upon your gentle wishes !  
 Your rest I fear has suffered from the storm.

' *Eve.* The dead, inclosed in the silent vault,  
 Alone could rest in such a night as last :  
 The knotted oak could not withstand its force—  
 While on the ocean tenfold horrors reign'd.

' *Gros.* The tempest that has shook our loftiest towers,  
 Falls with full sweeping vengeance on the foe :  
 Their warlike fleet, that like a threat'ning cloud  
 Hung on our destin'd coast, is now no more :  
 The tempest's strength is spent ; the falling wave  
 Rolls o'er their bury'd hopes ; the surge-beat rocks

Receive the shatter'd remnants of the storm ;  
 And pallid corse spread the fatal strand.  
 ' *Edw.* Alas ! for pity. Would the western gales  
 Had swift propell'd them to their native shores !  
 How many mothers cast an anxious eye  
 Over the bosom of the treach'rous deep !  
 How many widows press within their arms  
 The dearest pledges of their former love !  
 When they, alas ! shall never more behold  
 The duteous son or the indulgent fire !' P. 79.

Before we take leave of Mr. Gibson, we beg leave to suggest to him, that, in the last line but one of his work, *anathema* is so situated, that, in reading the line, it must be erroneously accented, *anathéma*.

' An anathema bears more potent thunder,'—  
 and that in p. 59—

' As I *laid*  
 All weltering in my blood'—  
 should be written—

As I *lay*  
 All weltering in my blood.

*The Systematic, or Imaginary Philosopher. A Comedy in Five Acts.*  
 8vo. 2s. 6d. Hookham. 1800.

The plot of this comedy is sufficiently simple. Sir Sober System, who had been once a gay libertine, disgusted with the unfaithfulness of his mistress, and the derangement of his affairs, is represented in a country retirement, railing at mankind, and studying philosophy. His speculations and misanthropy are at once dissolved by the first glance of the charms of Eliza Allworthy, a sprightly fair, who arrives in the neighbourhood for the express and declared purpose of captivating him. In the first scene of the fifth act Sir Sober becomes greatly intoxicated, and rides astride upon a beer barrel. In the second scene of the same act he arrives tolerably composed in London, where his passion meets with a kind return from Eliza, who has come up post to visit her father, then labouring under his old complaint the vertigo.

One of the most prominent characters in this comedy is Mrs. Sirloin the cook. This lady is possessed of a ready wit, as the following comments on our Gallic neighbours will testify.

' *Sirloin.* No, let them cook their trumpery at home, d'ye see. And they call'd me surly Sue, but what of that? I would not go to Dieppe—no, nor to Havre de Grace, either—I hope I have more grace.—No, my lady, said I, may all the plagues of Egypt, and curses of Hobadiah be doubled on me, if I do—for, madam, they say, the Rigines, now, don't comprehend their own language ; it is a new dialect ; instead of calling April, April ; they call it Germinal ; and how am I to understand German ?—And November, is Brumaire,—a hair-broom, say I, to brush away all such foolish,

flimsy stuff.—March, is Venturise—ay, depend upon it, such fellows will venture any thing for their ends ; but I wont venture to Dieppe, for all that, or to Callus, or among any such callous king-killers—to be squeezed to death, by a fraternal hug, the first complementary day—pretty compliments, indeed !' P. 50.

Were we permitted to borrow phraseology from so respectable a personage as Mrs. Sirloin, we should re-iterate 'a hair broom, say we, to brush away all such foolish, flimsy stuff.'

### N O V E L S, &c.

*Douglas ; or, the Highlander. A Novel. By Robert Bisset, LL.D.*  
4 Vols. 12mo. Chapple. 1800.

We have seldom perused a more contemptible production than the present, and we are surprised that any author should have ventured to prefix his name and title to pages which would disgrace the dignity of the lowest pecuniary diploma.—As a novel, the plot, characters, and incidents of Douglas are below criticism; but as a vehicle of coarse flattery, virulent abuse, and moral indelicacy, it is sufficiently ostensible to deserve reproach. In the progress of the story, there are some attempts to introduce political and literary disquisition, the most successful of these attempts, however, only induce us to lament that the germs of good sense should be destroyed by the incubation of folly.

*Mystery, a Novel. By Francis Lathom. 2 Vols. 12mo. Symonds.*  
1800.

This romance, for so it should be called, is not destitute of interest. Margaretta, the *supposed* rustic, exhibits a pleasing picture of the progress of mental cultivation ; and the workings of a diabolical revenge are displayed with ingenious subtlety in the character of Antonia ; there are, however, some passages reprehensible for their indelicacy. For, though profligacy of intention may not be in the least imputable, the writer of a novel is surely responsible for the lascivious impressions which may arise from the colouring of the scenes presented to the youthful reader.

### MISCELLANEOUS LIST.

*The Question of Scarcity plainly stated, and Remedies considered : with Observations on permanent Measures to keep Wheat at a more regular Price. By Arthur Young, Esq. F.R.S. &c. 8vo.*  
2s. Richardson. 1800.

We learn from this publication that the author has gone over a great deal of English ground, to the extent of nearly nine thousand miles ; that he averages the produce of wheat at twenty-three bushels, makes divers calculations, and states the defect of the last crop at 7,25 parts out of 20. To remedy this defect, he recommends the cultivation of potatoes, a prohibition to feed horses kept for pleasure on oats, better returns of the price of wheat, a general enclosure, land and cows for cottagers, and a very pretty scheme for the East India Company, which deserves to be extracted :

Public granaries have been mentioned; the idea has been refuted an hundred times. The only granaries admissible would be for rice to be sold so cheap as to promise the gradual introduction of that food: these would not affect the price of wheat when cheap; and, when dear, would be a source of great importance. Something useful might be done in this way: and the best means of effecting it would be, by inducing the India Company so to provide themselves, as to render an act feasible which should direct that, as soon as wheat shall rise on the average of the kingdom to 4*l.* per quarter, and so long as it remained at or above that price, the Company should sell rice in hundred weights, to all persons demanding, at 2*s.* per hundred weight, or any other price which shall, on an average of years, be adequate.' P. 80.

After all, the high price of bread is the best proof to us of the deficiency in the preceding harvest; and, if we could persuade people to live upon oats and potatoes, wheat would be cheaper.

*The Impolicy of prohibiting the Exportation of Rock-Salt from England to Scotland, to be refined there, illustrated. By John Girvin. 8vo. 1*s.* 6*d.* Debrett.*

We recommend the perusal of this pamphlet to the legislator, the merchant, the fish-curer, and the manufacturer. Of the impolicy of the prohibition we do not entertain the least doubt; and indeed we deem salt as improper an article for taxation as either bread or meat. That a distinction should be made between England and Scotland, in this article, is a solecism in politics: its unreasonableness is clearly pointed out in this publication; and an excellent account is given of salt, both in itself and as an article of commerce or revenue. Many useful experiments are suggested, of which the manufacturer and the fish-curer may avail themselves to their great advantage; and it may reasonably be expected, that this calm disquisition, founded on good sense and an accurate knowledge of the subject, will, if it should not lead to the exemption of this necessary of life from taxation, convince our legislature of the impolicy of its prohibition, and conduce to the establishment of the equality between England and Scotland which subsists between our own counties.

*A concise Directory for the profitable Employment of the Christian Sabbath. By Samuel Burder. 12mo. 3*d.* Williams. 1800.*

Samuel Burder should be asked, whether he would be pleased, and think it right, that the people of St. Alban's should never deal with any of the members of the "church of Christ, and the congregation at large assembling for divine worship in Long-Butt Lane;" yet, according to his own principles, this might be a very laudable step taken by the members of the established church to reclaim the frequenters of his conventicle. His Directory for the Sabbath contains this curious remark, which we transcribe as a specimen of folly that seldom find its way, we hope, among those who are anxious for spiritual improvement. "One of the most



effectual methods to remedy this prevailing evil, (selling or buying on a Sunday,) would be, to give the preference, in our usual transactions of business, to such persons as pay an external reverence to the Sabbath." If the church of Christ in Long-Butt Lane should obey this precept, we shall expect to hear soon that some other notable prescription is devised by the pastor, till, by degrees, the members of this spiritual community become as intolerant as Spanish inquisitors.

*Thoughts on Means of alleviating the Miseries attendant upon common Prostitution.* 8vo. 1s. 6d. Cadell and Davies.

The evils of prostitution, which every night's walk in this metropolis so forcibly points out to the least attentive observer, call aloud for reform; and we shall gladly encourage every thing which may tend either to meliorate the situation of the unfortunate women subject to so much misery, or to prevent an accession of wretchedness from the deluded victims of passion. The writer deserves credit for the manner in which he has described the evil; and the remedy which he proposes deserves a trial. He solicits the opulent to form themselves into a society, each member contributing an annual subscription; and, by means of committees, to afford relief to the prostitute in various stages or distress, so as to recover her from her deplorable condition, and to take away from her the necessity of relapsing into the same state to procure a subsistence. Much may certainly be done in this way; and, as soon as a very small society is known to be formed, we doubt not that its number will be increased, and much distress will be alleviated.

*A brief Account of the Soup-Society instituted in Clerkenwell; with a Ground-Plan of the Soup-House.* 8vo. 3d. Darton and Harvey. 1800.

A poor man made the following observations to us respecting the soup house in the parish to which he belonged. "My wife gets a quart of excellent soup for one penny; but she is the whole morning getting it. She thus loses the time which should have been employed in her own house; and, the weather being cold, and a number of gossips being assembled, she requires a glass of gin to keep up her spirits. Thus, on calculating the loss and the gain, I found that my soup really cost three-pence the quart, besides the loss of my wife's time; so that I gave up the soup-scheme."—There is some truth in these remarks, which struck us the more forcibly in examining the long labyrinth through which, according to the plate in this work, every poor person must pass before he gets to his soup. This defect we mention, that it may be attended to in all soup-institutions before the next winter, that the poor may not be rendered indolent by an institution intended for their benefit. The reason for having the soup-kitchen only in the winter does not strike us as satisfactory: it seems to us to be peculiarly adapted to the summer, when the poor, by such a kitchen, would be entirely relieved from the necessity of having a fire at home to dress their

viſuals. In the winter they muſt have a fire for warmth; and the ſame fuel ſerves for their cookery. One inconvenience has alſo attended theſe kitchens,—the purchaſing of all the coarſer parts of meat; by which means that claſs of ſociety which uſed to conſume hem is ſubjected to conſiderable inconvenience.

*Extrakt of a Journal of a Second Tour from London through the Highlands of Scotland, and the North-Weſtern Parts of England. With Obſervations and Remarks. By Rowland Hill, A. M. &c. 8vo. 6d. Williams. 1800.*

The character of the author of this Tour is well known to the public; and, notwithſtanding differences of doctrinal opinion, every perſon muſt applaud the zealous ſolicitude of Mr. Rowland Hill to inculcate the principles of the Chriſtian religion. Our worthy preacher is an enemy to bigotry of every deſcription.

‘ I paſſed,’ (he obſerves in the preſent tour) ‘ through Gretna-Green, where many a thoughtleſs pair have gone from England to make themſelves miſerable; and at noon arrived at Annan, where I deſigned not to have preached, but a certain miniſter of the non-deſcript kind arreſted me, ſent the bell through the town, and people were collected. Had I rode blindfold into Scotland, I ſhould have known where I was by the following circumſtance: the worthy miniſter had a child, who could walk alone, and, contrary to the good man’s wiſh, it had remained unbaptized, becauſe none of the numerous ſects would baptize it, but as it was to be baptized in that ſect. Having but juſt left my own country, with my free, eaſy Engliſh conſcience, I baptized the child, without enforcing any thing further on the parents, than that they were bounden by that ordinance to dedicate their child to the protection of God; to teach it repentance towards God, and faith towards our Lord Jeſus Chriſt, without cramming its head with the uſeleſs deciſions of the different ſects of the day.’ P. 6.

The deſtructive reſormations of John Knox have been juſtly execrated by the great and pious Johnſon; and the following remark on the ruins of the cathedral of Elgin is creditable to the taſte and the liberal piety of Mr. Hill.

‘ Never did I ſo regret the miſchief done by the barbarous hand of our rude but well-meaning reformers, as was exhibited in the demolition of Elgin cathedral. Enough remains of it in ruins to determine that its architectural beauties were ſtrikingly magnificent.’ P. 20.

The reverend traveller introduces ſome appropriate remarks on the ſcenery of the Highlands, to the grandeur of which, in the miſt of his evangelical duties, he was not inattentive. As a writer, his manner is eccentric, but it is the vehicle of many ſhrewd and ſenſible remarks.

*Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author : including Reflections on Itinerant and Lay Preaching. By John Jamieson, D. D. &c. 8vo. 1s. Ogle.*

*A Plea for Union, and for a free Propagation of the Gospel. Being an Answer to Dr. Jamieson's Remarks on the late Tour of the Rev. R. Hill. Addressed to the Scots' Society for propagating the Gospel, at Home. By Rowland Hill, A. M. &c. 8vo. 1s. Williams. 1800.*

\*These two pamphlets originated from some animadversions made by Mr. Rowland Hill, in his tour through Scotland, on the discipline and various sects of the Scottish church. Dr. Jamieson enters into an elaborate refutation of the strictures of the reverend tourist, who recriminates, at equal length, with many additional and severe reflections on the bigoted and hostile divisions of the *kirk*. Some instances are given which seem to favour the accusation ; but it can be of little importance for us to state our opinion of the merits of such a controversy.

*The Sacred History of the Life of Jesus Christ, illustrative of the Harmony of the Four Evangelists. To which is added, an Index of parallel Passages. By the Rev. Thomas Harwood. 8vo. 3s. Cadell and Davies.*

This is an attempt to give, in the order of time, the events of our Saviour's life, as related by the four evangelists. It is intended chiefly for young persons, to whom, however, we should recommend, in preference, the perusal of the gospel of St. Luke, and a subsequent comparison of the accounts of the other evangelists, with that writer's narrative. We met with a strange tale in this book, which we were surprised to see admitted on so weak an authority. After our Saviour was dead, 'one, named Longinus, a man of wealth and honour, and a member of the Sanhedrim, by an impertinent cruelty, pierced his side to the heart with a spear, from which blood and water issued.' The name of this spearman is not mentioned by the evangelist ; and it is not probable that any person of the name of Longinus was member of the Sanhedrim in our Saviour's time. Our author should at least have invented a Hebrew name to suit his purpose. The next thought is equally puerile. 'The matter of the two sacraments, which he instituted when alive, flowed from him when dead, as the last memorial of his love to his church.'



# THE CRITICAL REVIEW.

OCTOBER, 1800.

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*Philosophical Transactions of the Royal Society of London. For the Year 1800. Part I. 4to. 14s. sewed. Elmsly and Bremner. 1800.*

‘ I. THE Croonian Lecture. On the Structure and Uses of the Membrana Tympani of the Ear. By Everard Home, Esq. F. R. S.’

The great object of this paper is to communicate a discovery respecting the nature of the membrana tympani; yet we cannot assign to it a very high value, as the principal consequence drawn from it seems, from a subsequent paper, to be fallacious. The tympanum has been usually considered as a membrane, but our author examining it in the elephant has found it fibrous, the fibres converging from the circumference to the centre, where the tympanum is united to the handle of the malleus. It is a little singular, that he has not noticed the ephelion from the Eustachian tube, and a similar membrane from the meatus externus over the proper membrane, on each surface, and that where he could not naturally distinguish fibres, he had not attempted to condense them by heat. It may be admitted, however, that the drum of the ear is fibrous and muscular, without any central tendon, and with its due proportion of vessels; but it is not easy to say what should be the consequence. The action of these fibres will undoubtedly straighten the membrane, and make it more sensible. This action may aid that of the muscles of the malleus, but will not supersede their use. In the following account of the utility of these fibres, our author apparently confounds the influence of the muscles of the malleus with the contraction of the fibril radiations.

‘ From the explanation given of the adjustment of the membrana tympani, the difference between a musical ear and one which is too imperfect to distinguish the different notes in music, will appear to arise entirely from the greater or less nicety with which the muscle of the malleus renders the membrane capable of being truly adjusted. If the tension be perfect, all the variations produced by

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the action of the radiated muscle will be equally correct, and the ear truly musical; but, if the first adjustment is imperfect, although the actions of the radiated muscle may still produce infinite variations, none of them will be correct: the effect, in this respect, will be similar to that produced by playing upon a musical instrument which is not in tune. The hearing of articulate sounds requires less nicety in the adjustment, than of inarticulate or musical ones: an ear may therefore be able to perceive the one, although it is not fitted to receive distinct perceptions from the other.

‘ The nicety or correctness of a musical ear being the result of muscular action, renders it, in part, an acquirement; for, although the original formation of these muscles in some ears renders them more capable of arriving at this perfection in their action, early cultivation is still necessary for that purpose; and it is found that an ear, which upon the first trials seemed unfit to receive accurate perceptions of sounds, shall, by early and constant application, be rendered tolerably correct, but never can attain excellence. There are organs of hearing in which the parts are so nicely adjusted to one another, as to render them capable of a degree of correctness in hearing sounds which appears preternatural.

‘ Children who during their infancy are much in the society of musical performers, will be naturally induced to attend more to inarticulate sounds than articulate ones, and by these means acquire a correct ear, which, after listening for two or three years to articulate sounds only, would have been attained with more difficulty.

‘ This mode of adapting the ear to different sounds, appears to be one of the most beautiful applications of muscles in the body; the mechanism is so simple, and the variety of effects so great.

‘ Several ways in which the correctness of hearing is affected by the wrong actions of the muscles of the tympanum, that appeared to be inexplicable, can be readily accounted for, now that the means by which the membrane adjusts itself are understood.’  
P. 12.

We must confess that the whole of this reasoning will suit as well the action of the muscles of the malleus as of the fibres of the drum; but our author's cases, which we cannot transcribe, are curious and well explained, though they might be equally so on the common system. It is singular that he has overlooked the use of the cochlea, which is filled with water, while it is now known that water is an infinitely better medium of sound than air. Fishes have it not, because the impression is conveyed through water: birds have it, because the sensibility of the ear is kept constantly on the extreme, by the handle of the malleus forcing the tympanum to a convex form. The notes adapted for birds, and consequently their own notes, must therefore be acute, their compass limited, and their intervals small. In the elephant, which hears most sensibly, all

the parts are large and perfect, and the organ of hearing extends beyond the cochleæ, between the tables of the skull communicating from each side. Thus the head is *all* ear, as in birds the hollow part of the osseous system is a part of the lungs. On the whole, though we think our author's system unfounded, his paper is extremely valuable, as a collection of facts relating to the ear in man and various animals. We must, however, now step forward to

' Art. VIII. Observations on the Effects which take Place from the Destruction of the Membrana Tympani of the Ear. By Mr. Astley Cooper. In a Letter to Everard Home, Esq. F. R. S. by whom some Remarks are added.'

In the instance related by Mr. Cooper, the gentleman who had a defect of the tympanum on one side, and the membrane or muscle incomplete on the other, had a correct musical ear, played with accuracy and taste, and sung in tune. The only defect was, that he could hear at only about two-thirds of the usual distance. He felt also the sensation of the 'teeth being on edge,' which has been attributed to the vicinity of the chorda tympani, but which Mr. Cooper attributes, with more reason, to the effect of sounds on the nerve lining the labyrinth of the ear, which would convey the impression to the portio dura of the same nerve, and of course to the teeth. Yet there is a little ambiguity on this subject. Haller has said, that those in whom the tympanum is broken are at first hard of hearing, and afterwards become deaf. This is not consonant to the usual effects of deprivations; for nature rather exerts accessory motions to supply the deficiency, as in the case before us, where the external ear became moveable; and we remember an observation of Dr. Monro on the scholars of Mr. Braidwood's academy for teaching the deaf and dumb, that in every one examined by him, there were scarcely any traces of the membrana tympani. We think, therefore, with our author, that, in Haller's experiments, the injury was carried farther; and, in Mr. Braidwood's scholars, there may have been other defects, besides the absence of the tympanum. Perhaps, as Mr. Cooper alleges, the drum may be designed to modulate, rather than convey sounds, and, when absent, its use may be supplied by the fenestra ovalis and rotunda. It is remarkable, that Mr. Home, in his observations on this paper, does not notice the accurately musical ear which Mr. Cooper's friend possessed.

' II. On the Method of determining, from the real Probabilities of Life, the Values of Contingent Reversions in which three Lives are involved in the Survivorship. By William Morgan, Esq. F. R. S.'

This is connected with former papers 'On Contingent Reversions,' and is incapable of abridgement.

III. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, for the Year 1798. By Thomas Barker, Esq.'

The barometer ranged from 30.19, its height in February, to 28.21, which occurred in November; the thermometer from  $84^{\circ}$  to  $5\frac{1}{2}$ . But we see evidently the effects of reflected heat in the afternoon observations, and the very low point in December was but for a short time; the next lowest was  $15^{\circ}$ . The mean heat of April was  $51\frac{1}{2}$ ; the rain was 21.935.

IV. On the Power of penetrating into Space by Telescopes; with a comparative Determination of the Extent of that Power in natural Vision, and in Telescopes of various Sizes and Constructions; illustrated by select Observations. By William Herschel, LL. D. F. R. S.'

This is a paper of singular curiosity, truly carrying us 'beyond this visible diurnal sphere.' We must, however, first except against the conclusion from our author's experiment, that light is transparent. The successive candles only prevented the rays from the first being lost, and thus rendered their effects more striking.

It is difficult to separate our author's reasoning from his algebraical language, yet we shall endeavour to do it, though, by rendering his observations more intelligible, we may lose somewhat of their extraordinary accuracy. Optical writers have proved that an object is equally bright at all distances. This, our author properly observes, is true only of its 'intrinsic' brightness, not of its 'absolute' brightness, or the absolute quantity of light emitted; for, as he remarks, the sun to an observer in Saturn is intrinsically as bright as to us, but it appears 100 times less, and is therefore 100 times less absolutely bright. This distinction must be kept in view through the whole paper. The same holds good in stars: their absolute brightness is in the inverse ratio of the squares of their distance, so that stars which are seven or eight times farther from us than Sirius, cannot be seen by the naked eye, and this is confirmed by observation.

It is surprising that we should see reflected light at the distance of the Georgium Sidus, which is 1800 millions of miles, when, by distance and reflection, it must be 358 times less intense than with us; but self-luminous bodies are seen at a much greater distance; for the nearest fixed star is more than 400,000 times farther from us than the sun. If we suppose the stars of the second magnitude at twice the distance of those of the first, the difference of light appears, by algebraical analysis, not proportionally less. Thus the difference between

the light of Sirius and  $\beta$  Tauri, a star of the second magnitude, is not more than as 4 to 1; while that between the former and the sun is as 170,000 millions to 1. The next difference between stars of the second and third magnitude is only as  $2\frac{1}{2}$  to 1; that between stars of the sixth and seventh magnitude only as  $1\frac{1}{2}$  to 1. With the naked eye, and with objects of no greater brightness than stars, we cannot probably penetrate farther into space; but clusters of stars, which form nebulae, are seen at a still greater distance.

Our author next examines what further assistance telescopes can be expected to give. Some light must be lost by passing through the glasses. In his best telescope, not above .63 of the rays reach the eye: in a Newtonian reflector, with a *double* eye-glass, not many more than .40. On examination, with one of our author's twenty-feet Newtonian reflectors, made in 1776, he found that, with its assistance, he could penetrate thirty-nine times farther into space than with the naked eye. In this case, the *absolute* not the *intrinsic* brightness is increased. This leads Mr. Herschel to the distinction between magnifying and penetrating power, the latter of which only is possessed by the night-glasses, which penetrate six or seven times farther than the natural eye; and the great advantages of our author's telescopes arise from their combining the penetrating and magnifying power. Various instances of the utility of occasionally increasing the one or other of these powers are subjoined, which can only be read with advantage in his own words. In some circumstances, however, these powers interfere with each other; and even the magnifying power has its maximum, since, by extending it too far, obscurity ensues from magnifying the medium. In some nights, when the air is full of vapour, but not in the vesicular state, there are scarcely any limits to the magnifying power. The penetrating power may also, in our author's opinion, be greatly extended. His forty-feet reflector advances to 191.69, but he thinks it possible to extend this power so far as 500. Even with his reflector, allowing a star of the seventh magnitude to be visible to the unassisted eye, this telescope will show stars of the 1342d magnitude; but, when assisted by the united lustre of sidereal systems, it will penetrate  $11\frac{3}{4}$  millions of millions of millions of miles, exceeding 300,000 times the distance of the nearest fixed star! The range of such a telescope must be of course extensive beyond imagination, and to examine these immense distances there are few favourable hours. Mr. Herschel, from his journal, thinks that a year, which affords 90 or 100 of these hours, is very productive; and to 'sweep the heavens' with his twenty-feet reflector, would require  $14\frac{1}{2}$  of such productive years; and, with the forty-feet reflector, with the power of 1000, it will require 598 of such



years, leaving so much of the southern hemisphere as will require 213 years more, allowing only one single moment to look into each part of space.

‘ V. A second Appendix to the improved Solution of a Problem in physical Astronomy, inserted in the *Philosophical Transactions* for the Year 1798, containing some further Remarks, and improved Formulæ for computing the Coefficients A and B; by which the arithmetical Work is considerably shortened and facilitated. By the Rev. John Hellins, B. D. F. R. S. and Vicar of Potter’s Pury, in Northamptonshire.’

This excellent paper can only be examined with advantage in the volume.

‘ VI. Account of a Peculiarity in the Distribution of the Arteries sent to the Limbs of slow-moving Animals; together with some other similar Facts. In a Letter from Mr. Anthony Carlisle, Surgeon, to John Symmons, Esq. F. R. S.’

The distribution of the blood-vessels, except in the superior and inferior extremities, offers nothing very striking; but, in these, the artery is divided at once into very many cylindrical branches, which often anastomose. The final cause of this singular arrangement is not clear. Our author thinks it is connected with the power the animal has of keeping itself, for a long time, suspended; in other words, that it assists the muscles in preserving their permanent contraction, without alternate relaxation. It seems more probably designed to prevent obstructions, in consequence of the continued action of the muscles, or their slow motion; for, in the more active bradypus, the *B. tridactylus*, the division is much less minute.

‘ VII. Outlines of Experiments and Inquiries respecting Sound and Light. By Thomas Young, M. D. F. R. S. In a Letter to Edward Whitaker Gray, M. D. Sec. R. S.’

As the completion of Dr. Young’s pursuits on this subject is yet at a distance, he has here published some of his conclusions, lest, from accident, he may not be able to continue the inquiry. The subjects are,

‘ I. The measurement of the quantity of air discharged through an aperture. II. The determination of the direction and velocity of a stream of air proceeding from an orifice. III. Ocular evidence of the nature of sound. IV. The velocity of sound. V. Sonorous cavities. VI. The degree of divergence of sound. VII. The decay of sound. VIII. The harmonic sounds of pipes. IX. The vibrations of different elastic fluids. X. The analogy between light and sound. XI. The coalescence of musical sounds. XII. The frequency of vibrations constituting a given note. XIII. The vibrations of chords. XIV. The vibrations of rods and plates. XV. The human voice. XVI. The temperament of musical intervals.’ p. 106.

It is impossible to follow minutely experiments reduced to the form of tables, and disquisitions, which contain a large portion of mathematical reasoning, and frequent reference to plates. We shall, therefore, only notice a few of the most striking or important passages, which do not require such assistance.

On the subject of sonorous cavities, our author confirms the observation of de la Grange, that sounds are reflected with a velocity equal to that of their impulse. When the walls of an unfurnished narrow room are parallel and smooth, sound is reflected from one to the other side, and it takes place, as frequently in a second, as double the breadth of the room is contained in 1130 feet. The appropriate notes of a room may be ascertained by singing the scale in it, and will be found to depend on the proportion of its length or breadth, to 1130 feet.

He opposes the idea of the divergence of sound, with great justice. It is only surprising that this opinion has prevailed so long. Sound, he thinks, decays in the duplicate ratio of the distance, and, of course, the proposal of the improved form of the speaking trumpet, to represent the logarithmic curve, is fallacious. In the tenth section, on the analogy between light and sound, Dr. Young offers some remarks in favour of Euler's system of light being propagated by an ethereal medium.

‘ There are also one or two difficulties in the Newtonian system, which have been little observed. The first is, the uniform velocity with which light is supposed to be projected from all luminous bodies, in consequence of heat, or otherwise. How happens it that, whether the projecting force is the slightest transmission of electricity, the friction of two pebbles, the lowest degree of visible ignition, the white heat of a wind furnace, or the intense heat of the sun itself, these wonderful corpuscles are always propelled with one uniform velocity? For, if they differed in velocity, that difference ought to produce a different refraction. But a still more insuperable difficulty seems to occur, in the partial reflection from every refracting surface. Why, of the same kind of rays, in every circumstance precisely similar, some should always be reflected, and others transmitted, appears in this system to be wholly inexplicable. That a medium resembling, in many properties, that which has been denominated ether, does really exist, is undeniably proved by the phenomena of electricity; and the arguments against the existence of such an ether throughout the universe, have been pretty sufficiently answered by Euler. The rapid transmission of the electrical shock shows that the electrical medium is possessed of an elasticity as great as is necessary to be supposed for the propagation of light. Whether the electric ether is to be considered as the same with the luminous ether, if such a fluid exists, may perhaps at some future time be discovered by experiment; hitherto I have not been able to

observe that the refractive power of a fluid undergoes any change by electricity. The uniformity of the motion of light in the same medium, which is a difficulty in the Newtonian theory, favours the admission of the Huygenian; as all impressions are known to be transmitted through an elastic fluid with the same velocity. It has been already shown, that sound, in all probability, has very little tendency to diverge: in a medium so highly elastic as the luminous ether must be supposed to be, the tendency to diverge may be considered as infinitely small, and the grand objection to the system of vibration will be removed. It is not absolutely certain, that the white line visible in all directions on the edge of a knife, in the experiments of Newton and of Mr. Jordan, was not partly occasioned by the tendency of light to diverge. Euler's hypothesis, of the transimission of light by an agitation of the particles of the refracting media themselves, is liable to strong objections; according to this supposition, the refraction of the rays of light, on entering the atmosphere from the pure ether which he describes, ought to be a million times greater than it is. For explaining the phænomena of partial and total reflection, refraction, and inflection, nothing more is necessary than to suppose all refracting media to retain, by their attraction, a greater or less quantity of the luminous ether, so as to make its density greater than that which it possesses in a vacuum, without increasing its elasticity; and that light is a propagation of an impulse communicated to this ether by luminous bodies: whether this impulse is produced by a partial emanation of the ether, or by vibrations of the particles of the body, and whether these vibrations are, as Euler supposed, of various and irregular magnitudes, or whether they are uniform, and comparatively large, remains to be hereafter determined. Now, as the direction of an impulse transmitted through a fluid, depends on that of the particles in synchronous motion, to which it is always perpendicular, whatever alters the direction of the pulse, will inflect the ray of light. If a smaller elastic body strike against a larger one, it is well known that the smaller is reflected more or less powerfully, according to the difference of their magnitudes: thus, there is always a reflection when the rays of light pass from a rarer to a denser stratum of ether; and frequently an echo when a sound strikes against a cloud. A greater body striking a smaller one, propels it, without losing all its motion: thus, the particles of a denser stratum of ether do not impart the whole of their motion to a rarer, but, in their effort to proceed, they are recalled by the attraction of the refracting substance with equal force; and thus a reflection is always secondarily produced, when the rays of light pass from a denser to a rarer stratum.'  
P. 125.

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‘ It has already been conjectured by Euler, that the colours of light consist in the different frequency of the vibrations of the luminous ether: it does not appear that he has supported this opinion

by any argument ; but it is strongly confirmed, by the analogy between the colours of a thin plate and the sounds of a series of organ-pipes. The phenomena of the colours of thin plates require, in the Newtonian system, a very complicated supposition, of an æther, anticipating by its motion the velocity of the corpuscles of light, and thus producing the fits of transmission and reflection ; and even this supposition does not much assist the explanation. It appears, from the accurate analysis of the phenomena which Newton has given, and which has by no means been superseded by any later observations, that the same colour recurs whenever the thickness answers to the terms of an arithmetical progression. Now this is precisely similar to the production of the same sound, by means of an uniform blast, from organ-pipes which are different multiples of the same length. Supposing white light to be a continued impulse or stream of luminous ether, it may be conceived to act on the plates as a blast of air does on the organ-pipes, and to produce vibrations regulated in frequency by the length of the lines which are terminated by the two refracting surfaces. It may be objected that, to complete the analogy, there should be tubes, to answer to the organ-pipes : but the tube of an organ-pipe is only necessary to prevent the divergence of the impression, and in light there is little or no tendency to diverge ; and indeed, in the case of a resonant passage, the air is not prevented from becoming sonorous by the liberty of lateral motion. It would seem, that the determination of a portion of the track of a ray of light through any homogeneous stratum of ether, is sufficient to establish a length as a basis for colorific vibrations. In inflections, the length of the track of a ray of light through the inflecting atmosphere may determine its vibrations : but, in this case, as it is probable that there is a reflection from every part of the surface of the surrounding atmosphere, contributing to the appearance of the white line in every direction, in the experiments already mentioned, so it is possible that there may be some second reflection at the immediate surface of the body itself, and that, by mutual reflections between these two surfaces, something like the anguiform motion suspected by Newton may really take place ; and then the analogy to the colours of thin plates will be still stronger. A mixture of vibrations, of all possible frequencies, may easily destroy the peculiar nature of each, and concur in a general effect of white light.' P. 128.

On this subject we can offer no remarks, as they would lead us to considerable and disproportioned digressions. We may, however, observe, that the advantages of Euler's hypothesis, thus detailed, are partial only, and refer but to one point of the subject. The disadvantages and the discordance of this system to numerous facts, will be very obvious to the experienced philosopher ; but they appear to us to merit investigation in the

discussion of the phænomena of light, which have again attracted no inconsiderable share of attention.

‘IX. Experiments and Observations on the Light which is spontaneously emitted, with some Degree of Permanency; from various Bodies. By Nathaniel Hulme, M. D. F. R. S. and A. S.’

This is a pleasing and entertaining article, of which we shall offer a short analysis. Dr. Hulme shows very clearly, that the phosphorescence of putrescent animal substances is not, as has been supposed, in proportion to the degree of putrefaction, but that, in reality, it diminishes the farther they are advanced to that state. This light, as many authors have lately endeavoured to prove, appears also, from our author's experiments, to be a constituent part of the animal, and capable of being separated from it, and added to any other body, chiefly fluid ones. Some substances have a power of extinguishing the light. These are,

‘1. Water alone. 2. Water impregnated with quicklime. 3. Water impregnated with carbonic acid gas. 4. Water impregnated with hepatic gas. 5. Fermented liquors. 6. Ardent spirits. 7. Mineral acids, both in a concentrated and diluted state. 8. Vegetable acids. 9. Fixed and volatile alkalis, when dissolved in water. 10. Neutral salts: viz. saturated solutions of Epsom salt, of common salt, and of sal ammoniac. 11. Infusions of chamomile flowers, of long pepper, and of camphor, made with boiling-hot water, but not used till quite cool. 12. Pure honey, if used alone.’  
P. 171.

The power of the neutral salts in preserving or extinguishing light, is peculiar. It depends on the proportion of salt, as if some solid particles were necessary to reflect the light, while too many obscured it. One drachm of Epsom salt, in an ounce of water, rendered the fluid luminous, when the light of fishes was added: seven drachms obscured it. We say *obscured*, because the light was not lost; for, when the solution was properly diluted, it was restored. Motion seems to render phosphorescence more vivid, but at no time is it attended with heat. Cold, at least so low as the freezing point, obscures the light, which is again restored by thawing; moderate heat, on the contrary, renders it more vivid; and, when light is collected in a luminous ring on the top of a phial, warming it diffuses the light in rays streaming downwards to the bottom, where it is apparently lost. Light is destroyed, without recovery, by more violent heat; but the degree is not the same in different substances, or probably at different times: in general, the ratio from 96° to 130°, seems requisite for the purpose.

The human body appears, at times, to annihilate the pho-

phorescence of bodies, at others to increase it; and this variety seems owing to the degree of heat of the body, and the time of application. The blood was rendered slightly luminous, but the light was of no long duration, and, when putrid, it appeared to be rejected with a repulsive force. The serum, probably as a saline fluid, was beautifully illuminated by her-ring-light. Milk was rendered luminous, but when sour, the light was soon extinguished. Bile seemed scarcely capable of retaining the light. Phosphorescence, whether animal or vegetable, from rotten wood, appeared to be the same.

‘X. Account of a Series of Experiments, undertaken with the View of decomposing the Muriatic Acid. By Mr. William Henry.’

The pretended discovery of the radical of the muriatic acid by Girtanner, and the refutation by Van Mons, must be fresh in our reader's recollection. Mr. Henry has been also unsuccessful, but without having made any pretensions to the discovery. His modest ‘Account’ of his ‘Series of Experiments’ demands our commendation. He employed the muriatic acid in the form of gas, as its purest state, and used the electrical shock as the most powerful agent. He found, however, hydrogenous gas, after the shocks had been received, and discovered that the muriatic acid air still contained water, in the proportion of 1.4 to 100 cubic inches, though it had stood on warm muriat of lime. This water furnished the hydrogen, while its oxygen united with the muriatic acid, and acted on the mercury, which confined the airs. The really acid portion of muriatic gas was unaffected. When the electric shocks are passed through a mixture of carbonated hydrogen, and muriatic acid gases, their water is decomposed by the carbon of the former, and the result is carbonic acid and hydrogenous gases. The carbon, therefore, though powerfully attractive of oxygen, could not separate it from the muriatic acid; so that, if the latter be an oxygenated substance, no reagent yet known is powerful enough to destroy their union. Mr. Henry was equally unsuccessful in his analysis of fluoric acid.

‘XI. On a new fulminating Mercury. By Edward Howard, Esq. F. R. S.’

Mr. Howard's memoir is a very interesting one. The composition of this powder we shall first notice.

‘One hundred grains, or a greater proportional quantity, of quicksilver (not exceeding 500 grains) are to be dissolved, with heat, in a measured ounce and a half of nitric acid. This solution being poured cold upon two measured ounces of alcohol, *previously* introduced into any convenient glass vessel, a moderate heat is to be applied until an effervescence is excited. A white fume then be-

gins to undulate on the surface of the liquor; and the powder will be gradually precipitated, upon the cessation of action and re-action. The precipitate is to be immediately collected on a filter, well washed with distilled water, and carefully dried in a heat not much exceeding that of a water bath. The immediate edulcoration of the powder is material, because it is liable to the re-action of the nitric acid; and, whilst any of that acid adheres to it, it is very subject to the influence of light. Let it also be cautiously remembered, that the mercurial solution is to be poured upon the alcohol.  
P. 214.

This powder fulminates on concussion by the electrical shock, and by a spark from flint and steel. Its power is more than double that of gunpowder, but its influence is not so extensive. Four grains of gas only are separated, which cannot account for the force of the explosion, so that probably some of the mercury is reduced, and scattered in vapour. The gas was a mixture of carbonic acid and nitrogen gases.

The principal re-agents which decompose this gas, are the nitric, the muriatic, and the sulphuric acids, the last of which occasions an explosion, if concentrated, at the moment of contact.

• Upon the whole, I trust it will be thought reasonable to conclude, that the mercurial powder is composed of the nitrous etherized gas, and of oxalate of mercury with excess of oxygen.

• 1st, Because the nitric acid converts the mercurial powder entirely into nitrous gas, carbonic acid gas, acetic acid, and nitrate of mercury.

• 2dly, Because the dilute sulphuric acid resolves it into an un-inflammable oxalate of mercury, and separates from it a gas resembling that into which the same acid resolves the nitrous etherized gas.

• 3dly, Because an un-inflammable oxalate is likewise left, after the muriatic acid has converted a part of it into sublimate.

• 4thly, Because it cannot be formed by boiling nitrate of mercury in dulcified spirit of nitre; although a very inflammable oxalate is by this means produced.

• 5thly, Because the difference of the product of gas, from the same measures of alcohol and nitrous acid, with and without mercury in solution, is not trifling; and,

• 6thly, Because nitrogen gas was generated during its combustion in the glass globe.

• Should my conclusions be thought warranted by the reasons I have adduced, the theory of the combustion of the mercurial powder will be obvious to every chemist. The hydrogen of the oxalic acid, and of the etherized gas, is first united to the oxygen of the oxalate, forming water; the carbon is saturated with oxygen, forming carbonic acid gas; and a part, if not the whole, of the nitrogen

of the etherized gas, is separated in the state of nitrogen gas; both which last gases, it may be recollected, were after the explosion present in the glass globe. The mercury is revived, and, I presume, thrown into vapour; as may well be imagined, from the immense quantity of caloric extricated, by adding concentrate sulphuric acid to the mercurial powder.' P. 222.

The proportions seem to be of pure oxalic acid about .21; of mercury nearly .65; and of nitrous etherized gas and excess of oxygen .14. This powder takes fire at the temperature of 368° of Fahrenheit, and will explode in vacuo. It seems, from experiment, not likely to be useful in grenades from its limited sphere of action, but may probably be of service in destroying cannon.

The meteorological journal for 1799, as usual, concludes the volume. The mean height of the out-door thermometer was 48° 5, of Six's 47° 9, of the barometer 29.84; and the quantity of rain only 19.66 inches. The mean heat of April was 44° nearly. The year was undoubtedly very cold. The thermometer was never above 77° in June and July, and this only in the morning, when it is evidently influenced by the reflected sun. On the afternoon of these days it was only 67°.

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*An Introduction to Harmony. By William Shield. 4to. 18s. Boards. Robinsons. 1800.*

FROM the acknowledged professional talents and experience of the author, this work has been for some time impatiently expected by musical professors; nor do we believe that expectation of useful information on the art and practice of music will be disappointed.

The two principal considerations which should necessarily occupy the mind of the critical examiner of a work like the present are, first, the importance of the subject; and secondly, how far the author has fulfilled the promises made in his proposals or title-page.

Mr. Shield modestly calls his work 'an Introduction to Harmony,' which is frequently another phrase for preface; and the import of which, in its most legitimate sense, can no more imply a *complete* system, theory, or treatise, on music, than the vestibule of a building or the avenue to it can be the representative of the whole structure; and, for the importance of what is promised (to continue the parallel) as the avenue to a beautiful building is generally planted in such a manner as shall best delight the eye of those who approach it, so our ingenious author has presented to the view of his reader, the most prominent and alluring features of his art, concealing deformities,



whether of situation, petty offices, or old buildings; and early in his work, quitting grammatical and elementary dryness, he has plunged at once into the elegance and refinements of the great masters, whose genius and science have extended the limits, and embellished the whole circumference of music.

Taking it for granted, we suppose, that the reader has not the *horn book* or gamut to learn, the author has not given a general scale of musical sounds, from the two extremes of high and low, that are used in composition for different voices and instruments. What he terms *the scale*, is only a few steps of the musical ladder: eight notes ascending and descending, from C to c.

Nor have we a time-table, or any rule given for measuring the duration of the notes and rests which he uses; though, in the first part of his work, every species of note is employed, except the demisemiquaver. But as this tract is only styled an introduction to *harmony*, not *melody*, which depends on measure and accent, the author perhaps forgot the time-table, or thought it unnecessary in the discussion of harmony. Yet if the reader of this ingenious publication should not be well acquainted with the aliquot parts of a semibreve, the many excellent examples of composition interspersed through the work in illustration of its rules, would afford him little pleasure or profit in solitary study.

After the short account of the scale, and the intervals contained in the natural octave, Mr. Shield proceeds immediately to the common chord major of  $\frac{8}{3}$ , and its products of 6th and 4.

We have next the scale and common chord minor, with its inversions.

After this we have a clear account of the *high crime and misdemeanor of two fifths and two eighths*, with the methods of avoiding them.

We are glad Mr. Shield prefers calling the sharp 7th of a key the *leading note*, rather than the *sensible* note. Though *note sensible* is very elegant and expressive in French, it does not naturalise well in English. *Sensible* is a term equivocal in our tongue, and generally applied to the mind, when operated upon by the senses. We cannot say that a note is *sensible* without personifying it. A *sensitive plant* is supposed to have *feeling* from its shrinking at the touch; but this cannot be said of a note; which may excite sensation and feeling in the hearer, but not possess either itself. The sharp 7th is a piquant stimulating sound, which awakens attention and interest in the hearer more than any other discord; and, if *leading note* should not suf-

ficiently express its effects, we see no reason why it may not be termed the *exciting* or *stimulating* note, in order to avoid the adoption of a Gallicism which the idiom of our language refuses to ratify.

In page 10 we have an exhibition of a series of 6ths which may be safely played or sung, 'by placing the minor scale above the major.' 3ds and 6ths, though called imperfect concords, are the only intervals that can be borne in regular succession.

In p. 11, bar 7, in the second violin, there is an error in the prefix: the d was never meant by the composer of that ingenious fragment, but B; which not only completes the series of 6ths, but avoids two octaves with the base.

We are glad Mr. Shield has not indulged *dilettante* idleness, by totally banishing the tenor clef. Whoever is unacquainted with the tenor scales is not only unable to read a score of the present time, but all music for keyed instruments composed forty or fifty years ago; and foreign music in general becomes a cypher, as unintelligible as Egyptian hieroglyphics, particularly the vocal music of Italy. The score of French operas at present, and the harpsichord lessons of Germany, till within these ten years, were all written and printed in tenor clefs.

The first and principal discord, the 7th, is well explained and illustrated, p. 12, as are its derivatives of  $\frac{6}{5}$  and  $\frac{6}{3}$ , with its inversion of  $\frac{6}{2}$ .

Page 16. The author has stigmatised two passages for which we can see no reason. We always thought it allowable to move from one part of a common chord to another, if octaves were avoided.

Mr. Shield has made good use of a Russian air with respect to allowances and disallowances of successive fifths.

At p. 22 a very important lesson is given for students to practise in all keys. This the French call *la règle de l'octave*, or rule for accompanying the octave ascending and descending. This harmonic formula, according to Rousseau, was first published by M. Delaire in 1700. It is a rule which, at a young musician's *fingers' ends*, would enable him to accompany without figures any modern composition in which there is no extraneous modulation.

Page 25. The author begins a new and useful expedient for teaching thorough-bass to performers on instruments, which are chiefly confined to the melody of a single part, and incapable of playing chords. The figuring preludes for treble instruments, in the ascending and descending scales, is well

imagined. It has not, as far as we know, been attempted before. In all the books of instructions for the violin and German flute that we have seen, the rules and precepts are wholly confined to the performance of melody, or a single part, without informing the student whence that melody is derived. The reducing melody to chords is a useful expedient in teaching accompaniment on keyed-instruments, for which all treatises on harmony seem written. A violoncello player particularly wants thorough-bass in accompanying recitatives; but this never seems to have been thought of in teaching that instrument. The harmony of the scales, ascending and descending; which Mr. Shield has given for the violin and flute will do nearly as well for the violoncello and hautbois.

Page 28. We have the 9th and its accompaniments explained. In a note at the bottom of this page Mr. Shield gives an importance to this discord from some high but anonymous authority, to which we cannot subscribe. Nor can we possibly assign any reason for his fixing on the 9th, in preference to every other discord, for a young composer to study in the works of Correlli 'till he fully comprehends every treatment he has given to it; and then, if he has genius; he might begin to compose.' The 9th is neither the most agreeable, the most difficult to treat, nor the most frequently wanted of all the discords—upon what then can this great man's opinion be erected? It has been said in a book of maxims, that 'the opinions of men of great abilities are respectable *before* they have given their reasons for them; but *afterwards* they are upon a level with the opinions of other men: for they will *then* depend upon reasons for support, not upon the authority of the character.'

The examples Mr. Shield has given of the treatment of the 9th on the three subsequent pages are very good.

But after bowing down to this great authority with respect to the superior importance of the 9th, in the preliminary advertisement to the second part, Mr. Shield obliges his readers to renounce all authority in judging of the compositions he has selected to illustrate his precepts. 'Compositions (says he, p. 33) are frequently over-rated and undervalued by prejudice, therefore it appeared to me to be the most liberal plan, to let every musical illustrative example recommend itself by its own intrinsic merit, and not by the name of the author.'

Whether Mr. Shield bestows praise, or (which seldom happens) censure on professors, he never mentions the person implied or alluded to. This suppression of names is teasing, and answers no purpose where praise is given, and, for aught we know to the contrary, may be due. If Athenæus, in his miscellany of fragments, had concealed the names of authors whom he cites, posterity would have been deprived of much satisfaction. His compilation is now become invaluable, by preserving

not only beautiful passages to be found no where else, but also the names of the writers. Mr. Shield calls his work an *harmonical miscellany*, and our descendants may wish to know the names of authors of many specimens of excellence in various styles of composition; particularly that inserted, p. 34, as a model of grave, solemn, and grateful harmony, which must delight all those who can mount up to times when true simplicity could please the learned as well as the ignorant.

The *sanctus*, inserted p. 36, is a stronger instance of good sense and propriety in the author of it, than ingenuity of composition.

Part II. The scale of intervals at the beginning of this part will be very useful to a young musical student; and perhaps if the synonymous sounds on keyed-instruments had been linked together by a semi-circle or ligature thus,  $c \times db$ ,  $d \times eb$ , &c. the identity would have been still more manifest.

Page 38. In treating of major and minor semitones, the notes, we fear, will puzzle the text. Perhaps the tyro would understand the following simple rule: the *same* note made accidentally flat, sharp, or natural, is a *minor* semitone, (to say why requires *ratios*;) when the note changes place from a line to a space, or space to a line, it is a *major* semitone.

In the next page, the subject of intervals is further pursued in a very clear and useful manner.

Page 40. The 4th made a discord by the 5th is very well explained and exemplified. The objectionable ways of taking these chords at D E F might be easily avoided by taking the chords in a different part of the instrument. And the author, after discovering the malady, should perhaps have prescribed a cure. Begin with C uppermost and all will be well.

Page 41. Passages for different instruments drawn from the harmony of the scale, ascending and descending. An admirable expedient for teaching thorough-bass to treble instruments, or such base instruments as usually play only single notes.

The four next pages contain excellent lessons of accompaniment for all the best instruments in use. We only object, p. 43, to the author's confining the term *relative* entirely to minor keys a 3d below the major. But all keys are *relative* that have one or more notes in common with two chords: as not only A, but E F and G are relatives to C. And we think Mr. Shield has copied Rameau and Rousseau with rather too much servility in pp. 44 and 45: first, in accompanying the  $\frac{6}{4}$  with an 8th; secondly, in the titles given to the 4th and the 6th of a key, or inversion of the chord of the 7th: calling them the

great and small 6th. These titles have never been given by the Italians or the English to such chords. The  $\frac{6}{5}$  is the appropriate chord to the 4th and major 7th of every key, ascending; and the  $\frac{6}{3}$  major, the chord of the 2d of every key. If, in full harmony, the 2d were accompanied by the  $\frac{6}{4}$  and 8th, it would be apt to involve both the composer and player in two 8ths between the bass and one of the other parts.

Page 46. Highly praiseworthy; particularly the descending chromatic scale in treble and bass. We shall probably elsewhere have the accompaniment to the *ascending* chromatic scale.

We are now arrived at what the author calls a 'Repertory of chords and cadences, from the unison to the thirteenth,' which he prefaces in the following manner.

'I have lately met with an excellent little treatise on harmony, the reading of which has given me both pleasure and information; the title is dated 1731, consequently it contains many exploded doctrines, but it likewise contains principles which will be the basis of theory in 1800, or any other century.

'The author's biographers inform us that he became a pedant in the latter part of his life, and only valued the abstruse part of the science; but, in the abovementioned work, he has condescended to explain his theory in such plain terms, that I have preferred his rules and examples, for the management of the unison, to my own.' P. 47.

This excellent little book, of which our author boasts the discovery, is not a very uncommon work in the libraries of musicians, and has, we believe, been described by Hawkins and Burney in their histories. It went at first under the name of lord Cornbury, a scholar of Dr. Pepusch; and his lordship, from his superior knowledge of the English language to his master, may have drawn it up as it was dictated to him; but the doctrine was always supposed to be that of the learned organist of the charter-house.

In the note \* at the bottom of p. 48 there are some prohibitions for which we are neither told, nor can we discover, a reason; particularly that which forbids 'the going from the *unison* to the 6th *major*.'

From 49 to 52. We have here excellent lessons of thorough-bass for the violin. We would only wish, at the top of p. 50, that the word *retards* were changed to *sustains* or *continues*. The bass is a bound *appoggiatura*. Gracing the bass when it is the foundation of the harmony becomes jargon; but that is not the case here.

At the top of p. 51 a sharp is wanting to g in the treble

chord; and at the bottom, the notation of the transient shake is inaccurate. In rapid movements, there is not time for four notes: the first should be suppressed, and the shake begin upon the note itself.

The laws of harmony are pursued through all the figures and combinations of chords, and practical lessons of thorough-bass given for the chief instruments in use, to p. 57, where fragments of harmony are offered, of which some are curious. At p. 58, top, the 'trifling alteration' proposed, is not trivial in its effects: it has lengthened the measure from six bars to eight, and rendered a pretty passage heavy, correctly dull, and unmeaning.

59 is a very useful page, furnished by 'an excellent German writer.' But Mr. Shield is constant in concealing the names of authors whom he cites or alludes to, in order, we suppose, not to offend the living by praising the dead, or the memory of the dead, by encomiums on the living. As far as p. 59 no composer or musical writer is mentioned, except Handel once. But an implication now and then escapes the author, not difficult for the present professors to discover in the midst of all his purposed concealment.

Page 60. Here we have discords unprepared. These, the reader should be informed, are by the Italians called *à pedale*; as at the cadences in Corelli's and Geminiani's solos, where *tasto solo* occurs, and where the chords are only played by the violin, while the right hand of the harpsichord player gives nothing but the octave of the bass.

By the fragments which Mr. Shield quotes from different masters, he has convinced us of his having kept *good company* in his musical reading and practice, not confining himself to old authors, nor taking his examples from *their* works alone; yet never losing his respect for them. We have in this treatise all the modern combinations and bold licenses which great and original genius has dared to hazard; most of which have been adopted, and, as the French express it, *fait fortune* (made their fortune).

We cannot, however, quite agree with Mr. Shield in the difference he makes, p. 68, between the chords of the  $\frac{7}{4}$  and  $\frac{7}{2}$ . In his example of the first, the 4th c is but an appoggiatura of that single note; and in the second there is an appoggiatura of the whole chord. The  $\frac{7}{4}$  here is one of the many modern licenses which are now become rules. Forty years ago the harmony of the  $\frac{7}{2}$  was sometimes continued in German symphonies during a whole bar, surprising every hearer and offending many.

Page 63. Some good regulations are proposed in the manner of figuring basses for accompaniment; but it is unfortunate for thorough-bass players, that after such pains have lately been taken to simplify the rules and regulate the figures representative of chords, no basses in printed music are now figured; but in songs, to preclude the necessity of learning the rules of practical harmony, an accompaniment for the piano-forte, harp, and guitar, is given in notation instead of figures.

The author, in hasty writing, employs more than once the expression of *resting bass*; would it not be better, and less equivocal, when the rolling-pedal is again set to work, to say a sustained, holding, or continued bass? A *resting bass* may be mistaken for a bass at rest.

Mr. Shield, by writing appoggiaturas in large notes, renders it necessary to figure them; which is a new practice. P. 68, line 1, the appoggiatura in the third fragment which precedes the d, is of equal importance with those in large notes; yet Mr. Shield has not figured it.

The three pages, 70, 71, and 72, are very well occupied by expedients for avoiding a succession of 5ths. Perhaps p. 73 might have been better employed than by burlesquing recitative; but as the author, farther on, makes the *amende honorable* to this important species of dramatic music, we shall quit his piece of humour with a smile instead of a frown.

The beautiful fragments given pp. 77 and 79 should not appear as foundlings, and fatherless. Here we have again to object to the provoking system of concealing names.

Part III. P. 85 to 88. On recitative. Upon this subject, the author has candidly and judiciously quoted the late Mr. Brown, whose observations on dramatic music in Italy were profound, and his feeling exquisite. Mr. Shield laments the not being able to allow room for Mr. Brown's whole letter; and we unite in the lamentation from that portion of it which Mr. Shield has inserted, together with two pages of admirable specimens of recitative accompanied. Mr. Shield has likewise not only given excellent specimens of *cantabile*, but two of *bravura*, without any previous indication of them. But musicians, as well as painters, should know the hands of great masters at the first glance.

The imitations which Mr. Shield so justly admires, at the bottom of p. 91, for their ingenuity, have a defect in accent of which the young student should be apprised: the great author of the *quartetto* has certainly, from inadvertence or a capricious design, introduced a passage into a triple-time movement, which manifestly belongs to common-time. The accents of the two first bars come wrong, and on different parts of each of these bars.

Upon examining with delight the trio of *Conrade the good*, we cannot help returning once more to the charge, and exclaiming to Mr. Shield, 'Why, in the name of mystery, keep out of sight the name of the author of that exquisite composition?' There may be reasons for suppressing censure, but well-deserved praise may safely be bestowed.

The instructions given, p. 95, for writing for wind instruments, will greatly enlighten a young composer. And the twenty-seven modulations, chiefly extraneous, and difficult to bring about without offending the ear, will be a curious and useful study for those who wish to explore unbeaten paths in the regions of harmony.

Besides scarce and curious compositions, Mr. Shield has furnished his work with many pleasing productions of a more familiar kind.

The elaborate accompaniments given at p. 100, to 'Oh! ponder well,' in the Beggar's Opera, in the true serious opera style, are very ingenious; but this old tune, tricked up in so elegant a manner, is not the original air, which is in triple-time, and the new edition of it in common-time. It is doubtless a better melody, and better accompanied, than that printed in the first editions of the Beggar's Opera, 1729; but whether it would have been more approved by Gay, whose design was to *burlesque* the Italian opera, we know not. The merit of Dr. Pepusch's simple basses to these national and vulgar tunes, is not only in science but propriety, as they neither disguise the melody, nor obscure the words. Played upon instruments, or sung to serious words, the lamentable village and street drawl would be lost, nor would the 'poor babes in the wood' ever be thought of.

Though, in general, we much respect the oracle alluded to by our author, p. 107, yet we cannot implicitly submit to its decree concerning *modulation*. 'I imagined (says Mr. Shield) that it could not exist without a change of key. But an oracle says, "Modulation is the art of rightly ordering the melody of a single part, or the harmony of many parts; either keeping in one key, or in passing from one key to another." 'God save great George our king,' is given on this extensive plan as an example of modulation, in which there is no real modulation according to the present acceptation of the word. If one great master were desired by another to sit down to a keyed-instrument and modulate, his hearers would be much disappointed if he confined his harmony to one key only. According to the oracle, modulation is melody, harmony, music—it is every thing, and nothing. But the import of the word in the present musical technica, is as well understood as that of flat, sharp, crotchet, or quaver. Books have been written on modulation,



and rules for passing from one key to another, relative or extraneous. The oracle's definition is such as a man of letters perhaps would give, who is wholly ignorant of music. But Mr. Shield was too humble and submissive to authority in adopting such an unscientific definition in preference to his own conception, which was just, short, and intelligible to every tyro in thorough-bass or composition. The verb *to modulate*, may, in careless language, be extended to a change of chord, or even single note; but as a technical word among musicians, it is, we believe, generally understood, as Mr. Shield imagined, *a change of key*. Every accidental flat or sharp in a musical composition, if accompanied by a bass, is *modulation*. The word is perhaps nearly synonymous with transition.

Pages 116 and 117 contain an inedited studied cadence, performed at Bach and Abel's concert, to an admired *concertante*, and to an admiring audience. We must not say by whom this ingenious cadence was composed lest it should divulge a secret which the author of the work before us so sedulously tries to preserve.

At p. 118 we have a pretty imitation of a Russian air, adapted to the piano-forte. And at 119, the famous Swiss air, the *Rans des Vaches*.

120. The rough score of 'the soldier tired of war's alarms,' with the author's corrections and cancels. 121. Vocal divisions from *vo solcando* and other *bravura* airs for the exercise of the voice.

122. Numerous examples of equivocal modulation, or modern enharmonic, extremely useful in these our days of licentious changes of keys. Exercises of the same kind for the violoncello or tenor.

124. An exercise containing abrupt modulations for the violin, with a modulation which has a peculiar enharmonic change in it for the violin or tenor, with instructions for the shifts and fingering.

Upon the whole, though this introduction may not be deemed a *regular treatise* of either practical or theoretical music, nor found to include *all* the elements of music in general, or the practice of any particular instrument complete; yet we may say with truth, that it contains more miscellaneous and useful knowledge of composition, and the practice of almost every species of instrument most in use, than any other book of instruction which has come to our hands.

*Essays, Political, Economical, and Philosophical. By Benjamin Count of Rumford, Knight of the Orders of the White Eagle, &c. Vol. II. 8vo. 8s. Boards. Cadell and Davies.*

THE second volume of these *Essays* is not less interesting than the former \*: in a philosophical view it is more so, since it contains some valuable additions to the former stock of science, applicable to the most useful purposes.

The sixth essay, the first of the present volume, is on the management of fire and the œconomy of fuel. It is needless to enlarge on the utility of the inquiry, since, in many places, fuel is with great difficulty procured, while some philosophers have supposed, that even the mineral strata which afford it may at no great distance from the present period be exhausted. In another view the object is important. When no more heat than what may be necessary for the operation is procured, and the whole is consumed, not only the large proportion so injurious to the domestics employed, and to the health of the inhabitants of large cities, is prevented from adding to the heat of the air, but the vapours which increase the injury are destroyed. If also the smoke could be blended with the steam, in the second operation of heating the water in the upper boilers, much of its deleterious nature might be destroyed, without any diminution of its heat, as the water, deposited on cooling the steam, would absorb the carbonic acid air in the vapour.

Great are the advantages arising from our author's œconomical contrivances. They reduce the quantity of fuel to  $\frac{1}{7}$ , and sometimes even to  $\frac{1}{10}$  of what is ordinarily consumed; and this is effected not only by preventing the escape of the smoke and compelling it to communicate its heat before it escapes, but by interpoling non-conductors of heat between the boilers, as well as the various canals through which the heated smoke or steam passes, and the open air. The best and most convenient non-conductors is common air; but this is a subject with which our readers are sufficiently acquainted, from two papers by count Rumford, published in the *Philosophical Transactions*, noticed in our LXIIIrd volume, p. 321, and in our VIIth, N. A. p. 69, respectively.

In the third chapter, the count gives a summary of the doctrine of conductors of heat, and adduces an experiment to show that steam is not one of these.

‘ That steam is not a conductor of heat, I proved by the following experiment: A large globular bottle being provided, of very thin and very transparent glass, with a narrow neck, and its bottom drawn inward so as to form a hollow hemisphere about six inches in diameter; this bottle, which was about eight inches in diameter exter-

\* See our XXVIIIth Vol. New Arr. p. 319.

nally, being filled with cold water, was placed in a shallow dish, or rather plate, about ten inches in diameter, with a flat bottom formed of very thin sheet brass, and raised upon a tripod, and which contained a small quantity (about  $\frac{1}{8}$  of an inch in depth) of water; a spirit lamp being then placed under the middle of this plate, in a very few minutes the water in the plate began to boil, and the hollow formed by the bottom of the bottle was filled with clouds of steam, which, after circulating in it with surprising rapidity four or five minutes, and after forcing out a good deal of air from under the bottle, began gradually to clear up. At the end of eight or ten minutes (when, as I supposed, the air remaining with the steam in the hollow cavity formed by the bottom of the bottle, had acquired nearly the same temperature as that of the steam) these clouds totally disappeared; and, though the water continued to boil with the utmost violence, the contents of this hollow cavity became so perfectly invisible, and so little appearance was there of steam, that, had it not been for the streams of water which were continually running down its sides, I should almost have been tempted to doubt whether any steam was actually generated.

Upon lifting up for an instant one side of the bottle, and letting in a smaller quantity of cold air, the clouds instantly returned, and continued circulating several minutes with great rapidity, and then gradually disappeared as before. This experiment was repeated several times, and always with the same result; the steam always becoming visible when cold air was mixed with it, and afterwards recovering its transparency when, part of this air being expelled, that which remained acquired the temperature of the steam.

Finding that cold air introduced under the bottle caused the steam to be partially condensed, and clouds to be formed, I was desirous of seeing what visible effects would be produced by introducing a cold solid body under the bottle. I imagined that if steam was a conductor of heat, some part of the heat in the steam passing out of it into the cold body, clouds would of course be formed; but I thought if steam was a non-conductor of heat,—that is to say, if one particle of steam could not communicate any part of its heat to its neighbouring particles, in that case, as the cold body could only affect the particles of steam actually in contact with it, no cloud would appear; and the result of the experiment showed that steam is in fact a non-conductor of heat; for, notwithstanding the cold body used in this experiment was very large and very cold, being a solid lump of ice nearly as large as an hen's egg, placed in the middle of the hollow cavity under the bottle, upon a small tripod or stand made of iron wire; yet as soon as the clouds which were formed in consequence of the unavoidable introduction of cold air in lifting up the bottle to introduce the ice, were dissipated, which soon happened, the steam became so perfectly transparent and invisible, that not the smallest appearance of cloudiness was to be seen any where, not even about the ice, which, as it went on to melt,

appeared as clear and as transparent as a piece of the finest rock crystal.' p. 61.

We are not, however, convinced that the circumstances in that experiment will bear him fully through his conclusion. Steam we know will become transparent when confined, and clouds ensue on the admission of cold air; but the clouds seem to arise from the refraction of light through fluids of different densities, as the transparent steam and cold air must be, and no conclusion can be drawn, without farther trial, how much the one is cooled and the other heated. When the ice was put in this transparent steam, the melting showed that steam really communicated its heat; but it formed water, not air; and the water, by continued heat, produced steam in a transparent vapour, so that as no fluid differing in density from the steam was produced, no cloudiness ensued. In other respects, we find no reason to retract the objections we once made to our author's opinions in reviewing the above-mentioned papers. The objections, however, relate chiefly to count Rumford's (then sir Benjamin Thompson's) explanations. With regard to this part of the subject, we are inclined to think, that steam is a conductor of heat; for it communicates its own heat to surrounding bodies, and may therefore communicate additional heat. The count supposes, that steam cannot be chemically changed by additional heat; but, if Saussure's experiments are faithfully related, the water appears to be decomposed and to become air, either by additional heat or by evaporating from different metals.

The count contends that flame is not a conductor of heat, and that its activity, when impelled by the blow-pipe, arises from its impinging in successive eddies. He found that whatever kind of air was forced through the blow-pipe, the effects were the same; but we believe that chemists in general, who employ vital air with this instrument, think differently. On the whole, this is not fully proved. Flame is only red hot vapour, and must, in its different affinities, be the same as the vapour not ignited; and the question is of less importance, as the practical conclusion, that the greatest heat is at the apex, not the side of the flame, is sufficiently established by common experience.

The experiments with boilers of different kinds, we find it difficult to analyse with advantage. Those who would derive benefit from them must read the whole. In general, dry wood is more economical than moist; the bottoms of the boilers must be as thin as is convenient with strength; the flame should be confined to the bottom of the boiler, and though in general large boilers are more economical than small ones, there is a maximum in the size above which they become disadvantageous.

For the account of different kitchens constructed by the author, and the particular advantages of many of his contrivances, we refer to the work itself. But we cannot refrain from transcribing the following account of a military kitchen; and of a portable boiler. The former is on the plan of closed kitchens for poor houses.

‘ I lately had an opportunity of fitting up a kitchen on these principles, in the construction of which there was not a particle of iron used, or of any other metal, except for the boiler. On the approach of the French army under general Moreau in August last, the Bavarian troops being assembled at Munich (under my command) for the defence of the capital, the town was so full of soldiers, that several regiments were obliged to be quartered in public buildings, and encamped on the ramparts, where they had no conveniences for cooking. For the accommodation of a part of them, four large oblong square boilers, composed of very thin sheet coppers well tinned, were fitted up in a mass of brick-work in the form of a cross; each boiler with its separate fire-place, communicating by double canals, furnished with dampers, with one common chimney, which stands in the centre of the cross. The dampers are thin flat tiles; the grates on which the fuel is burned are composed of common bricks, placed edgewise;—and the passages leading to the fire-place, and to the ash-pit, are closed by bricks which are made to slide in grooves.

‘ Under the bottom of each boiler, which is quite flat, there are three flues, in the direction of its length; that in the middle, which is as wide as both the others, being occupied by the burning fuel. The opening by which the fuel is introduced is at the end of the boiler farthest from the chimney; and the flame running along the middle flue to the end of it, divides there, and returning in the two side flues to the hinder end of the boiler, there rises up into two other flues, in which it passes along the outside of the boiler into the chimney. The boilers are furnished with wooden covers divided into two equal parts, united by hinges. In order that the four boilers may be transported with greater facility from place to place, (from one camp to another for instance) they are not all precisely of the same size, but one is so much less than the other, that they may be packed one in the other. The largest of them, which contains the three others, is packed in a wooden chest, which is made just large enough to receive it. In the smallest may be packed a circular tent, sufficiently large to cover them all. In the middle of the tent there must be a hole through which the chimney must pass. The four boilers, together with the tent, and all the apparatus and utensils necessary for a kitchen on this construction for a regiment consisting of a thousand men, might easily be transported from place to place on an Irish car drawn by a single horse. P. 154.

‘ There is one more invention for the use of armies in the field,

which I wish to recommend, and that is a portable boiler of a light and cheap construction, in which victuals may be cooked on a march. There are so many occasions when it would be very desirable to be able to give soldiers, harassed and fatigued with severe service, a warm meal, when it is impossible to stop to light fires and boil the pot, that I cannot help flattering myself that a contrivance, by which the pot actually boiling may be made to keep pace with the troops as they advance, will be an acceptable present to every humane officer and wise and prudent general. Many a battle has undoubtedly been lost for the want of a good comfortable meal of warm victuals to recruit the strength and raise the spirits of troops fainting with hunger and excessive fatigue.' P. 157.

Plates are added, with proper explanations. The description of the perpetual lime-kiln offers some valuable improvements.

The subject of the seventh essay was intended to be the construction of kitchen fire-places and kitchen utensils; but, as all the experiments were not finished, the author has filled it with observations on the manner in which heat is propagated in fluids; on a remarkable law found to prevail in the condensation of water with cold, when near the freezing point, with its effects in the oeconomy of nature: to which are added 'conjectures respecting the final cause of the saltiness of the sea.'

We have used, with our author, the term *conductor* of heat, without accurately defining his meaning. It is necessary now to be more clear and definite. When heat, as in metals, is communicated from one particle to another, while these particles are at rest, the body is properly called a conductor of heat; but, when there appears to be no (or a very slight) communication of heat between these particles, while at rest, the body is said to be a non, or a bad, conductor of heat. Probably a perfect non-conductor is not known, but many bodies are very imperfect conductors. Air is certainly so, and water perhaps does not greatly excel air in that respect. Those who have been accustomed to mix warm and cold water, particularly in tempering baths, must be convinced of this fact; for it requires long time and frequent agitation before the temperature of the bath is uniform. If water and air then were at rest they would conduct heat very slowly, but they are never in a state of perfect tranquillity, and the motion of the particles on each other, which constitutes their fluidity, enables them to conduct heat so well as they do. The particles by these motions communicate their heat to the surrounding vessel, which in turn heats the contiguous particles of fluid. The first suggestion of this method of communicating heat was, from observing the motion of the particles of spirit

of wine in a thermometer, rendered conspicuous by accidental impurities; and a similar intestine motion may be observed in boiling fluids. The writer accounts for any pulpy substance, or, in reality, any gluten added to water, rendering the fluid a worse conductor of heat, by preventing this intestine motion. We formerly explained the effect, from the difficulty with which a particle of water communicates its heat to a particle of the down or pulp, while the contiguous drop receives the heat with equal difficulty, so that heat is transmitted through such substances with a slowness proportioned to the number of particles interposed, in other words to the fineness of the down or pulp. Probably both causes may have their influence; but whatever may be the reason, the difficulty of communicating heat may be the final cause, as our author alleges, of the viscosity of the fluids of plants. They retain in this way the heat communicated by the ground more tenaciously, and, for this reason probably, the viscosity of the sap is increased in winter. We well know, that geraniums and many succulent plants of warm climates, may be exposed to the *common* colds of our winters with impunity, by a gradual subtraction of their usual supply of water.

Our author brought his doctrine of the communication of heat in water, by the commotion of its particles, to the test of experience, by mixing powdered amber in water. Amber he chose as it resembles water so nearly in specific gravity, while the excess of gravity in the amber was compensated by increasing that of the water, which for this purpose had some salt dissolved in it. His method was unnecessarily operose, for the same effect might have been produced by a more minute division of any heavier body.

It is nevertheless a very pleasing and instructive experiment, resembling that in common use, by which it is proved that no heat is felt at the bottom of a tea-kettle while boiling, though it is perfectly and painfully sensible when the boiling ceases. Yet the latter part of the phenomena is not peculiar to water, for we found the same want of communication of heat in boiling mercury, in the torricellian tube. To make the vacuum more complete, the mercury was boiled in portions from the bottom to the top, before it was inserted into the basin; and, though some defence was required for the hands while the under portion boiled, and the tube was held by the top, the upper portions, when boiling, communicated no heat below. Perhaps the same law takes place in all fluids; at least the inquiry is not unimportant, and our author hints at it in p. 241.

The count's next object was an inquiry into the communication of heat from water to ice. This investigation presents

some very curious and unexpected results. By pouring boiling water on ice, less than  $\frac{1}{4}$  part of the heat lost by the water was communicated to the ice; and the ice melted eighty times more slowly at the bottom than at the top of the water. This might be supposed in some measure from the former experiments, since the heat ascends, and the ice might have remained unaffected under the slip of wood which confined it to the bottom, though not in contact except at the edge of the cake, by absorbing heat faster than the frozen fluid. We know that ice receives heat very slowly. When the ice was covered by a tin plate with a circular hole, it was dissolved only at the part where the cover was perforated. This was a singular event; but it is ingeniously explained from sir Charles Blagden's experiments. He found that all fluids were gradually condensed by cold, in proportion to its intensity, except water, which is condensed only till it has reached its 40th degree, when it begins to expand as we know, from the separation of air. When the hot water then reaches the ice, it is soon cooled to the 40th degree, and then becomes lighter than the water above, though of a higher temperature. The consequence is, that the hotter water descends; but the cover prevents it from touching the ice, except at the point where the perforation is, and by descending through it the excavation is formed, which, when over filled, forms a channel over the surface of the cake down the edges. This might have also been the cause of the ice remaining unchanged under the wood.

These principles lead to an extraordinary fact, viz. that water of 40° will melt as much ice, when standing on its surface, as boiling water; and our author has confirmed it by ingenious and operose experiments. We have preferred giving the foregoing detail in our own language that we might add the conclusion, and the table which results from it, more at length. The general deduction is, that whatever may be the heat of the water which is poured on ice, no water above 40° can remain in contact while any ice is left; for the moment the water acquires a lower temperature it ascends, since the rarefaction produced by the emulsion of air is greater than that occasioned by the heat of water under 112°, as it must be when brought from the fire. Our author has, however, confirmed it by experiment, and he finds that 190 grains of ice may be melted by water of 41° in about 10'. These experiments seem very clearly to show that water is a non-conductor of heat.

Other miscellaneous experiments were added, and circumstances occurred in those above mentioned which contributed to establish our author's principal position. The impulse of the water when poured on the ice must add to the heat, as we commonly find in heated air; but it seemed to add to the effect, by increasing the motion of the particles on each other. When



the jar was covered with thick cotton, the quantity of ice melted was increased : but even when the jar was plunged in a freezing mixture, more ice was melted by water of the heat of  $41^{\circ}$  than by boiling water. Very little difference occurred when the jar was in the temperature of  $32^{\circ}$  or  $61^{\circ}$ .

‘ All these appearances might, I think, be accounted for in a satisfactory manner on the principles we have assumed respecting the manner in which heat is propagated in liquids ; but without engaging ourselves at present too far in these abstruse speculations, let us take a retrospective view of all our experiments, and see what general results may with certainty be drawn from them. . . . .

		Ice melted in 30 minutes	
		Grains	
In the experiments in which the part of the jar which was occupied by the water was exposed uncovered to the air at the temperature of $61^{\circ}$	With boiling-hot water (experiments No. 39, 40, and 41)	}	558 $\frac{1}{2}$
	With water at the temperature of $61^{\circ}$ (experiments No. 53 and No. 54)		646
	With water at the temperature of $41^{\circ}$ (experiments No. 42 and No. 43)		574
In the experiments in which the part of the jar which was occupied by the water was surrounded by pounded ice and water, and consequently was at the temperature of $32^{\circ}$	With boiling-hot water (experiments No. 45, 46, 47, 48, and 49)	}	399 $\frac{2}{3}$
	With water at the temperature of $61^{\circ}$ (experiments No. 51 and No. 52)		661
	With water at the temperature of $41^{\circ}$ (experiment No. 50)		542

‘ From the results of all these experiments we may certainly venture to conclude that boiling-hot water is not capable of melting more ice when standing on its surface, than an equal quantity of water at the temperature of  $41^{\circ}$ , or when it is only nine degrees above the temperature of freezing !

‘ This fact will, I flatter myself, be considered as affording the most unquestionable proof that could well be imagined, that water is a perfect non-conductor of heat, and that heat is propagated in it only

in consequence of the motions which the heat occasions in the insulated and solitary particles of that fluid \*. P. 277.

We have followed the count in these experiments with unusual attention, because we deem them very important. We may be more concise in speaking of his application. The law of condensation of water, in cooling, is productive of many great advantages. In cooling  $22\frac{1}{2}$  degrees of Fahrenheit, the condensation is ninety times greater when the water is boiling than at the mean temperature of England. The consequence is, that fresh water must freeze slowly; and, when the surface is frozen, the water below, brought from the mean temperature of the earth to  $40^{\circ}$ , will ascend and prevent the increase of ice beyond a certain thickness, while on a thaw, it will diminish the under surface as fast as the increased heat of the air corrodes the upper. Ice then, and snow in a greater degree, keep the water at a moderate temperature, even in the coldest weather of the most ungenial climates; and the ice is prevented from acquiring a thickness which no summer's sun could dissolve. The salt water, however, is not influenced by any similar law; but its depth prevents it from attaining so great a degree of cold, and its saltness from being affected at the temperature of  $32^{\circ}$ . Its flux and reflux, and its currents on the surface, the balance of which is reciprocally supplied by suitable under currents, contribute to equalise the temperature. If, as we had occasion to remark, the currents of the ocean tend from the equator northward, we shall see additional reasons for assigning this office of equalising temperature to the sea. We may, on probable grounds, suppose that the course of the currents is not from the equator to the south pole, and we can explain the difference by La Place's demonstration, that the hemispheroids, of which this planet consists, are not equal; but we see the *effect* in the increased intensity of the cold in the southern hemisphere at equal latitudes.

But the ocean is not more useful in moderating the extreme cold of the polar regions, than it is in tempering the excessive heats of the torrid zone;—and what is very remarkable, the fitness of the sea water to serve this last important purpose is owing to the very same cause which renders it so peculiarly well adapted for communicating heat to the cold atmosphere in high latitudes, namely, to the salt which it holds in solution.

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\* The insight which this discovery gives us in regard to the nature of the mechanical process which takes place in chemical solutions is too evident to require illustration;—and it appears to me that it will enable us to account in a satisfactory manner for all the various phenomena of chemical affinities and vegetation. Perhaps all the motions among inanimate bodies on the surface of the globe may be traced to the same cause,—namely, to the non-conducting power of fluids with regard to heat.

‘ As the condensation of salt water with cold continues to go on even long after it has been cooled to the temperature at which fresh water freezes, those particles at the surface which are cooled by an immediate contact with the cold winds must descend, and take their places at the bottom of the sea, where they must remain, till, by acquiring an additional quantity of heat, their specific gravity is again diminished. But this heat they never can regain in the polar regions, for innumerable experiments have proved, beyond all possibility of doubt, that there is no principle of heat in the interior parts of the globe, which, by exhaling through the bottom of the ocean, could communicate heat to the water which rests upon it.

‘ It has been found that the temperature of the earth at great depth under the surface is different in different latitudes, and there is no doubt but this is also the case with respect to the temperature at the bottom of the sea, in as far as it is not influenced by the currents which flow over it; and this proves to a demonstration that the heat which we find to exist, without any sensible change during summer and winter, at great depths, is owing to the action of the sun, and not to central fires, as some have too hastily concluded.

‘ But if the water of the ocean, which, on being deprived of a great part of its heat by cold winds, descends to the bottom of the sea, cannot be warmed where it descends, as its specific gravity is greater than that of water at the same depth in warmer latitudes, it will immediately begin to spread on the bottom of the sea, and to flow towards the equator, and this must necessarily produce a current at the surface in an opposite direction; and there are the most indubitable proofs of the existence of both these currents.

‘ The proof of the existence of one of them would indeed have been quite sufficient to have proved the existence of both, for one of them could not possibly exist without the other: but there are several direct proofs of the existence of each of them.

‘ What has been called the gulf stream, in the Atlantic Ocean, is no other than one of these currents that at the surface which moves from the equator towards the north pole, modified by the trade winds, and by the form of the continent of North America; and the progress of the lower current may be considered as proved directly by the cold which has been found to exist in the sea at great depths in warm latitudes;—a degree of temperature much below the mean annual temperature of the earth in the latitudes where it has been found, and which of course must have been brought from colder latitudes.

‘ The mean annual temperature in the latitude of  $6^{\circ}$  has been determined by Mr. Kirwan, in his excellent treatise on the temperature of different latitudes, to be  $39^{\circ}$ ; but lord Mulgrave found on the 20th of June, when the temperature of the air was  $48\frac{1}{2}^{\circ}$ , that the temperature of the sea at the depth of 4680 feet was six degrees below freezing, or  $26^{\circ}$  of Fahrenheit's thermometer.

‘ On the 31st of August, in the latitude of  $69^{\circ}$ , where the annual

temperature is about  $38^{\circ}$ , the temperature of the sea at the depth of 4038 feet was  $32^{\circ}$ ; the temperature of the atmosphere (and probably that of the water at the surface of the sea) being at the same time at  $59\frac{1}{2}^{\circ}$ .

‘But a still more striking, and I might, I believe, say an incontrovertible proof of the existence of currents of cold water at the bottom of the sea, setting from the poles towards the equator, is the very remarkable difference that has been found to subsist between the temperature of the sea at the surface and at great depth, at the tropic,—though the temperature of the atmosphere there is so constant that the greatest changes produced in it by the seasons seldom amounts to more than five or six degrees; yet the difference between the heat of the water at the surface of the sea, and that of the depth of 3600 feet, has been found to amount to no less than  $31^{\circ}$  degrees; the temperature above or at the surface being  $84^{\circ}$ , and at the given depth below no more than  $53^{\circ}$ .

‘It appears to me to be extremely difficult, if not quite impossible, to account for this degree of cold at the bottom of the sea in the torrid zone, on any other supposition than that of cold currents from the poles; and the utility of these currents in tempering the excessive heats of those climates is too evident to require any illustration.’ P. 302.

We can cheerfully join in our author's conclusion, that *all* is wisely and happily contrived for the best: though we see through a glass darkly, we see enough to admire and adore the benevolence and wisdom of the supreme contriver of all.

The eighth essay contains the substance of the two papers published in the *Philosophical Transactions*, already quoted, and the ninth is on ‘the source of heat excited by friction,’ published in the volume of *Philosophical Transactions* for 1798, and noticed by us in our XXIVth volume, N. A. p. 37. Our author's future labours, some of which have recently appeared, we shall receive with pleasure and gratitude.

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*An Account of an Embassy to the Kingdom of Ava. (Continued from Vol. XXIX. p. 371, New Arr.)*

UMMERAPOORA, the present capital of the united kingdoms of Ava, Arracan, and Pegu, was founded by Minderagee Praw, a successor of Alompra, either from vanity, or the superstitions inspired by judicial astrology, a study to which he was much addicted. Ummerapoora is situated about four miles north-east of Ava. In this spot, a deep and extensive lake is formed by the influx of the river, through a narrow channel, during the summer monsoon. It soon expands, and displays a body of water a mile and half broad, and seven or

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eight miles long. Its direction is, at first, northerly, nearly parallel with the river, but it afterwards curves to the south-east, while its stream gradually terminates in a morass, thus forming a dry healthy peninsula. This spot was arid and parched at the time of our author's arrival, though little above the level of the lake; and the usual embankments, for the plantations of rice, were, from the uncommon drought, useless: the formerly fertile grounds were an unproductive waste.

'As soon as my visitors took their leave, I made a survey of our new habitation; it was a spacious house of one story, raised from the ground somewhat more than two feet, and better covered than Birman houses usually are; it consisted of two good sized rooms, and a large virando, or balcony; the partitions and walls were made of cane-mats, with latticed windows in the sides: the shape of the roof was such as distinguishes the houses of nobles: it was altogether a comfortable habitation, and well adapted to the climate. Mr. Wood had a smaller house erected behind mine, and parallel to it, and Dr. Buchanan another at right angles. Small separate huts were constructed for the guard, and for our attendants; the whole was surrounded by a strong bamboo paling, which inclosed a court yard. There were two entrances by gates, one in front of my house, the other backwards; at each of these, on the outside of the paling, was a shed, in which a Birman guard was posted to protect us from thieves, keep off the populace, and probably to watch and report our movements.

'On the skirts of the same grove, in a line with our dwelling, similar houses were erected for three Chinese deputies, who had arrived at Ummerapoora about two months before us: these personages were represented as composing a royal mission from the Imperial City of Peking, but circumstances early led me to suspect that their real character did not rise higher than that of a provincial deputation from Manchegce, or Yunan, the south-west province of China, which borders on the kingdom of Ava, a conjecture that was afterwards confirmed. They had accompanied the governor of Bamoo, which is the frontier province, to the capital; and I understood that their business was to adjust some mercantile concerns relating to the jee, or mart, where the commodities of the two empires are brought and bartered. It was not at all improbable that the mission had been sanctioned by the authority of the emperor of China, especially as the principal member of it was a native of Peking, and had lately come from thence: but the false pride of the Birman court suggested the puerile \* expedient of representing it to us as an imperial embassy, a distinction to which, I was privately

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\* The Chinese seem to have been actuated by a policy equally absurd, when they informed sir George Staunton, at the time of the formal introduction of lord Macartney, that "ambassadors from Pegue" were present; and that "Siam, Ava, and Pegue, were tributary to China:" such unworthy deceptions not being expected, could hardly be guarded against. The courts of

informed from an authentic source, it possessed no pretensions whatever. The members, however, were treated apparently with much personal respect and attention.' P. 284.

The same weak pride leads the court of Ummerapoora to consider every ambassador as a tributary, and his presents as tributes, and, generally speaking, the opinion is not void of foundation; for it seldom happens that ambassadors and presents are sent without some secret ideas of advantage, even if it be only to have a 'privileged spy,' as an ambassador has been called, in a rival or a friendly court. Our author's interview with the Chinese envoys was not productive of pleasure or information. It was the dullest of the dull scenes of eastern intercourse; yet, at a subsequent visit, the affectionate sensibility of 'the son of Kellorpe,' one of the younger Chinese, afforded no small degree of entertainment, and did the highest honour to the feelings of his heart. 'Why will not this nation more frequently unbend from its stiffness, and join in social intercourse with the rest of mankind? It is a singular custom in the Birman empire, that the room, the hall of justice, is an open building. Birman policy or judgement conceals no transaction of this kind.'

Major Symes' embassy was, as to its event, uncertain, from various causes. As the agent of the governor-general, it was difficult to substantiate his claims to the honour of being considered as the representative of a monarch. Indeed, in all his representations this difficulty recurs; and though with a laudable spirit of policy, by blending conciliation with steadiness, he succeeded in establishing his pretensions, the intermediate agent is always seen, and, we think, studiously brought forward in the Birman papers. Pride is the characteristic of the Birman court, but its effects are softened by benevolence, and it occasionally unbends itself from political motives. As in person, so in their political features, the princes form a link between the Chinese and the Hindu sovereigns. The good effects of the embassy were also impeded by the interested jealousy of some rival powers, particularly the French, who represented England as an inconsiderable island, almost overpowered by numerous enemies, and her Indian territories as a mere commercial settlement on its first establishment, but which was afterwards usurped by conquest; and was then on the eve of annihilation. With every apparent profession of respect, and every hospitable attention, incivility and public affronts were not uncommon. The Birman court, studiously observant of the minutest punctilio, could commit indignities,

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Ava and Peking appear to resemble each other in many points, but in none more than in their vanity, which often manifests itself in a manner not less ridiculous than contemptible.'

which had a tendency to degrade the embassy, even to derision, in the eye of the people; indignities which nevertheless could be explained as accidental occurrences, as unintentional or unimportant. In the end, however, the calm good sense of major Symes prevailed over every opposition.

We have engaged in this detail not to interrupt our account of this empire, hitherto so little known. In religion, the Birmanians are followers of Boodh, not votaries of Bramha, and the Birman deity, Guadma, resembles very nearly the representative of Boodh, found in Bengal, and described in the first volume of the Asiatic Researches. Gotma, or Gontum, is the name of an Indian philosopher, who taught the doctrines of Boodh, and from hence the Birman deity's appellation is derived. The followers of Boodh are more numerous than those of Bramha, and the purest profession of this religion is said to be in the island of Ceylon.

Whatever may be the antiquity of the worship of Boodh, the wide extent of its reception cannot be doubted. The most authentic writer on the eastern peninsula calls the image of Gaudma, as worshipped by the Siamese, Somona-codom, being unacquainted with the language of Siam, which from so short a residence as four months, it was impossible he could have acquired, he confounds two distinct words, Somona, and Codom, signifying Codom, or Gaudma, in his incarnate state; the difference between the letters C and G may easily have arisen from the mode of pronunciation in different countries; even in the Birman manner of uttering the word, the distinction between these letters is not very clear. The Boodh of the Indians and the Birmanians, is pronounced by the Siamese Pooth, or Pood; by the vulgar, Poo; which, without any violence to probability, might be converted by the Chinese into Foe; the Tamulic termination *en*, as Mr. Chambers remarks, creates a striking resemblance between Pooden and the Woden of the Goths; every person who has conversed with the natives of India knows that Boodh is the Dies Mercurii, the Wednesday, or Woden's day, of all Hindoos. Chronology, however, which must always be accepted as a surer guide to truth, than inferences drawn from the resemblance of words, and etymological reasoning, does not, to my mind, sufficiently establish that Boodh and Woden were the same. The period of the ninth incarnation of Vishnu was long antecedent to the existence of the deified hero of Scandinavia. Sir William Jones determines the period when Boodh appeared on the earth to be 1014 years before the birth of Christ. Odin, or Woden, flourished at a period not very distant from our Saviour, and was, according to some, a cotemporary of Pompey and of Julius Cæsar. The author of the Northern Antiquities places him 70 years after the Christian æra. Even the Birman Gaudma, conformably to their account, must have lived above 500 years before Woden. So in-

menſe a ſpace can hardly be ſuppoſed to have been overlooked : but if the ſuppoſition refers, not to the warrior of the north, but to the original deity Odin, the attributes of the latter are as widely oppoſed to thoſe of Boodh, who was himſelf only an incarnation of Viſnu, as the dates are incongruous. The deity, whoſe doctrines were introduced into Scandinavia, was a god of terror, and his votaries carried deſolation and the ſword throughout whole regions ; but the Ninth Avatar brought the peaceful olive, and came into the world for the ſole purpoſe of preventing ſanguinary acts. Theſe apparent inconſiſtencies will naturally lead us to heſitate in acknowledging Boodh and Wodin to be the ſame perſon : their doctrines are oppoſite, and their æras are widely remote.' P. 300.

We are not prepared, nor indeed is this the proper place, to diſcuſs the queſtion, reſpecting the identity of Gaudma or Boodh, and Odin ; but we may remark, that among a ferocious or ſanguinary tribe, the mild doctrines of Boodh may have aſſumed a fiercer character ; and, though Odin was a warrior of a comparatively late epoch, we know that Scandinavia received its inhabitants from the Eaſt ; that they had deities long before the æra of this warlike chief ; and that, previous to the time of Odin, they revered Woden. We ſuſpect, therefore, that our author's oppoſition to the opinion of ſir William Jones will be found not very formidable.

The laws of the Birman empire are thoſe of Bramah, and their fundamental work is that of Menu, whoſe ordinances, with the commentaries, form the *Shaſtra*. The commentary which they adopt is, in major Symes' opinion, diſtinguiſhed for perſpicuity and good ſenſe, and comprises almoſt every ſpecies of crime. The minuter details of the legiſlative code, with the diſtinction of ranks, in their political ſyſtem, dreſs, &c. muſt be peruſed in the work itſelf.

The population of the empire is eſtimated at about fourteen millions and a half, but this is in a great degree conſeſſedly conjectural. Its revenues cannot even be approximated. The monarch hoards all the money, rewarding his officers and favourites with governments, &c. and keeping them in a dependence, ſtrictly feudal. Thus every man in the kingdom may be a ſoldier, and the Birman is, of courſe, a military nation. The ſtanding army is by no means numerous. The cavalry are all caſſayers, and reſemble thoſe of Affam ; the magazines are well provided with numerous arms, but the fire-locks are in a very imperfect ſtate, as the manuſactuſers are by no means expert.

By far the moſt reſpectable part of the Birman military force is their eſtabliſhment of war-boats. Every town of note, in the vicinity of the river, is obliged to furniſh a certain number of men, and one or more boats, in proportion to the magnitude of the place.



I was informed, that the king can command, at a very short notice, 500 of these vessels: they are constructed out of the solid trunk of the teak tree, which is excavated partly by fire, and partly by cutting; the largest are from eighty to one hundred feet long, but the breadth seldom exceeds eight feet, and even this space is produced by artificially extending the sides after the trunk has been hollowed. They carry from fifty to sixty rowers, who use short oars that work on a spindle; the prow is solid, and has a flat surface, on which, when they go to war, a piece of ordnance is mounted, a six, a nine, or even a twelve pounder; the gun carriage is secured by lashings to strong bolts on each side, and swivels are frequently fixed on the curvature of the stern.

‘The rowers are severally provided with a sword and a lance, which are placed by his side whilst he plies the oars. Besides the boatmen, there are usually thirty soldiers on board, who are armed with muskets: thus prepared, they go in fleets to meet the foe, and, when in sight, draw up in a line, presenting their prows to the enemy. Their attack is extremely impetuous; they advance with great rapidity, and sing a war-song, at once to encourage their people, daunt their adversaries, and regulate the strokes of their oars; they generally endeavour to grapple, and when that is effected, the action becomes very severe, as these people are endued with great courage, strength, and activity. In times of peace they are fond of exercising in their boats, and I have often been entertained with the dexterity they display in the management of them. The vessels being low in the water, their greatest danger is that of being run down by a larger boat striking on their broadside, a misfortune which the steersman is taught to dread, and to avoid, above all others. It is surprising to see the facility with which they fleet, and elude each other in their mock combats. The rowers are also practised to row backwards, and impel the vessel with the stern foremost; this is the mode of retreat, by means of which the artillery still bears upon their opponent. The largest of the war-boats do not draw more than three feet water. When a person of rank is on board, there is a sort of moving tilt or canopy, for his particular accommodation, placed sometimes in the centre, and sometimes on the prow. The sides of the boat are either gilt as far as the water's edge, or plain, according to the rank of the person it carries. Gilded boats are only permitted to princes of the blood, or to persons holding the highest stations, such as a maywoon of a province, and a minister of state.’ p. 320.

The great innovation made by Boodh, in the religion of Bramha, was the forbidding the slaughter of animals for food. This precept the Birmans have refined upon, and construe it to mean domesticated animals. Game they eagerly devour, and do not seem anxious to inquire how any domesticated animal was killed, if not expressly informed.

The country is particularly fertile: besides its invaluable production, the teak tree, in the northern mountainous parts, the fir seems to grow to a vast size, so as to be able to supply masts and yards for the ships constructed of this Indian oak. Gold, silver, and precious stones, except diamonds and emeralds, are plentifully produced. The first is applied as an ornament to all the regal insignia, and hence the epithet golden, implies royal: the 'golden seat' is the imperial presence; and information conveyed to the monarch, is said to reach the 'golden ears.' The marble of Ava is a sacred stone, employed only for the images of Gaudma; the amber and ivory are of an extraordinary fineness, and in great quantity; and cotton, both white and of a nankeen colour, are exported to China. Rice is produced in immense profusion. The Birmans have, however, no coin, and the bullion is weighed as in China. It was a sensible and judicious request of the emperor to have from Bengal the instruments for coinage, as well as a person acquainted with the process.

It has already been noticed, that the general disposition of the Birmans is strikingly contrasted with that of the natives of India, from whom they are separated only by a narrow range of mountains, in many places admitting of an easy intercourse. Notwithstanding the small extent of this barrier, the physical difference between the nations could scarcely be greater, had they been situated at the opposite extremities of the globe. The Birmans are a lively inquisitive race, active, irascible, and impatient; the character of their Bengal neighbours is too well known, as the reverse, to need any delineation; the unworthy passion of jealousy, which prompts most nations of the east to immure their women within the walls of an harem, and surround them with guards, seems to have scarcely any influence over the minds of this extraordinary and more liberal people. Birman wives and daughters are not concealed from the sight of men, and are suffered to have as free intercourse with each other as the rules of European society admit; but in other respects women have just reason to complain of their treatment; they are considered as not belonging to the same scale of the creation as men, and even the law stamps a degrading distinction between the sexes; the evidence of a woman is not received as of equal weight with that of a man, and a woman is not suffered to ascend the steps of a court of justice, but is obliged to deliver her testimony on the outside of the roof. The custom of selling their women to strangers, which has before been adverted to, is confined to the lowest classes of society, and is perhaps oftener the consequence of heavy pecuniary embarrassment, than an act of inclination; it is not, however, considered as shameful, nor is the female dishonoured; partly perhaps from this cause, and partly from their habits of education, women surrender themselves the victims of this barbarous custom with

apparent resignation. It is also said that they are very seldom unfaithful to their foreign masters, indeed they are often essentially useful, particularly to those who trade, by keeping their accounts and transacting their business: but when a man departs from the country, he is not suffered to carry his temporary wife along with him; on that point the law is exceedingly rigorous: every ship, before she receives her clearance, is diligently searched by the officers of the custom-house: even if their vigilance were to be eluded, the woman would be quickly missed; and it would be soon discovered in what vessel she had gone, nor could that ship ever return to a Birman port but under penalty of confiscation of the property, and the infliction of a heavy fine and imprisonment on the master: female children also, born of a Birman mother, are not suffered to be taken away. Men are permitted to emigrate; but they think that the expatriation of women would impoverish the state, by diminishing the sources of its population.' p. 328.

The Birman ladies, like Penelope, ply the loom, and the mild active benevolence of the men, while at home, gives way, during a foreign invasion, to every ferocious passion: as invaders, 'desolation marks their track, and they spare neither age nor sex.' It is singular, that the symbol of their nation is a goose. Elephants are numerous, but the jackall, though frequent in the neighbouring countries, is unknown in the Birman empire.

The division of the year is not very accurate in this country; and the emperor, who seems one of the first astronomers in it, is so well aware of the deficiency, that he has requested the assistance of an astronomical bramin from Bengal. The Pali is their sacred text, not very distant in its nature and appearance from the Sanscrit Birman, and the character is the round Nagari. The Pali, like that of the Sanscrit, and all other ancient characters, represents the letter in relief. The account of the music and poetry of the Birmans we cannot abridge. Dr. Buchanan's geographical information we shall select.

'It appears "that the Arracan river is not so considerable as what has been supposed, but takes its rise in hills at no great distance to the north.

"That the river coming from Thibet, which is supposed to be that of Arracan, is in fact the Keenduem, or the great western branch of the Ava river.

"That what is supposed to be the western branch of the Irrawaddy, is in fact the eastern one, which passes by Ava, and runs to the north, keeping west from the province of Yunnan, and leaving between it and that part of China a country subject to the Birmans.

"That the Loukiang, which is supposed to be the great branch

of the Irrawaddy, has no communication with that river; but on entering the Birman dominions assumes the name of Thaluayn, or Thanluayn, and falls into the sea at Martaban.

"That the river of Pegue, which is supposed to come from China, rises among hills about 100 miles from the sea, and which form the boundary between the Birman and Pegue kingdoms.

"That between the Pegue and Martaban rivers there is a lake, from which two rivers proceed: the one runs north to Old Ava, where it joins the Myoungaya, or Little River of Ava, which comes from mountains on the frontiers of China; the other river runs south from the lake to the sea, and is the Sitang river in the map.

"That the rivers of China, which are supposed to be the heads of the Pegue river, are those of the river of Siam.

"That the rivers of Siam and Cambodia communicate by a very considerable branch, called the Anan." P. 341.

The general character of the Birmans displays benevolence and liberality: it was only in his public situation that major Symes could complain of the refined insults, which we have noticed. He visited the king and the princes, his sons, who were governors of different provinces, and in each visit found omissions, which a people so punctilious as the Birmans would not have made, except from design. These ceremonies are too tedious for an extract, and with the descriptions of the palace, the kioums (monasteries), the seredaw (chief priest), can only be perused with satisfaction in the author's own language. The palace and the kioums are particularly splendid; from the quantity of gold profusely spread over every part. The libraries consist of numerous chests, in which the works are arranged with great regularity, the contents being marked in gold letters on the head of each chest. Some of these are written on thin sheets of ivory; and there are various works in the ancient Pali, the religious text and language of the shepherd race.

In consequence of major Symes' very calm and temperate remonstrance, he is at last admitted to an audience of the king; for on his former visit the monarch did not appear. His embassy had a fortunate termination, and a commercial connection of a very advantageous kind was established. The account of his audience we must not omit.

"On entering the gate, we perceived the royal saloon of ceremony in front of us, and the court assembled in all the parade of pomp and decoration. It was an open hall, supported by colonnades of pillars, twenty in length, and only four in depth: we were conducted into it by a flight of steps, and advancing, took our places next the space opposite to the throne, which is always left vacant, as being in full view of his majesty. On our entrance, the basement of the throne, as at the Lotoq, was alone visible,

which we judged to be about five feet high; folding-doors screened the seat from our view. The throne, called *Yazapalay*, was richly gilded and carved; on each side a small gallery, inclosed by a gilt balustrade, extended a few feet to the right and left, containing four umbrellas of state; and on two tables, at the foot of the throne, were placed several large vessels of gold, of various forms and for different purposes: immediately over the throne, a splendid parasol rose in seven stages above the roofs of the building, crowned by a tee, or umbrella, from which a spiral rod was elevated above the whole.

‘ We had been seated a little more than a quarter of an hour, when the folding-doors that concealed the seat, opened with a loud noise, and discovered his majesty ascending a flight of steps, that led up to the throne from the inner apartment; he advanced but slowly, and seemed not to possess a free use of his limbs, being obliged to support himself with his hands on the balustrade. I was informed, however, that this appearance of weakness did not proceed from any bodily infirmity, but from the weight of the regal habiliments in which he was clad; and if what we were told was true, that he carried on his dress fifteen viss, upwards of fifty pounds avoirdupois of gold, his difficulty of ascent was not surprising. On reaching the top he stood for a minute, as though to take breath, and then sat down on an embroidered cushion, with his legs inverted. His crown was a high conical cap, richly studded with precious stones; his fingers were covered with rings, and in his dress he bore the appearance of a man, cased in golden armour, whilst a gilded, or probably a golden, wing on each shoulder, did not add much lightness to his figure. His looks denoted him to be between fifty and sixty years old, of a strong make, in stature rather beneath a middle height, with hard features, and of a dark complexion; yet the expression of his countenance was not unpleasing, and seemed, I thought, to indicate an intelligent and inquiring mind.

‘ On the first appearance of his majesty, all the courtiers bent their bodies, and held their hands joined in an attitude of supplication. Nothing farther was required of us than to lean a little forward, and to turn in our legs as much as we could; not any act being so unpolite, or contrary to etiquette, as to present the soles of the feet towards the face of a dignified person. Four bramins, dressed in white caps and gowns, chanted the usual prayer at the foot of the throne: a nakhaan then advanced into the vacant space before the king, and recited, in a musical cadence, the name of each person who was to be introduced on that day, and the present of which, in the character of a suppliant, he entreated his majesty’s acceptance. My offering consisted of two pieces of Benares gold brocade; doctor Buchanan and Mr. Wood each presented one. When our names were mentioned, we were separately desired to take a few grains of rice in our hands, and, joining them, to bow to the king as low as we conveniently could, with which we im-

mediately complied. When this ceremony was finished, the king uttered a few indistinct words, to convey, as I was informed, an order for investing some persons present with the insignia of a certain degree of nobility; the imperial mandate was instantly proclaimed aloud by heralds in the court. His majesty remained only a few minutes longer, and during that time he looked at us attentively, but did not honour us with any verbal notice, or speak at all, except to give the order before mentioned. When he rose to depart, he manifested the same signs of infirmity as on his entrance; after he had withdrawn, the folding-doors were closed, and the court broke up.' P. 412.

The ambassador returned down the Irrawaddy, laden with presents, equally in consequence of Birman kindness and Birman pride, which would accept of nothing without bestowing an equivalent. Among the presents were some Birman horses, which are represented as small, but beautiful; and, with their assistance, he could occasionally extend his limited sphere of observation. He saw the country fertile; the people industrious, and apparently happy. Numerous temples occurred in their way, in one of which was a colossal representation of their deity, being twenty-four feet from its head to the pedestal on which it ~~sat~~, with proportional bulk. This was said to be made of a single block of marble, an assertion which the minutest observation could not disprove, though the difficulty of moving such an immense mass must excite astonishment. The temple was evidently built over the statue. It was remarkable, that the images of the deity, brought from Arracan, were constantly made of brass.

The wells of Petroleum, which our travellers observed in their journey, are a singular curiosity, but the description is not very important. The country around was stony and barren; the oil was conveyed in earthen jars, which were often broken, from the shocks received in a very uneven road. Two or three hundred pots of oil cost on the spot about half a crown. The depth of the wells was thirty-seven fathom, and it was reckoned a tolerably productive depth when the oil reached to a man's waist. We suspect, in this estimation, a proportion of water must be included. The description of the Kayn, or mountaineers, inhabitants of the mountains on the east of Arracan, is very singular. The faces of the women only are tattooed in concentric circles. Their manners are simple, and their minds uninformed: they believe in the transmigration of souls, and have no idea of either future rewards or punishments.

Major Symes' reflections on the importance of establishing a friendly connection with the Birman empire, and of the nature of the commerce which it will be expedient to carry on,

are liberal and enlightened. Timber is the most indispensable article, but he thinks it highly inexpedient to encourage ship-building in these eastern harbours. In this last respect we cannot fully acquiesce in his conclusion, but must acknowledge our inability to judge of his arguments with precision. The numerous harbours of this empire must be of the highest importance to our East Indian marine. The Birmans are very fond of chess; but their game differs, in some respects, from ours, as in all the oriental practice they have no piece whose movements are so uncontrolled as those of our queen. The queen, in the eastern game, is the visier.

Of the rarer plants collected by Dr. Buchanan, sir Joseph Banks has selected the following, of which plates, with a description, are annexed, viz. *thalia cannaeformis*; *gardenia coriaria*; *pontederia dilatata*; *baubinia diphylla*; *sonneratia apetala*; *epidendrum moschatum*; *agyneia coccinea*; and *heritiera fomes*. The first only seems to have been known to the European botanists. The Appendix contains major Synnes' letters, with the Birman monarch's proclamation, &c. in more than the diffuse style of eastern exaggeration and amplification.

The plates of the work are numerous, and the objects well chosen. They are said to be very faithful and accurate representations, often, personal likenesses, and are executed with great neatness and precision. The mode of catching the wild elephants, from a drawing sent by the king; the view of the imperial court, with the ceremony of introduction; the representations of the kioum, and the golden boat, are the most splendid; though those of the different races and characters, in their appropriate dresses, were to us most interesting. After the long account we have given of this work, we need not say that it has highly pleased and interested us; nor will our readers probably think a detail so curious and instructive unnecessarily protracted. On the contrary, it may lead them to extend their gratification farther, by a perusal of the whole.

*Medicina Nautica: An Essay on the Diseases of Seamen. With an Appendix, containing Communications on the new Doctrine of Contagion and Yellow Fever, by American Physicians; transmitted to the Admiralty by Sir John Temple, Bart. his Majesty's Consul-General. By Thomas Trotter, M. D. Physician to his Majesty's Fleet. Vol. II. 8vo. 7s. Boards, Longman and Rees. 1799.*

WE spoke with approbation of the first volume of this work, in our XXIII<sup>rd</sup> Vol. N. A. p. 386, and can cheerfully add

that we find no deficiency, no 'falling off' in the present, to induce us to detract from our panegyric.

In the general abstract of the salubrity of the fleet for 1797, we perceive many proofs of the attention of the officers and surgeons, of efforts most actively and advantageously exerted; in consequence of which, the health of these floating armies appears to have been almost equal to that of well situated villages. Mr. Baynton's method of treating ulcerated legs is spoken of respectfully, and some instances of true hysteria are mentioned as occurring among seamen of very different characters, after the alarming mutiny, in consequence probably of the agitation of their minds.

The first subject treated of is contagion, in which our author repeats his objections to Dr. Snyth's plan of fumigating with nitrous vapour. Indeed, he carries his opposition so far as to hint, from the experiments of Dr. Mitchell, which we shall soon again have occasion to notice, that this gas is the very contagion it is intended to destroy, and affirms, that, though it may for a time disguise the smell, the offensiveness will soon return, while it must absorb the oxygen, on which the salutary quality of vital air depends. Experience only can decide on this subject; but we own that we are more friendly to free air, cleanliness, and an immediate separation of the affected from the healthy seamen, than to any fumigations, which, we fear, will be often employed as a pretence for idleness, or as a disguise of fetid and fatally injurious filth. We will just notice one mistake in our author's reasoning, where he confounds the choak damp (hydrogen) with carbonic acid air: the latter, we believe, in no instance, produces fever. A similar error occurs in one of the American theses, where the author confounds azote with the semiel of the desert, which is hydrogen.

On the subject of yellow fever, he does not add greatly to our former knowledge. He prefers Dr. Moseley's practice, and thinks it necessary, on coming into a hot climate, to 'bring down' the gross European constitution to the tropical climate. Our author, among all the journals of sea surgeons, has not, it seems, discovered this advice; but he might have met with it, not in Hippocrates, but in a work of our worthy predecessor, Dr. Smollett—the second volume of Roderick Random. Mr. Crawford's letter subjoined, on this subject, is an excellent one. He observes, that a man has sometimes resisted the contagion on board an infected ship, and immediately sickened on entering into another. Instances of this kind may be observed not unfrequently on shore, where men are often condemned for introducing diseases, who, on leaving an unwholesome situation, have appeared perfectly well. Mr. Crawford thinks also, that, in some instances, the yellow fe-



ver communicatos intermittens. As a remittent, we know it to be intimately connected with intermittents.

The small-pox is always a dangerous disease in ships; and our authority on its appearance, recommends immediate inoculation with the cow-pox, as a less dangerous disease; adding, that the number in a ship who have not experienced the malady, is seldom so great as materially to weaken her force. An epidemical ophthalmia is next described, as it occurred on board the *Saturn*; seemingly owing to damp hazy weather. In syphilis, Dr. Trotter distrusts the powers of nitrous acid, thinking it, without mercury, unequal to the cure; though a valuable remedy after its use, or when alternated with it, if that medicine should disagree. We may mention an instance, from the miscellaneous remarks, of scurvy coming on during the use of nitrous acid, and being cured by lemon-juice, after which the disease appeared to yield to the repetition of the mineral acid. The other miscellaneous observations, and the remarks on diet, deserve very particular attention, but are incapable of detail in this place.

The 'malignant ulcer' is almost a new subject of inquiry, since a similar disease seems only to have been noticed by Dr. Rollo. It generally appears when any wound has been made in the skin, though it sometimes happens independently of any injury. The sore spreads with unexampled rapidity and acrimony, very soon destroying all the surrounding parts; and, when these separate, the subjacent muscle is very far from assuming a healthy appearance; but often becomes again irritable and inflammatory.

The striking peculiarities of this ulcer are,  
1st. Its rapid progress, by which, in the space of a few days, it passes through the various stages of inflammation, gangrene, and sphacelus, when the injured parts slough away, which puts an end to an acute concomitant fever.

2dly. It has been observed to prevail more in ships in port than at sea, or very shortly after leaving the harbour.

3dly. It has never assumed the complexion of a scorbutic ulcer, which is distinguished by the dark-coloured fungous mass lying over its surface, that on being removed is quickly regenerated, and is commonly attended with some symptoms of scurvy, such as soft swellings of the legs, spongy gums, and fallow looks; on the contrary, in this ulcer, when the putrid parts separate, the surface is of a light florid colour. The scorbutic sore is seldom painful; our ulcer is attended at times with exquisite torment.

4thly. It has not been relieved by large quantities of lemon-juice, even to a bottle *per diem*: nay, we have thought that in some cases much harm was done by this practice in the first stage.

5thly. We have not been able to distinguish particular consti-

tutors more liable to be affected with it than others, except the strong and robust; nor have seamen been more exempt from it than landmen:

‘Orthly. It has occurred in ships where every attention is paid to exact discipline, cleanliness, ventilation, and every circumstance connected with preserving health. It has also been treated by some of the most experienced and able surgeons in the navy: and there is nothing peculiar to the soil surrounding the ports of the Channel where it has appeared.’ p. 196.

Dr. Trotter thinks the disease owing to a high degree of excitement, rapidly destroying life. We own, that we suspect a specific infection, and see many appearances of a contagious nature. No particular treatment seems to have been singularly successful, though the doctor strongly recommends very early and active depletion by bleeding, both generally and topically, purging, &c. with the coldest applications. In ulcers, supposed to be of a similar kind, though probably scorbutic, Dr. Harnels has found the gastric juice highly useful. Mr. Hammick, of Plymouth, has discovered hops to be a very serviceable ingredient in poultices applied to ulcers.

Mr. Reilly's observations on the effects of nitrous gas on ulcers, are not very prepossessing in favour of the remedy, or of its salutary effect in general. Blood, exposed to this gas, grew darker than in open air. His description of a chameleon is too curious to pass by unnoticed, and, in a work of such a different nature, it may occasionally be unobserved by the curious reader.

‘About the time I commenced my experiments, Mr. Pritchard, master of his majesty's ship Prince, presented me with a chameleon, that had been sent him by a gentleman from Saffa in Barbary, which extraordinary production of nature I remarked with particular attention every morning after fumigating. On the admission of atmospheric air I had this animal brought into the berth, and as regularly observed his colour change to a variegated black, which in no small degree excited my curiosity: unthinkingly, I one morning allowed it to remain in the berth during the fumigating process, which; I am sorry to say, ended its existence. I found, when it was dead, its colour was black, the reason of which I shall attempt to explain. As this animal is not known in England, I examined the comparative anatomy of the thorax and abdominal viscera, these being the only parts I dissected, having stuffed his body; which will fully account for the singular phenomenon that takes place in its changing to the same colour with the object placed before it. On opening to view the thorax and abdomen, there appears no mediastinum, but a thorough communication, without any intervening substance; the whole space of which is filled by three bladders, the middle and smallest of them may be called with propriety the œso-

phagus and stomach. It is firmly attached to the os hyoides, and terminates in the aorta. The other two bladders are attached to the trachea, and in every respect perform the office of lungs; and the animal can at discretion fill itself out to a large size, by inflating these vesicles, which are extremely pellucid, and, when inflated, fill completely the whole of the abdominal cavity, where there is no other substance but these transparent membranes; and the change of colour that takes place is occasioned by the reflection of any other colour on these transparent membranes, as the skin of the animal is extremely thin, and between the cellular substance and the skin is a filamentary expansion of the membranes; which pellucid or transparent membrane serves as a lens or mirror to reflect the rays of colour when objects are placed before it. A very clear demonstration of this is, that when a collapse takes place, which is not unfrequent, it is not influenced by colour; and, on the contrary, when these bladders are full, its colour is influenced by the object placed in competition, but scarlet more particularly, from its being more vivid. I doubt much whether nature has designed this animal to live on food or not, from the following circumstance: that I very frequently gave it flies, which it never appeared to swallow with avidity; and I believe, if it were possessed of the power of returning them, that it would have done so; and in dissecting it I found the whole of the flies unaltered in this middle space; and, as a farther proof, from the part of the cyst where the flies were, to its termination, was so closely filled with bezoar-mineral, that the most minute substance could not have passed. This, in my opinion, clearly proves that nature did not design it to live on food; or, if it had, that its faeces were of the bezoar mineral.

The tongue of this extraordinary animal is seven inches long, and in appearance like the sucker of a pump, with two apertures. The expansion of the nerves are beautiful, having no muscular substance to cover their colour: I counted distinctly twenty-nine pair; they in every degree perform the office of muscles, and all motion is performed by them the same as by the muscles in other animals. The eyes are of a very particular structure; they are very prominent, with a small pupil; and the animal can look forward with one, and back with the other, at the same time. Its colour, when not influenced by objects, is a bluish grey, beautifully variegated with small yellow spots; its body about seven inches long; its head about an inch and one half, handsomely helmeted; its tail about five inches long, which it makes as much use of as any of its legs, particularly when descending from heights; it is of the oviparous class, resembles much, only smaller and handsomer, the *gouana* of the West-Indies. P. 237.

Mr. Reilly's experience also is not in favour of the effects of fumigation with nitrous vapour, in destroying contagion; nor, according to Dr. Trotter's idea, are the effects of the ace-

um nitrosum (nitre dissolved in vinegar) more useful in scurvy. Indeed, from the authority of captain Pendar, and his officers, he doubts of the existence of the disease, in any great degree, in the ship, where the remedy was said to have been employed with such extraordinary success, and in such large doses.

Some singular surgical cases, with Dr. Trotter's circular letter, requesting assistance, conclude the particular subjects of the volume.

In the Appendix are different American theses, those of doctors Saltonstall, Bay, and Lent, explaining Dr. Mitchell's theory of the septic acid, with his defence of the soap and tallow-chandlers, whose business was suspected to be noxious to the human frame, but was found (particularly during the prevalence of putrid epidemics) highly salubrious. Septon is Dr. Mitchell's term for azote. If we can procure these theses\*, we shall examine the subject more particularly. What Dr. Trotter has published in this Appendix are extracts only.

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*Outlines of a Philosophy of the History of Man. (Continued from p. 10 of the present Volume.)*

IN treating of the northern nations, M. Herder speaks first of the Basques, the Gael, and the Cimbri. In his account of these races we think we perceive a little confusion. He distinguishes, with propriety, the Celts from the Goths, which, even by authors of some pretensions to the knowledge of ancient history, are sometimes confounded; but he is not sufficiently exact in discriminating the Belgic from the Celtic Gauls, or from the Cimbri; and he assigns to the Gael the druidical system, with which they certainly had not the slightest connection. Probably the Gascon, the Gael, and the Cumraig races were wholly of Celtic origin: though they differ in language and in customs from each other, they differ more from the Gothic nations. Indeed the wandering tribes of Celts, in distant situations, may have easily changed in all these respects, and their various names may have been appellatives from their situation, as the name Cimbri means inhabitants of the mountains.

The Lettonians and the Prussians are joined by our author with the Fins. They are evidently Finnish tribes which settled on the coasts of the Baltic, and are found scattered in the neighbouring countries in every direction. They were never conquerors, but in modern times, when incorporated with the Germans, and are, in our opinion, scyons of a north-eastern

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\* As they are not on sale in this country, we should be obliged to any correspondent for the loan of them.

race, which we may again meet with under the appellation of Slavonians.

Adverting to the German nations, M. Herder traces the source of their military spirit, their ardour, and their success.

‘ In the most ancient history of the Germans, therefore, it is necessary to guard ourselves against any partial attachment to a favourite spot for our modern constitution; with this the ancient Germans had no concern; they followed the course of a different stream of nations. Westward they pressed on the Belgians and Gael, till they had seated themselves in the midst of other tribes: they passed eastward as far as the Baltic; and when this put a stop to their progress and their plunder, as its sandy coasts were unable to support them, they naturally turned southward, the first opportunity, into countries that had been evacuated. Hence many of the nations, that invaded the Roman empire, had previously dwelt on the shores of the Baltic: but these were only the more barbarous, whose residence there was by no means the occasion of the shock that was given to the power of Rome. This we must seek at a greater distance, in the Asiatic country of Mungalia: for there the western Huns were pressed upon by the Iugurians and other nations; in consequence they crossed the Wolga, fell upon the Alans on the Don, and the great kingdom of the Goths on the Black Sea, and thus many southern German nations, the Ostrogoths and Visigoths, Vandals, Alans, and Suevi, were set in motion, and the Huns followed them. With the Saxons, Franks, and Burgundians, the case was different; as it was with the Heruli, who long served in the Roman armies, as heroes that sold their blood for pay.

‘ We must likewise take care not to ascribe similar manners, or a like degree of civilization, to all these people, as appears from the difference of their conduct towards the nations they conquered. The savage Saxons in Britain, the roaming Alans and Suevi in Spain, conducted themselves not as the Ostrogoths in Italy, or the Burgundians in Gaul. The tribes that had long dwelt on the Roman frontiers, near their colonies and places of trade, in the west or south, were more mild and polished, than those who came from the barren sea-coasts, or from the forests of the north: hence it would be arrogance if every horde of Germans were to ascribe to itself, for instance, the mythology of the Scandinavian Goths. How far did not these Goths advance? and in how many ways was not this mythology afterwards refined? The brave primitive German, perhaps, can claim nothing but his Theut or Tuisto, Mann, Hertha, and Wodan, that is, a father, a hero, the earth, and a general.’ P. 480.

The Slavonians once possessed the vast territory from the Don to the Elbe, and from the Adriatic to the Baltic Seas. They are represented as peaceful cultivators, occupying the land which others had left, and with little spirit or inclination

for conquest, not greatly inclined to make a steady and active resistance. The Franks, the Danes, and the Germans, contributed to ruin their establishments, and circumscribe their limits, and they now calmly cultivate a fine country from the Don to the Moldaw, and from the Adriatic to the Carpathian Mountains. The foreign races in Europe complete the author's view of modern nations.

In the extensive migrations from the mountains of Asia to the north and west, different tribes successively occupied the countries on each point, without any bond of union, without civilisation, without literature, except what they borrowed from the east, or necessity compelled them to invent. A new instrument of civilisation, a new bond of union was required, and this instrument, this link, was Christianity. The seventeenth book is therefore devoted to an examination of the origin and progress of the Christian religion. M. Herder explains the simple unadorned form of real Christianity, and soon proceeds to speak of its progress in the East, in the Grecian and Roman provinces. These steps we cannot follow; but what relates to the progress of Christianity in the East is the most novel, and the most interesting part. In our author's opinion it gave a new spirit to the doctrines of Budha and Fo; and, if it did not establish the sect of the Bonzes, the monastic system of the Lamas and Telapins, it at least added to the fervor and stability of such institutions. The Nestorian bishop of Asia may have been the Prester John of the travellers in the middle ages; and from his ashes the Lama of Thibet, with an indolence and inactivity of a more southern climate, may have arisen.

Before M. Herder investigates the progress of Christianity among barbarous nations, he considers shortly their situation from the period when they obtruded themselves forcibly on the notice of the more southern nations. He first speaks of the Sueves, Visigoths, Alans, and Vandals. The establishment of the Gothic kingdom in Spain is boldly as well as accurately delineated, and the source of the connection between the civil and religious powers, or more properly between despotism and superstition, well explained. The remains of the Vandals passed into Africa, and flourished only during the short and victorious reign of Genseric.

The Ostrogoths and Lombards are next mentioned, and to the latter is attributed the establishment of the feudal system in its greatest extent. As their country will now perhaps assume a new and more permanent form under the name of the Cisalpine republic, we may be indulged in transcribing our author's account of its earlier state.

Hence (upon the death of the Lombard monarch Alpoïn) arose six and thirty dukes, and the first Lombard-German constitution in Italy

was established. For when the nation, compelled by necessity, again elected a king, every powerful feudatory for the most part acted as he pleased. Often the king was even deprived of the choice of these; and at last his power of ruling and employing his vassals depended solely on his precarious personal authority. Thus arose the dukes of Friuli, Spoleto, and Benevento; who were soon followed by others: for the country abounded with cities, in which here a duke, there a count, could establish himself. Thus, however, the kingdom of Lombardy was enfeebled, and could have been much more easily extirpated than that of the Goths, had Constantinople possessed a Justinian, a Belisarius, and [or] a Narces. Yet even in this feeble state it was capable of destroying the remains of the exarchate; though its own fall was prepared by it. The bishop of Rome, who wished only for a weak and divided government in Italy, beheld the Lombards too powerful and too near. Having no longer any assistance to expect from Constantinople, Stephen crossed the mountains; flattered Pepin, the usurper of the crown of the Franks, with the honour of being a protector of the church; anointed him legitimate king of France; and accepted as a reward the five cities, even previous to the commencement of the campaign, in which they were to be conquered, and the exarchate, yet to be taken from the Lombards.

‘Charlemagne, the son of Pepin, completed his father’s work: and subdued, with his overwhelming power, the Lombard kingdom. In recompense he was created, by the holy father, patrician of Rome, and protector of the church, and proclaimed and crowned emperor of the Romans, as if by the inspiration of the spirit. The effect of this proclamation on Europe in general will hereafter appear: to Italy the consequence of this masterly cast of the fisherman’s net was the irreparable loss of the Lombard kingdom. During the two centuries of its continuance, it had promoted the population of the ravaged and exhausted country; it had diffused security and happiness through the land, by means of Germanic order and equity; while every state was permitted either to adopt the Lombard laws, or to retain its own. The jurisprudence of the Lombards was concise, methodical, and effective: their laws remained in force long after their kingdom was destroyed. Even Charlemagne, by whom it was overturned, still allowed them to be valid, only with additions of his own. In several parts of Italy they continued to be the common law, in conjunction with the Roman; and found admirers and expositors, even when the Justinian code became paramount at the command of the emperor.’ P. 535.

‘Since the time of Charlemagne, who added Lombardy to his possessions, and transmitted it as an hereditary portion to his children; since the Roman imperial title, too, unfortunately came into Germany, and this poor land, throughout which uniformity of sen-

ment could never prevail, had to draw with Italy in the dangerous harness of numerous and various feudal bands; and before an emperor had recommended the written law of Lombardy, and added it to the Justinian code; the constitution, that formed its base, was certainly not calculated for the advantage of many districts, bare of towns, and poor in arts. Owing to the ignorance and prejudices of the times, the law of the Lombards at length passed for the general feudal law of the empire: and thus these people still survive in their customs, which, properly speaking, were raked out of their ashes to be condensed into laws.

‘The state of the church, likewise, was much affected by this constitution. At first the Lombards, as well as the Goths, were Arians: but when Gregory the Great succeeded in bringing over queen Theodolinda, the muse of her nation, to the orthodox faith, the zeal of the new converts soon displayed itself in good works. Kings, dukes, counts, and barons, emulated each other in building convents, and endowing the church with ample additions to its patrimony. The church of Rome enjoyed possessions of this kind from Sicily to Mount Cenis. For as the fiefs of temporal lords were hereditary, why should not those of the spiritual be the same, who had to provide for an eternity of successors? Every church acquired with its patrimony some saint for a protector; and men had continually to gain the favour of this patron, as an intercessor with God. His image and his relics, his festival and his prayers, worked miracles; these miracles produced fresh presents; so that what with the continual gratitude of the saint, on the one hand, and that of the feudatories, their wives, and children, on the other, there was no such thing as striking a balance of the account. The feudal constitution itself passed in some measure into the church. For as the duke took precedence of the count, the bishop who sat by the duke’s side would maintain precedence of a count’s bishop: thus the temporal dukedom became the diocese of an archbishop; the bishops of subordinate cities were converted into suffragans of a spiritual duke. The wealthy abbots, as spiritual barons, endeavoured to withdraw themselves from the jurisdiction of their bishops, and render themselves independent. The bishop of Rome, who thus became a spiritual emperor, or king, willingly allowed this independence, and prepared the principles, which the false Isidorus afterwards publicly established for the whole catholic church. The numerous festivals, acts of devotion, masses, and offices, demanded a multitude of clerical functionaries: the treasures of the church, and sacerdotal garments, which were suited to the barbarian taste, required their sacristan; the patrimonial possessions, their rectors; all ultimately terminating in a spiritual and temporal patron, a pope and emperor; so that church and state rivalled each other in one feudal constitution. The fall of the Lombard kingdom was the birth of a pope, and with him of a new emperor, whence the whole



constitution of Europe assumed a new form. For the face of the world is not changed by conquest alone; but still more by new views of things, by new dispositions, laws, and rights.' P. 537.

The history of the Allemans, Burgundians, and Franks, is a sketch only, but a masterly one, and traces the origin of their monarchy till it attained a vast unwieldy magnitude under Charlemagne. The kingdoms of the Saxons, Normans, and Danes are described with equal spirit. From the piracies of those adventurers arose the early naval power of the northern nations, and, from the energy infused by the mixture of other nations, and the spring imparted by the spirit and example of successive conquerors, M. Herder derives the peculiar excellence of the British character. A short account of the northern kingdoms and Germany, and a general view of the institution of the German principalities in Europe, conclude the eighteenth book.

In this part of the work we perceive the luminous compression, and often the philosophic energy of Gibbon, whom our author highly praises, and whose opinions he frequently adopts. 'The cry against this work,' he adds in a note, 'as if the author were an enemy to the Christian religion, seems to me unjust, for Gibbon has spoken of Christianity, as of other matters in his history, with great mildness.'

The Romish hierarchy, its policy, its effects and influence on political states, and the progress of literature and commerce, are next considered. These lead the author to the Arabs, who, in the last departments, had a great influence on Europe in the middle ages, and, by developing the faculties of the human mind, on the History of Man. The spirit of commerce and the taste of chivalry had equal effect in divesting the mind of those savage notions which war alone inspires. On the latter subject, our author's light sketch, for it can aspire to no more, is highly interesting. The croisades, which have been supposed a powerful engine in enlightening the rude warrior, and expanding the untutored mind, had, in M. Herder's opinion, but a partial effect. It was one of the impulses, either collateral or oblique, which, at the same time, concurred to give new energy and activity to the views and exertions of Europeans, and was assisted by commerce, by chivalry (the parent rather than the offspring of the croisades), the progress of arts and sciences, the emancipation of cities, &c. It is perhaps, as our author alleges, 'a mere phantom of the brain to frame one prime source of events out of seven distinct expeditions, undertaken in a period of two centuries, by different nations, and from various motives, solely because they bore one common name.' Leaving therefore these supposed causes, our author ultimately looks for the modern improvements of the human race in the

cultivation of reason; which has operated with such success in dispelling ancient prejudices of every kind, and in the various discoveries and institutions which have assisted its progress.

Such is M. Herder's work, which from its nature must be unequal, but which, in many parts, we can cheerfully and unreservedly praise, and honestly commend as a whole. The translator has executed his task with great ability; but we wish that, of some parts, he had given only an abridged view, that he had corrected some errors, and supplied the additional discoveries made since the period of the publication. This may perhaps be done, in another edition, without greatly adding to its bulk.

*The Piccolomini, or the First Part of Wallenstein, a Drama in Five Acts. Translated from the German of Frederick Schiller by S. T. Coleridge.*

*The Death of Wallenstein, a Tragedy in Five Acts. Translated from the German of Frederick Schiller by S. T. Coleridge.*  
8vo. 8s. Boards. Longman and Rees. 1800.

THE name of Schiller will no doubt awaken the attention of the admirers of impassioned writing; and many sublime effusions from Mr. Coleridge's own pen must prepare our readers to expect from his competency an interesting translation of these announced dramas of the German Shakspeare. On a perusal of the first of them, our feelings, however, sanctioned the prediction of Mr. Coleridge, as thus expressed in his preface to *The Death of Wallenstein*.

'The admirers of Schiller, who have abstracted their idea of that author from the *Robbers*, and the *Cabal and Love*, plays in which the main interest is produced by the excitement of curiosity, and in which the curiosity is excited by terrible and extraordinary incident, will not have perused without some portion of disappointment the dramas which it has been my employment to translate.' P. ii.

The *Piccolomini* exhibits the impetuous Wallenstein, from the double impulse of ambition and injury, as concerting treason against his sovereign, seducing his army from their allegiance, and exciting them to revolt to the Swedes; but as thwarted in his schemes by Octavio Piccolomini, who, under the mask of friendship, becomes a spy upon his conduct, and betrays him to his ruin. The scene is laid at Pilsen, the headquarters of the imperial forces, and the unity of time and place is strictly adhered to. The first act opens with a dialogue between Illo, Butler, and Isolani, three of Wallenstein's officers, which obscurely intimates the discontent of the army at the

proceedings of the imperial court, and their treasonable attachment to their general. The reception which these officers give to Questenberg the imperial envoy, who arrives with a commission to dismiss the general from his command, still more plainly indicates the disorderly spirit which pervades the camp.

The third scene discloses the character of Octavio Piccolomini, who confirms Questenberg's opinion of the disaffection of Wallenstein, but assures him of his complete knowledge of his projects, and of his power and resolution to thwart them.

The fourth scene introduces on the stage Max, the son of Octavio Piccolomini, who has just arrived in the camp as an escort to the wife of Wallenstein and the princess Thekla his daughter, for whom, during their journey, he has conceived a strong attachment. The character of Max is well drawn. Brave, generous, and open-hearted, inspired with a soldier's prejudices against the supposed enemies of his general, he treats Questenberg with contempt.

In the sixth scene an extraordinary trait in the character of Wallenstein is discovered by the appearance of Seni, an astrologer whom he maintains in his suite for the purpose of consulting the stars. A conversation between the general and his wife in the ensuing scene opens to us the hostile disposition of the cabinet of Vienna and the prospect of Wallenstein's disgraceful dismissal. Convinced of the approach of this humiliating event, he confirms himself in the resolution of raising the standard of revolt.

‘O! they force, they thrust me  
With violence, against my own will, onward!’ P. 36.

Thekla is now introduced to her father, who in the following speech develops his ambitious designs.

‘I was indignant at my destiny  
That it denied me a man-child to be  
Heir of my name and of my prosperous fortune,  
And re-illumine my soon extinguish’d being  
In a proud line of princes:  
I wrong’d my destiny. Here upon this head,  
So lovely in its maiden bloom, will I  
Let fall the garland of a life of war,  
Nor deem it lost, if only I can wreath it  
Transmitted to a regal ornament,  
Around these beauteous brows.’ P. 38.

Count Tertsky, brother to Wallenstein, urges him, in the tenth scene, to execute his intentions, and immediately revolt to the Swedes. During their conversation they are joined by Illo, who announces the resolution of the army to remonstrate against their beloved general's dismissal from the command,

Immediately after this conference ensues a very spirited scene, in which Quæstenberg details the emperor's orders in a full council of war. These orders the officers pretend show themselves determined to resist; and with this tumultuous avowal of their determination the first act closes.

The second act chiefly advances the progress of the action by the execution of a plot of Illo's, the outlines of which he thus discloses to Tertsky.

' *Illo.* Attend! We frame a formal declaration,  
Wherein we to the duke consign ourselves  
Collectively, to be and to remain  
His both with life and limb, and not to spare  
The last drop of our blood for him, provided  
So doing we infringe no oath or duty,  
We may be under to the emp'ror.—Mark!  
This reservation we expressly make  
In a particular clause, and save the conscience.  
Now hear! This formula so fram'd and worded  
Will be presented to them for perusal  
Before the banquet. No one will find in it  
Cause of offence or scruple. Hear now further!  
After the feast, when now the vap'ring wine  
Opens the heart, and shuts the eyes, we let  
A counterfeited paper, in the which  
This one particular clause has been left out,  
Go round for signatures.' P. 66.

The execution of this project is exhibited in a banquet scene, which closes the act; and which in representation must compose a striking and magnificent spectacle.

The third act, though short, drags itself, 'like a wounded snake,' slowly and heavily along. It is almost entirely occupied by a conversation of the elder Piccolomini with his son; in which he discloses the treasonable designs of Wallenstein, and endeavours to persuade him to desert his standard. The crafty policy of the father is however skilfully contrasted with the ingenuous openness and liberal sentiments of the youthful soldier.

The fourth act opens with an astrological conference between Wallenstein and Seni, which is interrupted by the unwelcome tidings that a messenger whom Wallenstein had sent with dispatches to the Swedes had been arrested and conducted to Vienna. Finding himself by this accident compelled to precipitate the measures he had already projected, the general expresses his emotions in the following fine soliloquy, which inculcates a most serious and important moral.

' Is it possible?  
Is't so? I can no longer what I would?

No longer draw back at my liking? I  
 Must do the deed because I thought of it,  
 And fed this heart here with a dream? Because  
 I did not scowl temptation from my presence,  
 Dallied with thoughts of possible fulfilment,  
 Commenced no movement, left all time uncertain,  
 And only kept the road, the access open?  
 By the great God of Heaven! It was not  
 My serious meaning, it was ne'er resolve,  
 I but argus'd myself with thinking of it.  
 The free-will tempted me, the power to do  
 Or not to do it.—Was it criminal  
 To make the fancy minister to hope,  
 To fill the air with pretty toys of air,  
 And clutch fantastic sceptres moving t'ward me?  
 Was not the will kept free? Beheld I not  
 The road of duty close beside me—but  
 One little step, and once more I was in it!  
 Where am I? Whither have I been transported?  
 No road, no track behind me, but a wall,  
 Impenetrable, insurmountable,  
 Rises obedient to the spells I mutter'd  
 And meant not—my own doings tower behind me.' P. 155.

At this juncture arrives Wrangel, a Swedish general, empowered to conclude the treacherous negotiation which Wallenstein has long proposed. Wallenstein, however, is still irresolute. He hesitates to consummate his treason till his last spark of virtue is extinguished by the daring remonstrances of his sister, the countess Tertsky, who thus assails him on his weak side.

'Countess. Then betwixt thee and him (confess it, Friedland!)  
 The point can be no more of right and duty,  
 Only of power and the opportunity.  
 That opportunity, lo! it comes, yonder,  
 Approaching with swift steeds; then with a swing  
 Throw thyself up into the chariot seat,  
 Seize with firm hand the reins, ere thy opponent  
 Anticipate thee, and himself make conquest  
 Of the now empty seat. The moment comes,  
 It is already here, when thou must write  
 The absolute total of thy life's vast sum.  
 The constellations stand victorious o'er thee,  
 The planets shoot good fortune in fair junctions,  
 And tell thee, "Now's the time!" The starry courses  
 Hast thou thy life long measur'd to no purpose?  
 The quadrant and the circle, were they play-things?  
 (*pointing to the different objects in the room*)

The zodiacs, the rolling orbs of heaven,  
Hast pictur'd on these walls, and all around thee  
In dumb foreboding symbols has thou plac'd  
These seven presiding lords of destiny—  
For toys? Is all this preparation nothing?  
Is there no marrow in this hollow art,  
That even to thyself it doth avail  
Nothing, and has no influence over thee  
In the great moment of decision?—

*'Wal. (during this last speech walks up and down with inward struggles, labouring with passions; stops suddenly, stands still, then interrupting the countess,)*

Send Wrangel to me—I will instantly  
Dispatch three couriers——' P. 179.

A confidential conversation on the part of Wallenstein with his betrayer Octavio Piccolomini introduces the fifth act. At the close of this conference Max. enters, to whom Wallenstein communicates his projected rebellion, and requires his assistance in its accomplishment. Max. is struck with horror at the communication, and vainly endeavours to persuade the general to desist. Finding that his persuasions have no effect he leaves him abruptly. Tertsky and Illo then enter, and endeavour to convince Wallenstein of the insidious designs of the elder Piccolomini. Wallenstein, however, disbelieves them, and thus states the foundation of his assurance.

' There exist moments in the life of man,  
When he is nearer the great soul of the world  
Than is man's custom, and possesses freely  
The power of questioning his destiny:  
And such a moment 'twas, when in the night  
Before the action in the Plains of Lützen,  
Leaning against a tree, thoughts crowding thoughts,  
I look'd out far upon the ominous plain.  
My whole life, past and future, in this moment  
Before my mind's-eye glided in procession,  
And to the destiny of the next morning  
The spirit, fill'd with anxious presentiment,  
Did knit the most removed futurity.  
Then said I also to myself, "So many  
Dost thou command. They follow all thy stars,  
And as on some great number set their all"  
Upon thy single head, and only man  
The vessel of thy fortune. Yet a day  
Will come, when destiny shall once more scatter  
All these in many a several direction:  
Few be they who will stand out faithful to thee."  
I yearn'd to know which one was faithfullest

Of all, this camp include. Great Destiny,  
 Give me a sign! And he shall be the man,  
 Who, on the approaching morning, comes the first  
 To meet me with some token of his love:  
 And thinking this, I fell into a slumber.  
 Then midmost in the battle was I led  
 In spirit. Great the pressure and the tumult!  
 Then was my horse kill'd under me: I sank;  
 And over me away, all unconcernedly,  
 Drove horse and rider—and thus trod to pieces  
 I lay, and panted like a dying man.  
 Then seiz'd me suddenly a saviour arm.  
 It was Octavio's—I awoke at once.  
 'Twas broad day, and Octavio stood before me.  
 "My brother," said he, "do not ride to-day  
 The dapple, as you're wont; but mount the horse  
 Which I have chosen for thee. Do it brother!  
 In love to me. A strong dream warn'd me so."  
 It was the swiftness of this horse that snatch'd me  
 From the hot pursuit of Bannier's dragoons.  
 My cousin rode the dapple on that day,  
 And never more saw I or horse or rider.' P. 193.

In spite, however, of the superstitious assurance of Wallenstein, Octavio employs the precious moments of delay in estranging from the general's interests Isolani and Butler, the latter of whom determines to remain in Wallenstein's camp for the purpose of revenging an injury, which, according to the representation of Piccolomini, the general had done him by a letter to the imperial court. The drama thus concludes with the refusal of Max. Piccolomini to quit the camp together with his father.

OS. How? not one look  
 Of filial love? No grasp of the hand at parting?  
 It is a bloody war, to which we are going,  
 And the event uncertain and in darkness.  
 So us'd we not to part—it was not so!  
 Is it then true? I have a son no longer!

(Max. falls into his arms, they hold each for a long time in a speechless embrace, then go away at different sides.)

P. 214.

And truly may it be said, that this is a 'most lame and impotent conclusion.' Nothing is decided—the fate of the principal characters hangs in suspense—all is dark and uncertain: and upon a review of the whole drama we must, however unwillingly, acknowledge that it is flat and tedious. The author seems indeed to have intended it merely as an introduction to *The Death of Wallenstein*.

In this latter tragedy, 'Schiller is himself again.' Its action is rapid; its events interesting. It abounds in pathetic incidents and moving speeches. The moral which it inculcates is correct and highly important.

The three first scenes of *The Death of Wallenstein* are of a domestic nature, and exhibit the countess Tertsky instigating Thekla to use her influence over Max. Piccolomini to induce him to desert his duty to the emperor, and bind himself to the fortunes of her father. The princess is unwilling to understand the true nature of Wallenstein's designs; but when at length the truth is plainly disclosed, she bursts forth into the following pathetic exclamation.

'O my fore-boding bosom! Even now,  
E'en now 'tis here, that icy hand of horror!  
And my young hope lies shuddering in its grasp.  
I knew it well—no sooner had I enter'd,  
An heavy ominous presentiment  
Reveal'd to me that spirits of death were hov'ring  
Over my happy fortune. But why think I  
First of myself? My mother! O, my mother!' P. 6.

The affectionate timidity of the duchess, the wife of Wallenstein, is feelingly depicted in the ensuing dialogue, which is interrupted by the intervention of Wallenstein and Illo. The former, oppressed with care, desires his daughter to soothe his spirits by a song.

'Come here, my sweet girl! Seat thee by me,  
For there is a good spirit on thy lips.  
Thy mother prais'd to me thy ready skill:  
She says a voice of melody dwells in thee,  
Which doth enchant the soul. Now such a voice  
Will drive away for me the evil dæmon  
That beats his black wings close above my head.' P. 13.

Thekla, unable, on account of the agitation of her heart, to comply with her father's request, abruptly retires. This gives the countess Tertsky an opportunity of disclosing to her brother the mutual love of his daughter and the younger Piccolomini. Of this passion Wallenstein sternly disapproves. The discussion of the matter, however, is closed by the abrupt arrival of Tertsky to announce the revolt of several of the regiments, and among the rest of the troops of Isolani, from the cause of their general. Tertsky is soon followed by Illo, who communicates further particulars of the disaffection of the army. Wallenstein now looks for comfort and advice from the treacherous Butler, who remains with him apparently from motives of friendship, but in reality with a determination to



ensure his ruin. In this truly pathetic scene, Butler announces to the general the failure of his designs upon the city of Prague. On the receipt of this intelligence, Wallenstein thus expresses the emotions of a determined mind.

'Tis decided!

'Tis well! I have receiv'd a sudden cure  
From all the pangs of doubt: with steady stream  
Once more my life-blood flows! My soul's secure!  
In the night only Friedland's stars can beam,  
Ling'ring, irresolute, with fitful fears  
I drew the sword—'twas with an inward strife,  
While yet the choice was mine. The murd'rous knife  
Is lifted for my heart! Doubt disappears!  
I fight now for my head and for my life.' P. 31.

In the beginning of the second act, Wallenstein receives a deputation from the regiment of Pappenheim, who, on behalf of their constituents, demand from him a declaration of his intentions with respect to the emperor. In his conference with this deputation, the imperial commander displays all the arts of popularity. But when he has almost persuaded the delegated soldiers to adopt his quarrel, he is interrupted by Butler, who designedly enters to announce an open declaration of insurrection which has been made by count Terzky's regiment. These tidings disgust the deputies, who retire; and, in the course of a few minutes the Pappenheimers are heard in uproar, demanding Max. Piccolomini their colonel, whom they imagine to be detained as a prisoner in Wallenstein's palace. Max. has, in fact, concealed himself in the palace, and now comes forward avowing to her father his love for Thekla. The act closes with the departure of Max. who is torn from the arms of his mistress by his soldiers, who rush into the palace to rescue him from apprehended danger.

In the third act the scene is transferred to Egra, to which fortress the discomfited Wallenstein is determined to retire. He has dispatched Butler to prepare all things for his reception. Butler arrives, and intimates to Gordon, the governor, that Wallenstein is attainted of treason, and demands his co-operation in executing the sentence of death to which the emperor has doomed him. While Butler is thus endeavouring to inspire the governor, who dislikes this commission, Wallenstein enters, and inquires into the state of the town and garrison. A courier now arrives with the tidings of the death of Max. Piccolomini, who, urged on by despair, was slain together with all his regiment in a furious onset on a superior body of Swedes. This intelligence hastens the designs of Butler, who resolves to murder the general that very night.

At the commencement of the fourth act Butler thus opens the detail of his plot against the life of Wallenstein.

' Find me twelve strong dragoons, arm them with pikes,  
For there must be no firing——  
Conceal them some-where near the banquet-room,  
And soon as the desert is serv'd up, rush all in  
And cry—Who is loyal to the emperor?  
I will overturn the table—while you attack  
Illo and Tersky, and dispatch them both.  
The castle-palace is well barr'd and guarded,  
That no intelligence of this proceeding  
May make its way to the duke.' P. 97.

The subsequent conference between Butler and his subordinate agents is spun out to an unwarrantable length; but it contains many true touches of nature. Rich amends are, however, made for the faults of this scene by scenes III. and IV. than which we remember nothing more pathetic in the whole range of dramatic writing. In these scenes Thekla, who had accidentally heard of the death of her lover, is indulged with the particulars of the event from the messenger who brought the sad intelligence.

In the first scene of the fifth act the reader is thus solemnly prepared for the approaching horrors.

' *Wal. (rises and strides across the saloon.)* The night's far spent. Betake thee to thy chamber.

' *Countess.* Bid me not go, O let me stay with thee!

' *Wal. (moves to the window.)* There is a busy motion in the heaven,

The wind doth chace the flag upon the tower,

Fast fly the clouds, the sickle of the moon,

Struggling, darts snatches of uncertain light.

No form of star is visible! That one

White stain of light, that single glimm'ring yonder,

Is from Cassiopeia, and therein

Is Jupiter. (*a pause.*) But now

The blackness of the troubled element hides him!

(*he sinks into profound melancholy, and looks vacantly into the distance.*)

' *Countess. (looks on him mournfully, then grasps his hand.)*  
What art thou brooding on?

' *Wal.* Methinks,

If I but saw him, 'twould be well with me.

He is the star of my nativity,

And often marvellously hath his aspect

Shot strength into my heart.

' *Countess.* Thoul't see him again.

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' *Wal.* (remains for a while with absent mind, then assumes a livelier manner, and turns suddenly to the countess:.)

See him again? O never, never again.

' *Countess.* How?

' *Wal.* He is gone—is dust.

' *Countess.* Whom mean'st thou then?

' *Wal.* He the more fortunate! yea, he hath finish'd!

For him there is no longer any future—

His life is bright—bright without spot it was,

And cannot cease to be. No ominous hour

Knocks at his door with tidings of mis-hap.

Far off is he, above desire and fear;

No more submitted to the change and chance

Of the unsteady planets. O 'tis well

With him! but who knows what the coming hour

Veil'd in thick darkness brings for us!

' *Countess.* Thou speakest

Of Piccolomini.' P. 127.

After a conversation with Gordon and Seni, in which his confidence in his good fortune casts an additional interest upon his perilous circumstances, Wallenstein retires to repose. Butler and the assassins now enter reeking from the murder of Illo and Tertsky, whom they had surprised while revelling in a midnight banquet. The merciful agony of Gordon on the sight of these villains is thus expressed.

' *Gor.* He sleeps! O murder not the holy sleep!

' *But.* No! he shall die awake. (*is going.*)

' *Gor.* His heart still cleaves

To earthly things: he's not prepar'd to step

Into the presence of his God!

' *But.* (*going.*) God's merciful!

' *Gor.* (*holds him.*) Grant him but this night's respite.

' *But.* (*hurrying off.*) The next moment

May ruin all.

' *Gor.* (*holds him still.*) One hour! —————

' *But.* Unhold me! What

Can that short respite profit him?

' *Gor.* O—Time

Works miracles. In one hour many thousands

Of grains of sand run out; and quick as they,

Thought follows thought within the human soul.

Only one hour! Your heart may change its purpose,

His heart may change its purpose—some new tidings

May come! some fortunate event, decisive,

May fall from heaven and rescue him! O what

May not one hour achieve!" P. 145.

Butler is deaf to the governor's entreaties, and the foul deed is accomplished.

From an attentive examination of these dramas with the original, we have no hesitation in affirming that Mr. Coleridge's translation happily unites, for the most part, the qualities of fidelity and elegance. In many pages, however, he exhibits a surprising debility, becomes extremely prosaic, and degenerates into the most culpable carelessness. Amidst a variety of faulty passages, we will content ourselves with selecting the following.

' *This walk which you have ta'en me thro' the camp  
Strikes my hopes prostrate.*' P. 15.

' *What! and not warn him either what bad hands  
His lot has plac'd him in?*' P. 18.

' *They know about the emperor's requisitions,  
And are tumultuous.*' P. 45.

' *How intend you  
To manage with the generals at the banquet?*' P. 66.

Mr. Coleridge is the founder of a distinct school in poetry. He is deservedly regarded with much deference by many of his disciples: but the elevation he has attained on the Aonian mount imposes on him an obligation to study the art of correctness;—

Decipit exemplar vitiis imitabile:

and it were well if Mr. Coleridge would teach his pupils, both by precept and example, the art of blotting—would instruct them that hasty effusions require the file, that carelessness is not ease, and that obscurity in no instance constitutes the true sublime.

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*Prize Essays and Transactions of the Highland Society of Scotland. To which is prefixed, an Account of the Institution and principal Proceedings of the Society. By Henry Mackenzie, Esq. Vol. I. 8vo. 7s. Boards. Cadell and Davies.*

THE great object of the society is to inquire into the present state of the Highlands and islands of Scotland, the condition of their inhabitants, and the various means of their improvement. A subordinate object is the preservation of the language, poetry, and music of the Highlands.

From the very great merit of this institution, we cannot but express our surprise that the idea of such an establishment was not suggested till the year 1784; and that only in 1799 the

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labours of the society, were first published. In various works which have occurred in our literary engagements, topics of this kind have often attracted our notice, and, in some measure, anticipated the subjects of these volumes, for we shall find the most interesting materials not brought sufficiently near the present period to be very attractive. If they do not accumulate fast, a portion of a volume should occasionally appear, which would join the charms of novelty to the advantages of early information.

The history of the society need not detain us. We shall select only the report on the Shetland wool, which deserves to be more generally known.

‘ From the information of the gentlemen abovementioned, it would appear, that the permanent fineness of the wool depends entirely upon the breed of sheep; for on the same pasture, and under the very same climate, sheep, with the finest, and with the coarsest wool, are maintained; in so much, that from the wool of the same stock, some stockings worth two guineas per pair, and others worth less than four-pence, are produced.

‘ 1. It would appear that there are two kinds of sheep producing fine wool to be found in these islands; one known by the name of the kindly sheep, whose whole body almost is covered with it; another whose wool is fine about the neck only, and other particular parts of the body. The colour of the fine wool also varies, sometimes being, in a great measure, of a pure white; at other times of a light grey, which is supposed to be the softest and most silky; sometimes of a black, and sometimes of a russet colour.

‘ 2. The sheep producing this wool are of a breed, which, for the sake of distinction, might be called the beaver-sheep; for, like that animal, many of them have long hairs growing amongst the wool, which cover and shelter it, and the wool is a species of fine fur or down, which grows, in some measure, under their protection.

‘ 3. Your committee understand that the sheep producing this fine wool are of the hardiest nature, are never housed nor kept in any particular pasture; and that in the winter season they are often so pinched for food, that many of them are obliged to feed upon the sea-weed, or weed, driven to the shore. It is observed, however, that the healthiest sheep are those which live constantly upon the hills, and never touch the sea-weed.

‘ 4. Lastly, It appears that the Shetland sheep are never clipped or shorn, but that about the beginning of June the wool is pulled off (which is done without the smallest pain or injury to the animal), leaving the long hairs already mentioned, which shelter the young wool, and contribute to keep the animal warm and comfortable, at a season of the year when cold and piercing winds may occasionally be expected in so northern a latitude.

‘ As a proof how little the real value of the Shetland wool is known in that country, your committee thought it advisable to

have the following experiment tried. They directed some of the coarse Shetland stockings, sold at Edinburgh for about 5<sup>d</sup>. per pair, to be purchased and decomposed, or reduced again to wool; the wool, after being carded, was delivered to Mr. Izett the hatter, who very obligingly agreed to try, how far it might answer for the manufacture of hats, both by itself and with a mixture of other wool; The strength of the wool, it is evident, must have been much injured by being spun, knit, and afterwards untwisted and decomposed, yet the wool was found capable of being made into hats, and of considerably more value than the manufactured stockings. P. xxviii.

In a country like the Highlands, bold and abrupt in its outline; often barren without the assistance of art; broken by various inlets on its western coast, the chief object of the improver must be the riches which its shores afford, and the productions best suited to land of this peculiar kind. The fisheries and the manufacture of barilla offer a source of wealth and population under a well-regulated political system; for there is no reason why, with proper care, the sea-wrack on the rocky shores, and the culture of the plants which afford the fossil alkali on the flatter coasts towards the east, may not supply the whole kingdom with that useful article of manufacture. In the inland parts we have recommended sheep-walks in opposition to the modern system of increasing population; for we have lately seen that population may be increased too far, and multiplied in a degree greatly superior to its supply of corn. To depend on other nations for such supply may give activity to commerce, and, from its indispensable nature, may prevent long and destructive wars: but to require assistance in a large degree must contribute to exhaust the riches which an active and successful commerce in other respects affords. The immense sums paid by this country for corn should excite more attention than it seems to have done. With respect therefore to the Highlands, a quantity of arable land sufficient for its increase of population should be preserved; but we see no reason to wish for an increase of inhabitants beyond what its own arable can supply. On this account, sheep-walks and plantations should be particularly attended to in the interior, and on the coast the fisheries and the kelp.

These considerations seem to have influenced the Highland Society, as will appear from the subjects of their prize essays.

‘ An Essay on Kelp: containing the rise and progress of that manufacture in the north of Scotland; its present state; and the means of carrying it to a greater extent. By the Rev. Dr. Walker, Professor of Natural History in the University of Edinburgh.—On the Art of making Kelp, and of increasing the Growth of the Marine Plants from which it is made. By Mr. Angus Beaton, Canongate,

Edinburgh.—Observations on Kelp. By Mr. Robert Jamieson, of Leith.—On the means of introducing the Linen Manufacture into the Highlands of Scotland. By Neil M'Vicar, Esq. Merchant, Edinburgh.—On the Spinning of Linen Yarn in Ross, Caithness, &c. By Mr. James Mill, Perthill Factory, Aberdeen.—On Inclosing. By Mr. John Wilson, of Hurlet, Factor to the Earl of Glasgow.—On Green Crops. By Mr. Patrick Brodie, Tenant in Garvald near Haddington.—On the peculiar circumstances which tend to make the use of Horses almost universal, in Agricultural Operations, in the Highland districts of Scotland; with an Inquiry how far, and with what effects, Oxen might be substituted in their room. By Mr. T. Jolly, Minister, Dundee, near Thurso, Caithness.—On the advantages of watering Pasture and Meadow Grounds in the Highlands. By John Smith, D.D. Minister of Campbelltown.—On the advantages of Planting, and raising Timber, in the Hebrides, and other parts of the west and north-west coasts of the Highlands. By the same.—On the species of Crops best adapted for the Highlands. By the same.—Letter to the Secretary of the Highland Society, on the foregoing subject. By Mr. George Robertson, of Granton, near Edinburgh.—On the propriety of burning Heath Grounds for the Improvement of Pasture. By Capt. Donald Smith, of the 84th Regiment.—Suggestions for promoting and improving the Fisheries upon the Coasts of the Highlands and Isles. By Mr. John Williams, of Gilmerton.—On the state of the Fisheries in the Islands of Zetland, 1786. By a Native of Zetland.—On the Fisheries. By Mr. William Ferguson, Shipmaster, Peterhead.—On the Fisheries, &c. By the Rev. Mr. Bradfute, Minister of Dunshire, Presbytery of Biggar.—An improved mode of preparing Peat-Fuel. Communicated by George Dempster, Esq. of Dunichen.—On the means of supplying the want of Coal, and providing Fuel on a Highland Estate, with the smallest loss of time and trouble to the Tenants. Author unknown.—Excerpts from "An Essay on the means of supplying the want of Coals, and of providing Fuel on a Highland Estate, with the smallest loss of time and trouble." By Mr. John Williams, of Gilmerton.—Remarks on some Corruptions which have been introduced into the Orthography and Pronunciation of the Gaelic; with proposals for removing them, and restoring the purity of the Language. By Capt. Donald Smith, of the 84th Regiment.—Letter from a Freeholder of Invernessshire to Lord Adam Gordon, dated 15th March, 1792.—On cutting a Canal between Inverness and Fort-William.—On the Practicability and advantages of opening a Navigation between the Murray Frith, at Inverness, and Loch Eil, at Fort-William. By the Rev. James Headrick. P. cxxiii.

The local importance of many of these subjects renders it unnecessary for us to enlarge on each essay. We shall only therefore add a few remarks on several of them, as they occur in their own order.

The manufacture of kelp was practised first in Scotland about the year 1720, and is now very considerable; the islands having afforded, from the year 1764 to 1772, almost 5000 tons. The state of the manufacture at present ought undoubtedly to have been mentioned; but, in general, it is admitted that the kelp on the shores is much more valuable than all the other productions of the islands conjointly. It is generally obtained from four species of fucus; viz. *F. nodosus*, *vesiculosus*, *serratus*, and *digitatus*. By examining the nature of the shore which these plants chiefly inhabit, artificial beds of them may be procured, and the kelp may be advantageously cut every fourth year. The Highland Society attends only to the kelp produced from the fuci, but we suspect that plantations of the *salsola*, and similar marine plants may be attended with advantage. At present, the British kelp can only enter into competition with the foreign in consequence of the latter being loaded with a duty.

The essay on introducing the linen manufacture into the Highlands is truly patriotic; yet we fear there are many impediments to overcome before it can succeed. The cultivation of flax is a necessary preliminary; and the choice of situation can only be ascertained by careful experience. The essay on spinning enters into minute details, which are not interesting to the general reader. The essays on inclosing and green crops contain some very excellent remarks, but they are of local importance only.

From the essay on the use of horses we shall select some curious information.

‘In process of time, however, when they came to pay more attention to tillage, the horse naturally appeared the properest animal to be employed; not only as being the most tractable, but as least valuable for other purposes; and, it may be added, the most easily supported. For, little provender was laid up for winter; and only given to the cows and youngest cattle in the severest weather. The horses were allowed to take their chance among the hills; nor were they ever brought near a house but when needed for any particular purpose. The person who could procure a few breeding mares, soon came, without much trouble, and with no expence, to have such a stock of horses as was sufficient to answer all the purposes of agriculture on that confined scale.

‘Certainty is not pretended in this matter. It is sufficient for the present purpose that the reasons adduced be probable; and, what must add considerably to the probability of them, is, that the same practice prevails, to this day, in some parts of the Shetland Isles; presumed to be in a situation, in respect of agriculture, nearly similar to what some of the Highland districts of Scotland were at the period referred to. There, a man is often possessed of twenty or



thirty hofses, while he does not labour above six or eight acres of land. These pasture at large among the hills; and are only caught at the particular times when their labour is required." P. 126.

In general, horses were preferred, because they could bear the severity of the winter's cold, provide for themselves in the hills, and were more easily recruited in spring. Even at present, except in large corn farms, they are still preferable.

The essay on watering offers nothing new to the English agriculturist; though Dr. Smith's recommendation of plantations may be read with advantage by every patriotic speculator. His advice and directions are indeed peculiarly appropriated to the Highlands, which certainly once abounded with wood, but whose growing prosperity will be greatly checked by the present want of it. Even arable land of an inferior quality should, as he remarks, be sacrificed to its cultivation. This author's observations on the species of crops best adapted to the Highlands are equally valuable.

Mr. Williamson's judicious advice for promoting the fisheries and preserving the woods merit high commendation. Various other communications on this subject are of great local importance. What relates to fuel is equally so; but not sufficiently interesting to the general reader to detain us. Captain Smith's remarks on the corruptions of the Gaelic would not be intelligible to many; but we shall select his concluding observations.

"The Gaelic language offers an interesting study to the Scottish antiquarian; as the surest guide to a knowledge of the customs, manners, and arts, of the ancient Caledonians. Thus, *saighder* (the word signifying a soldier) leads us back to the most ancient state of the military art in this country, when bows and arrows were the only weapons; and *biorlinn* (which signifies a boat) points out the origin of navigation in a very remote period of society, when the ingenuity of man had proceeded no farther than to hollow out a piece of wood, in which he could barely venture to cross over the unruffled pool of a narrow river.

"If the Gaelic antiquary join to the knowledge of his mother tongue an acquaintance with other ancient and original languages, his curiosity will derive an agreeable gratification from discovering their general resemblance. And he will be enabled, by comparing the same words, when occurring under different acceptations, to throw light on those dark ages of the world, to which the song of the bard and the record of the historian, however ancient, are but very imperfect guides.—*Creich*, in the Gaelic, denotes the cattle carried off from a neighbouring territory, whether by force or fraud. The same word, in the German, signifies war. Hence, then, we discover the origin of war, in predatory excursions, the only object of which was the gratification of hunger, an appetite whose operation

must have been very extensive, before industry had, as yet, provided a supply for the wants and necessities of mankind.

“The traditional tales (*Geuluchdan*) of the Highlands contain many curious particulars, tending to illustrate the custom and usages of chivalry, and the peculiar cast of manners which that singular institution produced in the nations of Europe.—It is to be wished that those precious, but mutilated relics, of antiquity, were rescued from that tide of oblivion which is advancing towards them with rapidity, and, in a short time, must cover and conceal them from our view for ever.” P. 342.

What relates to the canal in the latter essays we have already noticed, in our review of Dr. Garnett's Travels. We cannot conclude without expressing our highest approbation of the spirit and good intentions of this Society, and trust that their very useful activity will not be remitted.

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*The History of the Helvetic Confederacy. (Continued from Vol. XXIX. New Arr. p. 249.)*

THE second volume of this interesting work opens with an account of the Burgundian war, which was followed by those against Suabia and Milan. The origin and progress of the Reformation occupy two chapters, to which succeeds a statistical view of the cantons, bailiwicks, and allies. The successive disturbances at Geneva in the eighteenth century form the subject of the ninth chapter, and the tenth and last narrates the dissolution of the confederacy by the invasion of the French, who in a few weeks subdued a country formerly esteemed invincible; thus adding a prodigious force of opinion to the power of their arms, though at the expense of equity, and perhaps of justice.

As the events of the first part of this volume are pretty generally known, we shall pass them rather cursorily, in order to reserve more space for the recent incidents which are sometimes referred to; materials not generally known, and become the more interesting, in consequence of their assuming the clear and concise form of concatenated history. The close connexion cemented between Switzerland and France in the fifteenth century we should have expected to have seen more fully illustrated; nor does the author display much critical skill in his selection of facts and events; a conduct which constitutes the very essence of classical history. Trifles are often intermingled with important affairs, equally to the embarrassment of the narrative and of the reader. Excellent histories have indeed appeared of various kinds and descriptions, but principally of two alone; first, those in which the author,

anxious to illustrate an obscure or neglected period, collects every authentic fact, even though he sometimes appear hereby tediously minute, merely in order that no particle of existent truth may perish, and that complete and veritable materials may supply any future general historian with the means of selection and combination, so as to present a history at once authentic and elegant. In such a work, refinement, and what the painters call disposition of parts, must often be sacrificed to the labour of antiquarian research, and to the anxious desire of preserving *all* the sum total of authentic information. The second general classification of history selects only the more grand and striking circumstances that occur, with their causes and consequences, which the genius of the author arranges in the most eloquent and interesting manner, so as to afford the reader a perpetual recurrence of entertainment and delight. Among ancient examples, the History of Dionysius Halicarnassæus may be alleged as a specimen of the former division, and that of Livy of the latter. It is evident from the plan and manner of Mr. Planta's work, that he has attempted the second of these two orders of history; and though genius cannot be imparted, yet he ought either to have followed its rules of graceful selection and combination, or have given his work the more humble title of annals.

The spirited defence of the Swiss against the power of the House of Burgundy constitutes one of the brightest periods of their history. We shall not repeat the battles of Granson and of Morat, but transcribe the decisive contract of Nancy.

‘ In the first days of the following year he returned with a body of upwards of fifteen thousand men, and resolved to attempt the deliverance of Nancy. Charles was advised to desist voluntarily from the siege, and to wait for the return of spring; but his own impetuous temper, and the insidious councils of the Condottiere de Campobasso, who commanded the Neapolitans in his army, induced him to reject this salutary advice, and on the morning of the fifth of January (the last day of his eventful life) he marched his army, perishing with cold and hunger, to meet the approaching enemy. He took post about two miles from Nancy, in a hollow near a stream, and placed thirty cannon to defend the only pass through which an attack might be apprehended. His infantry stood in close array, covered at each wing by the cavalry, commanded on the right by the perfidious Campobasso, and on the left by Josse de Lalain. Two Swiss adventurers, who on account of some misdemeanor had been banished their country, and were now serving in the army of Charles, went over, and offered; on condition of being restored to their native privileges, not only to impart to their countrymen the order of battle of the duke, but also to conduct them, along secret paths, to the most vulnerable part of his array. This offer, which at Mor-

garden would probably have been rejected, was now readily accepted: a large body of duke René's army was led round the fortified pass, through the half frozen stream; and, dividing into two columns, the one commanded by the duke, and the other by the brave William Herter, fell unawares upon the flank and rear of the Burgundians. No sooner did these hear the sound of the Swiss bugle horn, and perceive the intention to surround them, but they crowded still closer, and turned their cannon towards the approaching enemy. They soon found, however, that it was impossible for them to use their artillery without evident danger to themselves. The confederates began the attack with their usual impetuosity, and made a deep impression on the disordered ranks. Charles sent to Lalain to hasten to their relief; but his men seeing the carnage that already overspread the field, betook themselves to flight, and dispersed among the mountains. The duke upon this resolved to engage in person. He rushed among the combatants with the fury of a lion, and slew many with his own hand; but most of his people, especially the cavalry, having now forsaken him, and seeing himself entirely abandoned, he determined to consult his own safety, and rode full speed towards the road that leads to Metz. Being hard pressed by his pursuers, he attempted to leap over a ditch; but his weary horse being unable to clear it, they both fell into the trench, and here Charles met his fate from hands unconscious of the importance of the life they were abridging. After having been some time missing, his body was found among other dead in the ditch, and conveyed to Nancy. His head is said to have been cloven asunder, and he had two other wounds, each of which was mortal. He was interred with solemn pomp at Nancy; but seventy-three years after, his remains were transferred to Bruges, to be deposited in the same tomb with those of his daughter Mary. Most of the Burgundian nobility, who had not fallen at Granson or Morat, were here either killed or taken; and a third Burgundian camp became the prey of the victorious enemy.' Vol. ii. P. 38.

We may also be allowed to select from the fourth chapter an instance of democratic injustice.

'A tragical incident, which happened soon after at Zurich, while it afforded a memorable instance of the instability of human affairs, might also have served as an early caution against the pernicious tendency of the foreign connections which began now to prevail, and the fatal consequences of a people interfering in the administration of justice. John Waldman, whom we have seen at the head of the main body of the confederate army at Morat, was a native of a small village near Zug, and came in his early youth to Zurich, where, being wholly destitute, he engaged to learn the trade of a tanner. The vigour of his mind, as well as the comeliness of his person, however, soon raised him from this lowly condition, and enabled him to distinguish himself in the military career, in the ser-

vices both of his country and of foreign princes. He was knighted at the battle of Morat, and since that had risen gradually at Zurich even to the high station of burgomaster. His influence throughout the confederacy became so great, that all foreign kings, princes, and states, who had any object to pursue with the cantons, had recourse to him; and according to the practice now prevalent, secured his interest, and that of his subordinate agents, by ample pensions and gratuities. This unexpected rise, and the support he experienced from abroad, soon produced the effects which so uncommon an aggrandizement seldom fails to operate; great arrogance and pertinacity, and an haughty deportment in the aspiring magistrate; and much envy and malevolence on the part of the ancient families, who bore with impatience the supremacy of one whom they had formerly seen in one of the lowest stations.

Pretences were not long wanting for giving a full scope to the adverse passions which the fortunate burgomaster had excited. The senate of Zurich, alarmed at the progress luxury had evidently made, since the influx of riches brought from the Burgundian war, had issued various sumptuary decrees, which the more distinguished citizens, and especially their wives and daughters, the clergy, whose morals had yielded to the contagion of the times, and the profligate of all classes, thought oppressive and derogatory. To these were soon after added other regulations concerning the monopoly of salt, the right of hewing timber, and even a prohibition to keep dogs in the farms, because they had in some instances injured the vineyards and molested the game: all which alarmed the lower classes, and the latter, particularly the peasantry, and excited them against the burgomaster, to whom all these innovations were gratuitously ascribed. The peasants were the first who openly resisted the execution of the decrees; and when, through the interposition of some of the most discreet among the magistrates, they were nearly pacified, Waldman incautiously revived their indignation, by declaring to them that, being all vassals, or rather prodigal slaves, purchased by the city, they had no right to arraign the orders of the magistrates, or any ways to impede their execution. Secure in the prevalency and firmness of his power, he repaired with some friends to Baden, to partake of the amusements of that gay city; and there, in his unguarded moments, held a language respecting the affairs of his canton, which even those best inclined in his favour knew not how to justify. His numerous enemies at Zurich did not fail to avail themselves of his absence, and of these indiscretions, to excite an odium against him, which all ranks were now well disposed to admit; and their success was such, that when Waldman, being apprized of the clamours raised against him, returned privately into the city, he found a defection which he was ill prepared to encounter. A general insurrection soon broke out among both the citizens and peasants, which neither the burgomaster, nor several deputies from the confederated states, who had been sent on the occasion, knew how to allay.

On the first of April the tribes assembled, and Waldman appeared to each of them separately, and attempted to persuade them of his innocence, and of the necessity of restraining the unsuly spirit of the peasantry. His enemies, perceiving that he was gaining ground, suddenly called together the senate, which his office obliged him to attend. Hence the deliberations were soon interrupted by a riotous multitude, who demanded the persons of the burgomaster and some of his adherents. These being delivered to them, the multitude proceeded to depose the senate, and to appoint a new magistracy, which, from its callous severity, was called the *Horny Senate*. Before this tribunal Waldman was charged with various plots against the state, and, in particular, with a design to surrender the city to the emperor; and though no proof could be adduced of these accusations, yet so much were people's minds prepossessed against him, that orders were given to extort a confession by the tortments of the rack. These he firmly bore during three days, without acknowledging any guilt; but whilst his judges were deliberating concerning the sentence, a messenger came hastily, and reported that the emperor had crossed the Rhine, and was in full march towards the city. Waldman's doom was now pronounced: he was led out of the town, and publicly beheaded. He purposed to declare his innocence on the scaffold, but was prevented by the persuasion of his confessor, who it was since suspected had been gained over by his enemies. No sooner had his head been struck off, but the magistrate who attended the execution declared to the assembled multitude, that they need be under no apprehension concerning the Imperial forces, there being no truth in the report of an invasion. Many saw now through the malicious artifices which had impelled this distinguished character to his final destruction; and several of his enemies soon after expiated their treachery by capital punishments. Vol. ii. P. 49.

The valour of the Swiss continued to shine with peculiar lustre in their conflicts with the Suabians; and the event terminated in giving additional firmness and consistency to the confederate powers. The wars with the Milanese are of less consequence; but even the battle of Marignan, in which the Swiss were defeated, impressed all Europe with a supreme idea of Helvetic valour. In Mr. Planta's account of this memorable engagement we could point out some mistakes; but the topic would not be interesting to our readers.

The author thus introduces the account of the Reformation.

‘Of the inconsistency of human nature no instance more striking and extravagant can perhaps be given, than that men, who in general are sufficiently remiss in the performance of their religious duties, should yet, whenever the mysteries they profess to believe are controverted or denied, not only most willingly, but often with impatient ardour, sacrifice their lives and fortunes in support of

them; and that the measure of their zeal should for the most part be proportionate to the abstruseness or fallacy of the tenets which are the fond objects of their bigotry. While this may be viewed as a matter of mere surprise, or perhaps commiseration, it must be seriously lamented that a mistaken fervour for the glory of God should at any time have become the cause of bloodshed, cruelty, and a variety of atrocious crimes; and that in particular the Christian dispensation, the distinguishing characteristic of which is peace, forbearance, and good will to all, and which, among innumerable obstacles, rose by the patient resignation and heroic self-denial of its first votaries, should at any period have fomented and authorised cruel persecution, relentless war, and irreconcilable enmity. Such a period is now at hand, when religious dissensions unsheathed the sword, and gave rise to animosities and calamities, which for many years perplexed and tormented a large portion of the human race; and armed men against each other, who, had they been influenced by the charity which was the basis of their faith, would have reconciled their jarring opinions with soothing toleration, and left the world at peace.' Vol. ii. p. 120.

Among the charges against the Roman catholic clergy in Switzerland, we find false miracles, the wounding of adversaries even in churches, walking the streets by night, and insulting the inhabitants, and even that some of the houses of the canons were converted into brothels, to the great loss of the licensed brothels of the towns. The term Huguenots, Mr. Planta ingeniously, and we believe truly, derives from the Swiss term *eignots*, which was given to the protestant friends of freedom in Geneva, itself a corruption of the German *eidgenossen*, which signifies confederates. The origin and progress of the Reformation form an interesting portion of the work, which we must, however, pass over without further notice, for reasons already assigned. The war with the peasants in the middle of the seventeenth century, which terminated in their defeat, forms a curious feature in the history of this pretended *republic*. Under the democratic governments of antiquity the slaves sometimes rebelled; but it would be difficult to recollect a similar example, except during the oppression of the Roman senate. The war with the abbot of St. Gallin was not finally appeased till the year 1718; but as Mr. Planta considers it as the 'last gradual step towards the final settlement of the Helvetic constitution,' it follows that the French have destroyed no very ancient fabric.

The statistical view of the Helvetic confederacy presents few features which are not familiar to our readers, from the pages of Coxe. The aristocracy of Berne our author attempts to defend, because it is ancient. By parity of reasoning we should continue the slaves of the Normans, and should, in the

spirit of the constitution, have imported fresh breeds to maintain the race of our conquerors. The antiquity of abuse is the most inconsequent of sophisms. Every thing in nature, physical or civil, is in a state of perpetual and unavoidable change, and the essence of government consists in its adaptation to the existing state of the people. We by no means allude to the idle theory, that a republic is the best form for a refined and corrupted nation, but only insinuate that administrations ought to be assimilated with the period to which they belong; and that even allowing they might be stern and tyrannic in a dark and barbarous age, it is by no means a sufficient argument why they should be the reverse at an epoch of opposite character. Mr. Planta is, however, constrained to acknowledge, that the aristocracy of Berne, by the gradual diminution of the patrician families, tended towards an oligarchy, confessedly the worst form of government which can be exhibited.

The various disturbances at Geneva, in the course of the eighteenth century, Mr. Planta inclines to ascribe to the activity and ingenuity of the inhabitants. In general such events are frequent in democracies, where the factious change the government, while, under a monarchy, they would only change the ministry. This stability, this absolute security of person, property, and inheritance, will ever, in the eyes of candid observers, afford a cogent reason in favour of mild hereditary monarchy. The commotions of Geneva have been wittily compared to a puddle in a tempest; nor can even the genius of Rousseau render them interesting; and it is no wonder that Mr. Planta has fallen into tedious minuteness. But the tyranny of the aristocracy of Berne cannot be better illustrated than by the detail here given of Henzi's conspiracy in 1749; and our author has unwittingly presented the best apology that could have been offered for the French invasion.

We now arrive at the last chapter, which contains an account of the dissolution of the confederacy by the French arms. Mr. Planta's reasonings on the causes of the French revolution we shall not stop to examine. He proceeds to state the consequent change of public opinion in some parts of Switzerland, and the treatment of the Swiss troops in France, which amounted to eleven regiments, or about 14,000 men. One of these regiments being suspected of favouring the aristocrats, was surrounded by the Marseillais, at Aix in Provence, and surrendered without a blow. The slaughter of the Swiss guards at the Thuilleries forms a more impressive circumstance; and many who were taken captives were afterwards massacred on the second of September. Instead of reflecting that some French regiments had also been disarmed, and that the slaughters of September chiefly involved multi-



indes-of-French, our author affects to consider it as almost incredible that Switzerland should have preserved her neutrality. Certainly there is here a singular confusion of ideas; for these men were neither dismissed nor slaughtered as being natives of Switzerland, nor as being subject to the Swiss government; but, on the contrary, from long residence in France, and from being in the pay of that country, are to be considered as Frenchmen engaged on the side of a vanquished faction. Had they been French troops, of equal fidelity to the ancient government, their fate would have been equally certain; nor could those events excite the just enmity of the Swiss rulers any more than if their troops in France had been swallowed up by an earthquake. When Mr. Planta, therefore, holds out the neutrality of Switzerland as an argument to display the shocking injustice of the French country towards that country, the fallacy is open to every reader of common discernment, who will rather incline to impute the Swiss neutrality to the secret consciousness of the rulers, that their abusive monopoly of power had alienated the hearts and hands of the great mass of the people. That the Swiss aristocracy would otherwise have cordially joined the coalition, we are little inclined to doubt. We have repeatedly execrated the conduct of the French towards this unhappy country, not as a political question between the French rulers and those of Switzerland, but because what might have been effected by an embassy, by menaces, by advancing an army to the frontiers, was cruelly completed by conquest, by rapine, by the effusion of a great quantity of pure and innocent blood.

Our author then resumes the consideration of the progress of disaffection in the Pays de Vaud. His chain of ratiocination we cannot always discern; and while he blames the Swiss for their neutrality, we should, on the contrary, infer, that if they had joined the coalition, their country would at an earlier period have become a province of France, instead of remaining, as now, a separate and detached power, which may eventually gather together the fragments of former same, and resume the dignity of an ancient seat of virtue. Mr. Planta also, in this chapter, frequently deserts the sober strain of history for the rant of panegyric, and the accusation of an adversary. Nor can we help smiling at the declaration, p. 392, of a Bernese statesman, that, if Switzerland had entered into the coalition, it must have proved fatal to the French republic! Nationality and patriotism are very different things. Could this intelligent statesman seriously imagine that a power which baffled all the troops and tactics of Austria, Russia, and Prussia, the obstinacy of the Dutch, the ardour of the Italians and Spaniards, and all the gold of England, would have yielded to a few train-bands from Switzerland, who would, in truth, have

beauties, unnoticed, invisible, amid the confluence of more important powers?

Before the conclusion of the treaty of Campo Formio in the Friuli, Mr. Planta informs us, Buonaparte annexed a considerable part of the Swiss dominions in Italy to the Cisalpine republic; and that able general is loudly blamed for his neglect of the Swiss rulers, when he was magnificently treated by them in his passage through their country. The fact is that *he knew them*, and was not so weak as to be dazzled with plausible appearances in situations in which he was aware their heart was with his opponents. We shall not follow Mr. Planta's steps in the minute circumstances which preceded this revolution. His want of candour blazes forth so conspicuously in p. 408, as to blame a Swiss professor for publishing a work tending to political reformation; while, with far more justice, might he have censured the selfish rulers, who had alienated the minds of the people, and thus kindled the conflagration that ensued. It was natural that Bern should take the lead in the opposition to the French. After vain negotiations, the French army, under the command of general Brunet, amounting, according to our author's computation, to not less than 40,000 men, entered Switzerland, and most of the subsequent events are familiar to our readers. Mutinies and desertions among the Swiss troops forcibly bespeak the defects of the government, which could scarcely, it seems, overawe the timidity of unarmed peasants, and was totally incompetent to controul the decision of men accustomed for war. The events, of what Mr. Planta styles the last day of the confederacy, in March, 1798, are thus detailed.

• On the fifth, at one in the morning, general Rampon, who commanded the French on the right of their army, began a cannonade against, and soon after attacked, the posts at Laupen, Newe-neck, and St. Gines. He not only experienced a vigorous resistance, but was even repulsed at the latter place. The other posts, indeed, yielded a-while to superior numbers; but, being reinforced by fifteen hundred men, they renewed the action with an ardour worthy of the glorious times of the confederacy. They rushed headlong among the foe, and in a short time compelled them to re-pass the ravine of Newe-neck, and to retreat near ten miles, with the loss of two thousand men, and the whole of their artillery. The Berners lost about eight hundred men in this encounter; and among the slain were found several women, who scorned to shun the perils to which their fathers, husbands, friends, and countrymen, exposed themselves. This victorious column was now preparing to advance towards Friburg, when the events of the day, in another quarter, retarded its progress; and colonel Graffenried, who had fought with

a heroism worthy of the old Helvetians, received orders, about three o'clock, to desist from all further hostilities.

About five in the morning of this eventful day, general Schawenburg attacked on a sudden the front and each flank of the post of Frauenbrunnen; the place where, in a horrid night, the Berners, above four centuries ago, had defeated the Cambrian Ap Grif-fith, and his terrific English bands. Two thousand horse assailed the Swiss, who had no cavalry to oppose; and what galled them far more, a numerous train of horse artillery, the first that had ever passed their frontiers, spread death and dismay throughout their ranks. The fierceness of the resistance was unexampled. Women, endeavouring to obstruct the effect of the artillery, are known to have placed themselves before the mouths of the cannon, and to have hung on the wheels, in order to impede their progress. The diminished bands, seeing themselves on the point of being surrounded, fell back to the village of Urteren, where they stood a second conflict. Unable, however, to maintain themselves, they took post at the Grauholtz, an almost impenetrable pass, about four miles from Berne, where, their right being covered by a rock, and the left by a swampy wood, they hoped effectually to secure themselves by an abbatis in front. The struggle had been no where so obstinate, nor the carnage so great, as at this post. At length, however, an opening having been made in the abbatis by the artillery, and a party of the enemy having climbed up the rock, and turned the right flank of the Bernese infantry, they found this post no longer tenable. They fell back, but formed anew, and stood a fourth attack about a mile behind this last station; and, notwithstanding their heavy losses, and their being exhausted with fatigue and want of sustenance, they yet fought a fifth time before the gates of Berne. Men, women, children, and the cattle grazing on the meadows, fell promiscuously by the bayonets, sabres, and cannon of the invaders: yet these victims belonged to a people who are said to have called in a foreign power to free them from the tyranny of an oppressive government.

Berne throughout this awful day heard the incessant roar of cannon and musketry from various quarters, and saw the last disastrous conflict under its own walls. No preparations whatever had been made for the defence of the city. Horror and despair seized all the inhabitants. In this extremity the new regency, in its last agony, demanded a capitulation, or rather a safe-guard against the licentiousness of the victorious soldiers; and in the evening the city surrendered, without any terms but a mere gratuitous promise of protection for the persons and property of the citizens. A tree of liberty was soon after planted in the presence of general Brune. Frisching, although president of a new provisional regency, yet a silent mourner over the calamities of his country, officiated at the inauguration. "There," said he, addressing the French general,

"there is your tree of liberty: may it bring forth wholesome fruit!"

'About noon, when all hopes were relinquished by the terrified regents, they dispatched the fatal order to the divisions at Newe-neck and Gumminen to abstain from all further hostilities. Some of these brave, and on that very day victorious, men, retreated to the city, and others bent their way towards their homes in the Oberland. The latter, frantic with rage and despair, fell upon their officers, slew their two adjutant-generals, Croufaz and Gumpens, and throughout the evening an epaulette was considered as a death-warrant. Among these leaders were also Steiguer and Erlach. The former, in disguise, and amidst intoxicated soldiers, peasants, and even parties of light troops of the enemy, reached the lake of Thun on foot. Extreme lassitude compelled him to seat himself on the trunk of a tree, and there he slept a while. He then found means to cross the lake, and, still unknown, escaped the frenzy of the enraged villagers, and reached at length the canton of Underwalden; but he did not think himself secure until he entered the gates of the Austrian town of Bregenz.

'The fate of the unhappy Erlach was still less propitious, unless indeed he would have deemed it a calamity to survive the downfall of his country. A considerable number of arms, some artillery, and ample stores of ammunition and provisions, together with a treasure of about one hundred and sixty thousand pounds sterling, had, early in this year, been sent into the impregnable retreats of Habsi and the Oberland, as a depôt, in case of emergency. Thither Erlach resolved to speed his way, still hoping that he might collect a force sufficient to preserve some remnants of the now shattered republic. Being arrived at Mufingen, about midway between Berne and Thun, he was recognised by some straggling soldiers, who immediately seized, tied, and placed him on a cart, meaning to convey him to Berne; but another party of infuriated soldiers and peasants soon after met the escort, fell upon the unhappy victim, and, amid horrid screams and execrations, struck him with their hatchets and bayonets, and dispatched him. His wretched widow escaped a similar fate merely by a stupor, which for a time bereaved her of her senses. She took refuge in a solitude at the upper extremity of the lake of Thun. The assassins having, on the following day, been interrogated concerning the motives of this atrocious deed, owned that some Frenchmen had shewn them letters, which they assured them came from Erlach, in which he promised to betray his country, and to facilitate the defeat of his army. Mr. Mallet du Pan asserts this fact on indubitable authority, and at the same time records many instances of the devoted heroism of individuals, and especially of women and young girls, who fell in the several encounters. A senator blew out his brains rather than survive the freedom of his country; and, upon the whole, nothing appears

more evident, than that the fall of the confederacy can by no means be ascribed to the degeneracy of the people.' Vol. ii. P. 427.

The new constitution established by France divided the whole country into twenty-two departments, each of which was to send four senators and eight counsellors to the legislative assembly. Geneva was united to the French republic. The opposition to this constitution caused a farther vain effusion of blood, and many disgraceful levies of money were raised by the French, and transported to Paris, instead of being distributed, as humanity would naturally dictate, among those who were personally injured in the struggle. This unhappy country has now suffered for a considerable time most heavy contributions, the loss of all its arms and artillery; and is still subject to the quartering of a considerable French army, and a government merely nominal. All this we deplore, yet we cannot applaud Mr. Planta's judgement for the large extract, p. 457, from the forged apology of Carnot, the production of some intriguing emigrant. Mr. Planta's work concludes with the suppression of an insurrection in the Unterwald, and the entrance of the Austrians into the Grison country, since which the victories of the French have completely retained Swisserland in quiet subjugation.

Upon the whole, notwithstanding the faults, of which we have given a few specimens, Mr. Planta has in this publication made an acceptable present to the public. As a foreigner, he has exhibited a meritorious acquaintance with the English language, and has expressed himself in a style at once neat, clear, and perspicuous; and though the high praise of an historian be difficult to attain, yet, the work before us reflects considerable credit on his abilities.

*Odes of Anacreon, Translated into English Verse, with Notes.*  
By Thomas Moore, Esq. 4to. 11.1s. Boards. Stockdale. 1800.

THE playful simplicity which characterises Anacreon's muse (or the poems which are published under his name) operates with winning charms on every one who has sufficient taste to admire the genuine effusions of the heart. He is almost the only poet of antiquity who, in descanting on the passion of love, does not offend the chaste by gross voluptuousness of language. In the libidinous province of Ionia, the gentler sex were regarded by their admirers as sensual mistresses rather than mental companions, as affording amusement for a licentious hour, rather than as confidential associates in the soberer joys and sorrows of life. These considerations tend to increase our admiration of the refined taste of Anacreon, which prompted him to turn with disgust from topics 'gross in nature,' and

enabled him to exhibit in his writings warmth of description corrected by the lurking sensibilities of genuine taste.

To the possession of genuine taste alone we ascribe the delicacy of Anacreon's compositions; not merely from the consideration of the state of society in which he lived, but also because we seldom or never find in his verses any evidence that he was swayed by the more refined and dignified feelings of human nature. His love is in fact sensuality, chastised indeed, but not chastised by moral sentiment or affection. An union of minds enters not into his catalogue of amatory requisites. If he meet with a black-eyed and full-bosomed beauty he is satisfied. He never pre-supposes any reluctance on the part of the fair one. As far as his odes are an indication of his history, the ladies always welcomed him with a *si liber licet*. Hence we find not in his poems any of those affecting expressions of the solicitude of uncertain hope, or the melancholy of despair, which give such interest to the love-songs of later ages. But though the circumstances of the times excluded him from this fruitful field; so vivid was his imagination, and so discriminating his taste, that his odes, which were probably at first regarded as merely the transient ornament of the festal hour, have survived the wreck of empires, and been presented to successive ages as models of transcendent excellence.

The Bacchanalian effusions of the bard of Teos have rarely been equalled, never excelled. He has so skilfully kept in the back ground the rude and swinish attendants of the jolly god, that he fully exemplifies the truth of Mr. Burke's famous observation that 'Vice with her deformity loses half her horrors.'

A good translation of the works of Anacreon has long been a desideratum in English literature. We are happy to declare it as our opinion, that by the volume now under our consideration this desideratum has been ably supplied. Mr. Moore seems to have a clear perception of the peculiar graces of the original, and has not been unsuccessful in transfusing them into his native language. His versification is at once polished and easy; and he has imitated, as far perhaps as it was possible in a translation, that concise simplicity of phrase which renders the odes of Anacreon so attractive.

In an introductory dissertation, Mr. Moore recites the few and doubtful particulars left upon record concerning the history of this celebrated son of the Muses. In the following passage he gives a just and elegant sketch of his character.

'To infer the moral dispositions of a poet from the tone of sentiment which pervades his works, is sometimes a very fallacious analogy: but the soul of Anacreon speaks so unequivocally through his odes, that we may consult them as the faithful mirrors of his heart. We find him there the elegant voluptuary, diffusing the seductive charm of sentiment over passions and propensities at which rigid

morality must frown. His heart, devoted to indolence, seems to think that there is wealth enough in happiness, but seldom happiness enough in wealth: and the cheerfulness with which he brightens his old age is interesting and endearing; like his own rose, he is fragrant even in decay. But the most peculiar feature of his mind is that love of simplicity, which he attributes to himself so very feelingly, and which breathes characteristically through all that he has sung. In truth, if we omit those vices in our estimate which etbnc religion not only connived at, but consecrated, we shall say that the disposition of our poet was amiable; his morality was relaxed, but not abandoned; and virtue, with her zone loosened, may be an emblem of the character of Anacreon.' P. 10.

Mr. Moore's criticism on Anacreon's writings is judicious and elegant; and his account of the imitators of the Teian bard is amusing. The dissertation is closed by a statement of the different editions of his works, from which Mr. Moore has selected, as his text book, that published by Spaletti at Rome in 1781, annexing hereto a fac simile of the Vatican MS. of the original odes.

In the arrangement of these odes Mr. Moore has adopted the Vatican order. But for the convenience of those readers who are not possessed of Spaletti's edition he has added to his work an index, in which he refers each ode to the number under which it is ranked in the common editions. We shall now proceed to lay before our readers some specimens of the manner in which Mr. Moore has executed his undertaking.

Ode VIIIth in the Vatican MS.—XVth Baras.

' I care not for the idle state  
Of Persia's king, the rich, the great!  
I envy not the monarch's throne,  
Nor with the treasurer'd gold my own.  
But oh! be mine the rosy braid,  
The fervor of my brows to shade;  
Be mine the odours, richly sighing,  
Amidst my hoary tresses flying.  
To-day I'll haste to quaff my wine,  
As if to-morrow ne'er should shine;  
But if to-morrow comes, why then—  
I'll haste to quaff my wine again.  
And thus while all our days are bright,  
Nor time has dimm'd their bloomy light,  
Let us the festal hours beguile,  
With mantling cup and cordial smile;  
And shed from every bowl of wine  
The richest drop on Bacchus' shrine!  
For death may come with brow unpleasant,  
May come when least we wish him present,  
And beckon to the sable shore,  
And grimly bid us—drink no more!' P. 40.

On examining the original, the scholar will find that to the couplet

‘ But if to-morrow comes, why then—  
I’ll haste to quaff my wine again,’

Anacreon has no claim. It is entirely the offspring of Mr. Moore’s imagination. But it is so much in the style of the jocund minstrel, that were he to fit in judgement upon it, we may almost presume he would approve of its insertion.

Ode XVth in the Vatican MS.—IXth Barnes.

‘ Tell me, why, my sweetest dove,  
Thus your humid pinions move,  
Shedding through the air in showers,  
Essence of the balmyest flowers?  
Tell me whither, whence you rove—  
Tell me all—my sweetest dove.

Curious stranger! I belong  
To the bard of Tefan song;  
With his mandate now I fly  
To the nymph of azure eye;  
Ah! that eye has madden’d many,  
But the poet more than any!  
Venus for a hymn of love,  
Warbled in her votive grove,  
('Twas in sooth a gentle lay)  
Gave me to the bard away.

See me now his faithful minion:  
Thus with softly-gliding pinion,  
To his lovely girl I bear  
Songs of passion through the air.  
Oft he blandly whispers me,  
“ Soon, my bird, I’ll set you free.”

But in vain he’ll bid me fly,  
I shall serve him till I die.  
Never could my plumes sustain  
Ruffling winds and chilling rain,  
O’er the plains, or in the dell,  
On the mountain’s savage swell;  
Seeking in the desert wood  
Gloomy shelter, rustic food.

Now I lead a life of ease,  
Far from such retreats as these;  
From Anacreon’s hand I eat  
Food delicious, viands sweet;  
Flutter o’er his goblet’s brim,  
Sip the foamy wine with him.  
Then I dance and wanton round  
To the lyre’s beguiling sound;



Or with gently-fanning wings  
 Shade the minstrel while he sings :  
 On his harp then sink in slumbers,  
 Dreaming still of dulcet numbers !  
 This is all—away—away—  
 You have made me waste the day.  
 How I've chatter'd !—prating crow  
 Never yet did chatter so.' B. 61.

This ode is exquisitely translated. The rigid critic will not pass unnoticed the diffuseness with which Mr. Moore has rendered

Πεπρανέ μ' ἡ Κυβητή  
 Λαβύσα μικρὸν ὕμνον.

The second line of the couplet

' On his harp then sink in slumbers,  
 Dreaming still of dulcet numbers !'

has not the shadow of an archetype in the original : but he who can condemn such a beauty must have a frozen heart. It is certainly conceived and expressed in Anacreon's best manner,

Ode XXIIId in the Vatican MS.—XXth Barnes,

' The Phrygian rock, that braves the storm,  
 Was once a weeping matron's form—  
 And Progne, hapless, frantic maid,  
 Is now a swallow in the shade,  
 Oh ! that a mirror's form were mine,  
 To sparkle with that smile divine ;  
 And like my heart I then should be,  
 Reflecting thee, and only thee !  
 Or were I, love, the robe which flows  
 O'er every charm that secret glows,  
 In many a lucid fold to swim,  
 And cling and grow to every limb !  
 Oh ! could I, as the streamlet's wave,  
 Thy warmly-mellowing beauties lave,  
 Or float as perfume on thine hair,  
 And breathe my soul in fragrance there !  
 I wish I were the zone, that lies  
 Warm to thy breast, and feels its sighs ;  
 Or like those envious pearls that show  
 So faintly round that neck of snow,  
 Yes—I would be a happy gem,  
 Like them to hang, to fade like them ;  
 What more would thy Anacreon be ?  
 Oh ! any thing that touches thee.  
 Nay, sandals for those airy feet—  
 Thus to be press'd by thee were sweet !' P. 92.

On this ode Mr. Moore makes the following judicious remarks.

‘Ogilvie, in his essay on the lyric poetry of the ancients, in remarking upon the Odes of Anacreon, says—“In some of his pieces there is exuberance and even wildness of imagination; in that particularly, which is addressed to a young girl, where he wishes alternately to be transformed to a mirror, a coat, a stream, a bracelet, and a pair of shoes, for the different purposes which he recites—this is mere sport and wantonness.”

‘It is the wantonness however of a very graceful muse—*ludit amabiliter*. The compliment of this ode is exquisitely delicate, and so singular for the period in which Anacreon lived, when the scale of love had not yet been graduated into all its little progressive refinements, that if we were inclined to question the authenticity of the poem, we should find a much more plausible argument in the features of modern gallantry which it bears, than in any of those fastidions conjectures upon which some commentators have presumed so far.’ p. 92.

We think Mr. Moore has transgressed the licence with which all translators must be indulged, of presenting the spirit rather than the letter of their original, in his version of these two lines.

Εγώ δ' εσοπλρον εινν  
Ὅπως αει βλεπης με.

‘Oh! that a mirror's form were mine,  
To sparkle with that smile divine;  
*And like my heart I then should be,*  
*Reflecting thee, and only thee!’*

Had he stopped at the end of the first couplet, his version would have been exact and elegant. The two last lines contain a conceit better adapted to the epigrammatic muse of modern Italy than the natural and simple style of the Grecian bard: and the expression *be reflecting thee* is by no means consonant to the general polish of the translator's diction.

We have taken the liberty of making these remarks, not with a view of depreciating the general merits of the work before us, or of irritating its author by trifling objections to passages which have perhaps cost him much reflection and pains: but to show that we have not inattentively perused his verses, and that our opinion may have the more weight with the public when we recommend this translation as enlivened by the spirit of the Teian muse, as chaste, elegant, perspicuous, and lively.

Mr. Moore's notes are appropriate and instructive, and his exhibition of parallel passages is made with temperance and judgement. The work is neatly printed, and ornamented by three engravings executed by T. Nugent.

The Anacreontics which Mr. Moore has written in allusion to the frontispiece of this volume prove that he has touched the Grecian lyre till he is at length able to handle it with a master's ease.

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*Essays on Gothic Architecture, by the Rev. T. Warton, Rev. J. Bentham, Captain Grose, and the Rev. J. Milner. (With a Letter to the Publisher.) Illustrated with ten Plates of Ornaments, &c. selected from ancient Buildings; calculated to exhibit the various Styles of different Periods. 8vo. 8s. 6d. Boards. Taylor. 1800.*

AS we are far from being slaves to what a French author has justly styled '*le petit goût de comparaison*,' we have ever regarded what is commonly denominated Gothic architecture as a grand and beautiful variety, not to be estimated by a comparison with the Greek, but by the peculiar impressions and sentiments which it is calculated to excite. We therefore see with pleasure the present collection of the best essays which have hitherto appeared on the subject.

'The want of a concise historical account of Gothic architecture has been a just cause of complaint: the subject is peculiarly interesting to every Englishman, as his country contains the best specimens of a style of building not unequal in grace, beauty, and ornament, to the most celebrated remains of Greece or Rome. This style of architecture may properly be called English architecture, for if it had not its origin in this country, it certainly arrived at maturity here; the science and taste of our forefathers being equally conspicuous with their piety and liberality. On this subject, England must be considered as a country, for it was under the Saxon dynasty this style of building was introduced, and under the Norman dynasty it received its ultimate degree of beauty and perfection.

'To remedy this want of a convenient manual on this interesting subject, it appeared best to collect what had been already said by several authors of celebrity, in detached works, and which had been received as authorities. In this view, the Rev. Mr. Bentham's Essay on Saxon and Norman Architecture, in his elaborate History of Ely Cathedral, stood foremost for selection, arrangement, and accurate discrimination of historical facts: next to this, Captain Grose's Preface on Architecture to his Antiquities of England is to be valued; which, although founded in a great degree on Mr. Bentham's opinions, yet contains some new points and authorities; in particular, his copious notes will be found very interesting, and containing nearly all that has been said by sir Christopher Wren on the subject, which, being dispersed through many pages of the Parentalia, could not be given as a regular narrative. The

concise history by professor Warton, in his notes on Spenser's *Fairy Queen*, has received too much applause to be neglected; his words, though few, are important on the subject. To these the liberality of the Rev. Mr. Milner has allowed me to add, for the gratification of the public, the history of the origin and progress of the pointed arch, lately published by that gentleman, in his learned work on the *History and Antiquities of Winchester*. He also has been pleased to superintend the selecting of the series of examples on Plates VIII. IX. and X. which tend strongly to corroborate the opinions he maintains.' P. iii.

The editor proceeds to offer some remarks on the term Gothic architecture; but when he proposes to substitute the progressive terms of Saxon and Norman, he forgets that these kinds of architecture are to be found almost over all Europe, and the appellations of course become improper, as they refer to one country only. Mr. Taylor might also have recommended many other books on Gothic architecture, besides those he has published himself—a recommendation which will often be attributed, perhaps, to self-interest, and which, in reality, carries too much of such an appearance along with it. The work, moreover, would have been improved, if a catalogue of the best books on the subject, English and foreign, had been subjoined.

It is unnecessary to dwell on the able essays inserted in this publication, which have already passed the ordeal of criticism, and been favourably received by the professional world. We shall only observe that their republication is judicious and accurate; and shall now proceed to the consideration of the few parts of the present work that are original.

To the preface succeeds 'Observations on the Means necessary for further illustrating the Ecclesiastical Architecture of the Middle Ages, in a Letter from the Rev. J. Milner, M. A. F. S. A. to Mr. Taylor.' Mr. Milner proposes to substitute the term pointed style for that of Gothic; but there is, in plain truth, no very positive objection to the adjective in common use. Ignorant minds alone can associate with it the barbarism of the ancient Goths and Vandals, who had apparently no concern in this mode of building, though Mr. Gibbon asserts that a representation of the royal palace on the reverse of a coin of Theodoric is the earliest delineation of the Gothic order. If this be true, the term would be highly just, as Theodoric was king of the Goths. But in a larger and more liberal view, as the Gothic nations and language overspread Europe, on the fall of the Roman empire, and during the period of time when this order was first instituted, there is no great impropriety in applying the term Gothic to the style of architecture in question, as contra-distinguished from the preceding Roman. Mr. Milner can pass no opportunity of blaming the alterations of

Salisbury cathedral. We have had reason to examine that grand fabric with unprejudiced eyes, and can with justice declare that we regard them as real improvements. The sublime effect of the choir is heightened in a very considerable degree by the disclosure of the solemn chapel at the termination, which, with the noble painted window of the resurrection, impresses us now with more awe and veneration than we were formerly accustomed to feel, or, in truth, than we ever remember having felt in any other cathedral. The dim religious light of the chapel adds an effect to the choir, which is altogether indescribable, and which would have delighted Milton, though it may disgust Milner.

The last article in this collection is an extract from Mr. Milner's History of Winchester, concerning the rise and progress of the pointed arch, which he traces from the intersections of two circular arches, usual in the periods preceding the Gothic arch. This opinion he seems to regard as his own, while we recollect having read it in more than one author who has anteceded him. The truth is, that a special work is still wanting on Gothic architecture, and the subject is capable of the widest display of erudition. It should begin with the state of Roman architecture in the fifth century, and then pass on to the Byzantine. As every thing, Arabian, Moorish, or Mahometan, was regarded with an eye of utter abhorrence by the Christian world in its earlier æras, while, on the contrary, the Moors in Spain employed architects from Constantinople to build their mosques and palaces, as we know from their own authentic records, published by M. Cardonne, it is proper to regard the Byzantine empire as the chief source of the barbaric arts of the middle ages. The best painters, sculptors, and architects, of those periods, seem to have been Byzantine, till polite science began to revive in Italy in the fourteenth century. From a learned and profound disquisition, therefore, on the state of the arts at Constantinople, the inquirer would proceed to Venice, a semi-Grecian state in constant intercourse with the Byzantine empire, and imitative of its taste and manners. Thence the transition would be natural to the state of the arts in Italy till the restoration of the style of ancient Greece. A knowledge of the relative situation of architecture in those more illumined countries being thus concentrated, will be found to throw some light upon the same science, as it existed in the more obscure regions of Germany, France, Spain, Great-Britain; and Scandinavia; for in Poland and Russia the forms are rather Byzantine, and often strictly so. As the Netherlands, moreover, established a centre of commerce and arts to the whole of western Europe, the rise and progress of architecture in this country must be examined with great care and assiduity, if we wish to form a sound judgement upon the subject.

*Journal of a Route to Nagpore, by the Way of Cuttae, Burro-jumber, and the Southern Bunjare Ghaut, in the Year 1790: with an Account of Nagpore, and a Journal from that Place to Benares, by the Soohagee Pass. By Daniel Robinson Leckie, Esq. Illustrated with a Map. 4to. Stockdale. 1800.*

IT appears from the advertisement prefixed to this little work (of which the title-page is sufficiently descriptive) that it was printed from a journal kept by the author when very young, and intended only for the perusal of his brother, who has been induced to publish it from the consideration that, as the route was through a part of Hindustan left blank in major Rennell's map, and asserted to be *little known to Europeans*, the chasm might in some measure be filled by the information which the present volume furnishes.

As the Asiatic territories of our East-India Company (we shall not here inquire on what principles of honesty or justice) are daily becoming more numerous and extensive, the publication of authentic works on the geography, history, and languages of Asia should be encouraged by those who are interested in Indian commerce or politics. The pages before us will be found of considerable utility as well to travellers who may be called to traverse the countries described by our author, as to those who may wish to supply in their closets the deficiencies here enumerated in major Rennell's map.

The work is too concise and short to admit of copious extracts—we shall content ourselves with a few passages which may entertain the English reader, referring the Indian traveller or geographer to the journal itself for minute particulars.

'As I had heard much, and seen nothing, of Merhattah horsemen, I was particular in observing them. They ride with very short stirrups, insomuch that their thighs are in an horizontal position with the saddle, which is made of cloths or silk, according to the ability and fancy of the rider, thickly quilted; and they have a firm seat. Their arms are sometimes matchlocks, with swords and shields, but most commonly the spear, which they use with great dexterity.' P. 4.

In page 7 the following lines (which we suppose are sculptured on the mosque of Jangepore) are in the true style of Eastern hyperbole.

'May the standard of king Aurungzebe be displayed while the world exists!!! The pure Nawaub of high dignity erected a mosque in the town of Jangepore, beyond the power of language to describe, from the dome of whose roof the heavens appear low. Hear, O ye bead-tellers! if you make this place your asylum for a night.'

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'It should appear that major Rennell (memoir, second edition,

416. page 12) is not perfectly clear with regard to the idea he has formed of the Merhattah state, that all the chiefs owe a sort of obedience to the paishwah, resembling that of the German princes to the emperor. The account I heard from the dewann in the durbar was, "That there is a person whom they call the representative of the rauj, who is kept in the fort of Sattarah, and he is treated with all imaginable respect when he makes his appearance at Poonah, which is only upon particular occasions; and when at Sattarah he is supplied with every luxury, and magnificently attended. On the demise of this image of government, the handsome son of some poor man is chosen to supply his room. The paishwah is prime minister to the Merhattah state; the rajah of Nagpore, &c. commander in chief of the armies; and they, as well as the rest of the chiefs, call themselves servants of the rauj; and none acknowledges the least immediate authority of the paishwah, but they are all bound in cases of necessity to render mutual assistance to each other, for the public good of the constitution." But the fine extensive country which the paishwah occupies, together with the advantage of playing the Sattarah puppet, will always give him influence with the other chiefs.' P. 55.

'A custom prevails in this town, (*Nagpore*) which I cannot forbear taking notice of, because it serves to prove that long usage will give a plausibility to things seemingly the most preposterous. The bramins and best people at Nagpore have women attendants upon their families, whom they breed up from their childhood, and are called butkies, or shauls. They attend on their masters and mistresses during the day-time, and are permitted to go to any man they please in the night; some of them become very rich, and they are in general very handsome fine women.' P. 59.

The frequent occurrence of Indian and Persian words expressed in European characters will embarrass the English reader of this work: the authors or editors of similar publications should explain, by notes or otherwise, such oriental terms as they find necessary to insert. The name of a princess mentioned in p. 11, *Zeebul Nissau*, signifies the ornament of women, or the glory of the fair sex, and is properly written

زيب النساء

The word *kolladaur*, which occurs in pp. 14 and 28, is compounded of the Arabic قلعه *kelbua*, a castle or fortress, and دار *dar* a Persian word, signifying a possessor or holder—i. e. the keeper of the fort.

*Cumurbund*, in p. 100, is a compound of two Persian words, کمرب *cumr*, the waist or middle, and بند *band* or *band*, signifying that which binds or fastens—a girdle or sash worn round the waist.

*Sermons on practical and important Subjects, with a Preface, particularly addressed to Candidates for Orders, and the Younger Clergy. By Philip Henvill. Vol. I. 8va. 7s. 6d. Boards. Egerton.*

MR. Henvill's preface consists of no fewer than 137 pages, considerably exceeding one half of those which include the sermons contained in this volume. This fashion of former times, we thought, had been long exploded; and we do not wish for the revival of such a custom. It may be compared to the erection of a large unsightly porch, out of all due proportion to the size of the building to which it belongs.

We pass over the whole of this long preface, so desultory in its composition, and so heterogeneous in its materials. (acknowledging, however, that there are to be found in it some useful observations, adapted to the younger clergy, and candidates for holy orders), and proceed to notice the sermons themselves.

In the first of these discourses, 'on the duties of the ministry,' we find a variety of just observations; and the preacher well explains, though with little novelty of illustration, the reason why our Lord chose rather to 'confer the order of the ministry upon the most illiterate of his followers, than, by the appointment of the learned, subject the commonalty to the impositions of the chief priests and scribes, who would have willingly embraced so favourable an opportunity to insinuate among them the idea of some collusion or confederacy, in order to calumniate the character, and depreciate the doctrines of their great master.'

Mr. Henvill very properly pleads for 'a meet and sufficient maintenance' to be allowed to the ministers of the gospel. But, whilst he remarks that this provision is strictly enjoined by the canons of the church, and has been allowed from the first ages of Christianity, we were sorry to find him attempting to rest the argument in favour of tithes not upon the law of the land, nor merely upon examples prior to, or connected with, the Christian dispensation, but even upon the incidental introduction of the *payment* of tithes in our Lord's parable, which contrasts the humility of the publican with the ostentation of the Pharisee! Surely such far-fetched and insufficient arguments only serve to weaken the cause which they are meant to defend!

In the sermon on charity, Mr. Henvill suggests various useful hints. But in this as well as his other discourses we find too loose and unconnected a texture of composition; a want of that *lucidus ordo*, that unity of plan, which connects and embraces the whole of a subject, whilst it excludes extraneous



matter. Thus, we frequently find good ideas interpersed, but they are misplaced, or they might, with equal propriety, be introduced into discourses upon a variety of other subjects, as well as in the places where we happen to find them. This, we apprehend, is a capital defect in composition, and which young, ingenious, and lively writers, ought to take peculiar pains to correct.

The sermons on 'the true character of neighbour,' and 'on slander,' are among the best in this collection. In the former, we find an observation, not, indeed, much to the honour of human nature, but which a knowledge of the world will amply confirm.

'To obtain assistance, in distress, recourse must be had to chicanery and deceit, and those who actually need it, are obliged to assume a state, extremely different from the one they in reality possess.—The appearance of opulence will command that respect, which even a suspicion of penury will effectually preclude.—To discover poverty, is to disclose want; and that is, unfortunately, the readiest and most uncertain mean of continuing in it.—He, whom you call your friend, if he be not inclined to afford the relief you ask, will not be at a loss to devise excuse; and, to the shame of humanity be it alleged, the greater and more urgent the distress, the less, in proportion, will be the probability of removing it.—Such is the perverseness of mankind; and so true is the observation, that "prosperity gains friends, and adversity tries them."'  
P. 93.

In the sermon 'on slander,' our author justly remarks,

'It is no excuse for any one to allege that "he meant no harm."—It affords but little retribution to the party injured; and is an evident demonstration of ignorance in the other!—Is it not the part of a madman to express himself without thought?—A fool, indeed, may deny the existence of the Deity: and, as the Psalmist observes, may say "in his heart, there is no God."—But will any person, capable of reflection, make the same declaration?—What!—Is it no harm to tamper with, and to injure, the reputation of another?—Or, has he a wish to be discredited in his assertions?—Does he mean to calumniate his neighbour, or to belie himself?—If neither be his intention, he must be a knave, to speak without meaning; or absolutely an idiot, not to discover that one or the other must unavoidably be the consequence of his folly and indiscretion!' P. 111.

With these specimens and remarks we will dismish the volume, only observing, that, though the sermons are not excellent, there are many detached parts which are entitled to commendation.

## MONTHLY CATALOGUE.

## RELIGION.

*Family Sermons. By the Rev. E. W. Whitaker. Vol. III. 8vo.  
6s. Boards. Rivingtons.*

THESE are plain moral discourses; but the preacher unfortunately introduces the mention of the events that have lately taken place in France, and thus frequently weakens those arguments which, sanctioned by examples from the scripture, would have made a forcible impression on every mind. The controversy on the future punishment of the wicked meets with little quarter; and the grounds of this controversy seem to have been very little studied by this preacher, who hazards an observation that must not pass unnoticed.

‘ To avoid the force of this last text, and others of like meaning, we are sometimes boldly assured, that the word rendered everlasting, should not be so understood. Yet is the same term used to express the never-failing existence of God himself, as in the sixteenth chapter of the Epistle to the Romans, “ according to the commandment of the everlasting God.” And this very evasion seems to be guarded against in the scriptures, not only by the circumlocutions employed on this head, when the place of torment is described, as that where their worm dieth not, and their fire is not quenched: but by its having been specifically declared, that the bodies of the dead shall be raised incorruptible; and each of the future states shall be unchangeable. In the former of these points, we are instructed by St. Paul, in the fifteenth chapter of his first Epistle to the Corinthians; and the last our Lord hath taught us in the parable of the rich man and Lazarus. Now surely, if the subjects of punishment be to exist for ever, and yet, when once placed in the torments to which they are condemned, never change their state, it must be something more than folly to deny, that their punishment shall be everlasting.’ P. 212.

The question is, whether the state is unchangeable? The fire not quenching, or the worm not dying, may not imply that the persons should remain subject to an endless torment of fire, or the eternal gnawings of the worm. To attribute something more than folly to those who deny the punishments of the wicked to be endless, is an unjustifiable sentiment, since many pious and learned men have entertained the opinion which this writer wishes to confute; and he

has by no means brought convincing arguments in favour of his own position. He attempts also to increase the horror of the future state of the wicked by exhorting us to picture 'to ourselves a vast abyss, whose ~~after~~ darkness will be interrupted, not relieved, by the blue glare of sulphureous flames; whose unmeasured concave will resound with ceaseless cries of misery, cries not of a nature to excite compassion, but to raise horror.' But surely this is a vain attempt. The joys of the future life are not to be described to human conceptions, even by the testimony and language of an apostle; and to paint the woes of the condemned without sufficient grounds from scripture, is more likely to excite a smile at the painter, than true feelings of the misery of vice. The writer does not often offend in this manner. He is, in general, plain, rational, pious. He does not aim at any elegance of style, or beauty of composition. We observe in his discourses no grandeur of expression, no novelty of sentiment. Our views of scripture are not enlarged, nor are any difficulties in the interpretation of it solved. Yet to those who are fond of moral essays, and plain descriptions of nature, when they are animated by a few scriptural observations, these sermons may afford both entertainment and improvement.

*A Disputation in Logic, arguing the moral and religious Uses of a Devil. Book the First. By George Hanmer Leycester, A. M. 8vo. 1s. 6d. Egerton.*

*On the political and moral Uses of an Evil Spirit. By George Hanmer Leycester, A. M. 8vo. 1s. 6d. Egerton.*

When the schoolmen were in fashion, and no one was esteemed a scholar who was not perfectly acquainted with all the barbarous terms of their logic, this work would have afforded great amusement to the younger disputants. But times are altered; and pompous words are no longer considered as proofs of learning, wit, or sense. The greater part of our readers will not understand what is meant by the following passage; and such as understand it will be satisfied with such a specimen of the work, and leave the writer to his own conceits.

'Now, reader, if you have any thing to object to this, pluck out the spiggot of taciturnity from thy fossét dialectical, to speak with the orators, and into my vessel auricular tun me thine opinion through the funnel of fermocination.' Book ii. P. 62.

In this style the whole work is written. It abounds with proofs of the author's reading and learning in the groves of Academus: it may excite occasional laughter, and may be thought excellent by some logical students; but the writer must content himself with the admiration of the select few, and the pleasure which he enjoyed in this mode of composition.

*Sermons, for the Use of Schools and Families. By John Napleton, D. D. &c. 8vo. 6s. Boards. Sael and Co. 1800.*

These are plain discourses; suited to the end which the writer had in view. The subjects are taken from the creed, the commandments, the Lord's prayer, the sacraments; and some discourses on detached topics are added. The families which follow the good old custom of reading a sermon every Sunday evening may derive from this work an useful fund for meditation and instruction.

*A brief View of the Necessity and Truth of the Christian Revelation. By Thomas Hartwell Horne. 8vo. 2s. 6d. Boards. Sael and Co. 1800.*

This is, as the title intimates, a brief view of Christianity; but its brevity is a recommendation; and it may be made very useful in the hands of a judicious person to counteract the effects on young minds of the feeble and superficial arguments of modern infidels. We were sorry to see the work injured by a reference to the supposed 'miracles performed after the apostolical ages; particularly, the casting out of dæmons or evil spirits by Christians.' The reality of these miracles being much questioned, it was unnecessary to offer this opportunity of cavil to the unbeliever, as the truth of the gospel does not stand in need of such fragile supporters.

## L A W.

*Theaurus Juridicus: containing the Decisions of the several Courts of Equity, upon the Suits therein adjudged, and of the High Court of Parliament upon Petitions and Appeals: to which are added, the Resolutions of the Barons of the Exchequer in Matters touching the Revenues of the Crown: from the Period of the Revolution to the End of Easter Term 1798; systematically digested. By Richard Whalley Bridgman, Esq. Vol. I. 15s. Boards. Brooke and Rider.*

The author of this work begins his preface with remarks on the utility of such compilations, and supports his opinion by citing the authority of some learned lawyers. There can be no doubt of the abstract truth of the proposition; but, since the times of Hale and Jenkins, the deficiency of which they complained has, in a great measure, been supplied by Viner's elaborate Abridgement, the Digest of lord chief baron Comyns, the Abridgement of Bacon, the subsequent additions to those voluminous repertories, and the accurate labours of various modern reporters, and editors of reports. Mr. Bridgman, however, has supposed that his work will be acceptable to the members of the profession; and we shall therefore extract the outline of his plan, as given in some passages of the preface.

'The compiler has opened the reporters at the period of our great and glorious revolution; and confining himself in the first instance to the decisions in equity, he has abstracted the several cases, and

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placed them under such heads or titles as a professor would most naturally consult for information, and to which they particularly belong, so as to form a general and copious index, exhibiting at one view the substance of the several cases, and the judgments of the courts thereon, omitting only the argumentative parts; for this compilation is not intended as a copy of the several books of reports, but as a key or guide to those authors to whom we are indebted for handing down to us this portion of useful knowledge, and from whose writings fuller information may be obtained, whenever the subject of inquiry is sufficiently interesting to invite a more profound research into the reasoning of the matter.

‘ Having digested the several cases, and placed them under their respective titles, the compiler’s attention was in the next place paid to the order of time by which the progress of the courts in the gradual administration of justice most regularly appears.

‘ The compiler is aware, that by preserving the order of time all the cases upon the same points do not always immediately follow each other, yet as they are all comprehended under the same title, are so shortly stated, and for the most part are connected by references, the reader’s attention (it is presumed) will not be so materially diverted from his object by the intervening cases, as to render it essential to interfere with the progressive order of the adjudications.

‘ The system of arrangement pursued in this compilation is that which was recommended and adopted by the great English philosopher Mr. Locke, which regards the initial letter of each title as the first object, and the vowel immediately following as the conductor to the point in question, (ex gr.) to search for Abatement see A—a, for Bond see B—o, for Charity see C—a, &c. &c. &c. In the margins are placed the names of the principal cases, with those of the authors by whom they are reported, (printed in italics by way of distinction,) the periods of adjudication; the synonymous cases, and such as are referred to, not in argument but for the most part in the determinations only; and especial care has been taken to notice particularly in their places all such cases as have been questioned, doubted, denied, or controverted; but inasmuch as some determinations among the multitude (though not absolutely denied) may appear not consonant with the living law, the compiler has pointed out the distinctions drawn by the most judicious and intelligent editors in their annotations.

‘ The appendix is so disposed as to be not only an index to the following sheets, but a general repertorium. The cases are arranged in double order, both by the name of the plaintiff and defendant, unless where the king or his attorney-general is plaintiff; and in such cases the defendant’s name only is used. The appendix will point out the names of all the authors by whom each case is reported, the period of adjudication, and the title, section, and placitum under which it stands in this compilation.

'To most of the principal cases the compiler has annexed (in the margin) the names of all the authors by whom they are respectively reported, for the convenience of those gentlemen who may have only a partial collection of books, and may live at a distance from any public library; but as in some instances (among the references) he may have omitted to notice by whom cases are reported, he begs leave to refer the reader to the appendix, where he will find the information desired, if the cases sought for have been reported at any time since the revolution.' P. iii.

'The arrangement of this particular department of the *Thesaurus Juridicus* (in which the latest editions of the several reporters have been consulted, including the abridgment of cases in equity since the revolution) comprehends the determinations as well in the high court of parliament upon petitions and appeals, before the king in council, in the court of delegates, and in the duchy chamber, as in chancery and exchequer; such cases as have been adjudged in parliament, and in the exchequer chamber upon writs of error, are reserved for the department of the common law.

'It was not the compiler's original intention to have introduced into the equity division of this work such cases as have been determined in the court of exchequer touching the revenues of the crown, but to have reserved them also for the common law division. Those cases however are so intermixed by the exchequer reporters with the decisions on the equity side of the same court, that he was induced to open a head of revenue, for the reception of the several resolutions on that subject, with a hope at the same time materially to ease the common law department, which will unavoidably become very copious from the abundance of matter which it must necessarily embrace.' P. v.

To the compiler's plan we perceive no objection; and where the task is so mechanical, there seems no impediment to its being correctly performed; but Mr. Bridgman and his publisher ought to have considered how far, even under these circumstances, the present is calculated for competition with the prescriptive authority of the other compilations to which we have alluded.

## M E D I C I N E.

*On Madness.* By J. Johnstone, M. D. 8vo. 1s. Johnson.

'Our author has collected a valuable and useful 'compendium of the doctrines of insanity,' or perhaps, in more strict language, has ably described the symptoms of the disorder, particularly as it is connected with jurisprudence and the criminal actions which madness may suggest. We have read his little work with great pleasure, and can recommend it as containing, in a plain, judicious, unobtrusive form, much useful information.

Q 2

*Medical Jurisprudence ; or, a Code of Ethics and Institutes adapted to the Professions of Physic and Surgery.* 8vo. Not Sold.

For this excellent work we are indebted to a most respectable veteran in medicine, and we trust we do not improperly betray the confidence reposed in us when we mention the name of Dr. Percival. We mention the name and we notice the work merely to express our wishes for its completion. What was designed for a beloved son may be finished for younger medical students, the author's adopted family.

The first section is 'on professional conduct relative to hospitals or other medical charities;' the second, 'on professional conduct in private or general practice;' the third, 'on the conduct of physicians towards apothecaries.' These sections form a very valuable supplement to Dr. Gregorie's Lectures on the Duties and Qualifications of a Physician, and deserve unqualified commendation. The fourth section treats 'of the knowledge of law requisite for physicians and surgeons;' and in a fifth it was proposed to treat of the powers, privileges, honours, and emoluments of the faculty; in a sixth, of the moral, religious, and political character of physicians; and to subjoin to the whole notes and illustrations. The unhappy event we have alluded to, has, for a time at least, prevented the author from proceeding beyond the fourth section: we trust the work will be soon resumed.

\* A Discourse addressed to the Gentlemen of the Faculty, the Officers, the Clergy, and the Trustees of the Infirmary at Liverpool, on their respective Hospital Duties, preached in May, 1791, before the Governors of the Institution for the Benefit of the Charity, by the Rev. T. B. Percival, LL. B.' is subjoined as a very suitable and proper appendix.

From this pamphlet we might have transcribed many useful and interesting passages; but what the author chose to confine to a circle of friends, it was improper in us to give to the world.

*On the Necessity for contracting Cavities between the Venous Trunks and the Ventricles of the Heart; on the Use of Venous Sinuses in the Head; on the wonderful Provision made for the Transition from the Fatal to the Breathing State; on Palpitation; on Death; and on Life: with Reflections on the Treatment of Animals.* By John Walker. 8vo. Darton and Harvey.

We find it impossible to give any account of the contents of this strange little pamphlet. We scarcely see any thing new in it; and if there be one idea which has the slightest claim to novelty, it is buried in the incomprehensible jargon of the whole. The theses at the end were intended as preparatory to taking a degree of doctor of medicine at Leyden, and the English work as the basis of a thesis; but, from the title-page, the plan seems never to have been carried into execution. It is well known that the publication of opinions under the title of Theses is not sufficient to obtain the title of doctor in any Dutch university.

*Some new Experiments, with Observations upon Heat, clearly shewing the erroneous Principles of the French Theory. Also, a Letter to Henry Cavendish, Esq. containing some pointed Animadversions; with Strictures upon some late Chemical Papers in the Philosophical Transactions, and other Remarks. By Robert Harrington, M. D. 8vo. 3s. Cadell and Davies.*

In the infancy of Dr. Harrington's labours and supposed improvements we declined any examination of them, for this reason, that we understood but a small part of his work, and what we did understand was clearly erroneous. At present we comprehend his meaning more completely; for

*Gutta casat lapidem, non vi, sed sæpe cadendo.*

We are not, however, more disposed to engage in the discussion; for, though his observations be occasionally acute, his ideas in general are so strangely perverted, that we must first render his system intelligible before we could examine it: we must make the man of straw before we could attack it; and we fear that we might not construct it to his taste. We shall therefore leave his labours to be appreciated in the approaching century, remarking only that there seems to be an incipient coalition between him and Dr. Priestley. The latter, having opposed phlogiston, appears more gracious in the eyes of our author: and, in one or two places, there seems to be an effort towards a compliment. Of all coalitions, this is the most extraordinary: this is indeed the age of wonders!

## EDUCATION.

*Of Education founded upon Principles. Part the First. Time; previous to the Age of Puberty. By Thomas Northmore, Esq. 12mo. 2s. Reynolds. 1800.*

The principles on which this system of education is founded are to give the child a sound mind in a sound body. That the body may be sound, he is to be nourished by his mother's milk, is not to suffer in his limbs by unnatural swaddling clothes or tight ligatures, and when he can use his limbs is to do every thing possible for himself. This last is, says the author, the great principle of early education; and it is certainly a very desirable attainment: but it is remarkable that the writer, who reprobates in many respects our great schools, has not reflected on their advantage in this respect. Where is this principle put in practice so well? When the boy has left his paternal roof, whatever may be his rank, whatever may have been his indulgence at home, all cease at Eton, Winchester, Harrow, Westminster, and indeed in almost all our larger seminaries. The boy must act for himself; and some perhaps on the continent may be inclined to think that we carry this principle too far. Few situations indeed give the opportunities which this plan proposes—that the boy is to have his wheelbarrow when his father's land is



underdrained, is to sow seeds and dig trenches with him ; but it certainly might be deemed of some advantage if our boys could be instructed a little more than they are in manual arts and useful labours. On going to bed and rising early most people in this country agree ; and in our schools the practice is uniform. If we are desirous of giving a boy a firm and collected spirit, public schools have in this point the superiority over private education ; and to encourage the detestation of falsehood they are perhaps peculiarly adapted. Hence we do not see much proposed in one part of this work that is not in general practice in our country. Women for the most part suckle their children : these last are loosely clothed ; they run about freely, and are accustomed to the air : they have sufficient experience to shift for themselves in public schools. On learning to read, it is proposed that the boy should teach himself to spell by spelling two or three words that he has read ; and thus he will daily improve in the art, and rejoice in the improvement. This ought to be done, and is, we suppose, done by all teachers, for they lose a great opportunity if they do not, at the close of every lesson in reading, desire the children to spell some words contained in it. To learn a foreign language, the boy is to be carried into the country where it is spoken ; and this is, we doubt not, the best method : but, as few boys can have this advantage, we must be content with the inferior modes of receiving instruction. Translation and re-translation are recommended : this we remember was the plan at our grammar school, and is in general adopted in others ; and we must here join our wishes to those of the author, that the tiresome mode of teaching Latin and Greek, by labouring through the rules of grammar, may be disused, and that the masters of great schools would condescend to ask of those persons who have learned a considerable number of ancient and modern languages, what progress they should have made if they had learned by heart in each the rules of its grammar. On school correction it is in vain to argue against the generally received notions, equally injurious to delicacy and to the spirit of honour which should be so carefully cultivated in early life. Those who teach the arts of dancing and of fencing do not flog : why should the doctor in divinity and the christian divine be armed with so much terror ? Literary discussion and moral conversation are other helps recommended for the child's education ; but men in active life have not leisure to put this in practice before each child, and perhaps the conversation of children at school will be more instructive to them than that of men four times their age. On the whole, though we approve many things recommended in this scheme, and esteem the pains bestowed on the subject highly praiseworthy, we do not think the author has sufficiently discriminated between the advantages and disadvantages attending a private and a public education : he has not adequately considered the feasibility of some of his maxims. By his plan, each parent would be sufficiently occupied by a single child ; and, with all the appear-

ance of attention to nature, there is more danger that the child would enter into life a made-up artificial boy, than if he had been, as is very much the case in England, left to his own nature and the correction of it by himself in a public school.

*L'Art de parler et d'écrire correctement la Langue Française, ou Grammaire philosophique et littéraire de cette Langue, &c. Par M. l'Abbé de Lévizac. Seconde Edition.*

*The second Edition of Lévizac's Art of speaking and writing French with Accuracy, or philosophical and literary Grammar of that Language. 8vo. 6s. sewed. Dulau. 1800.*

When this grammar first appeared \*, we recommended it as a work of great merit, though capable of improvement. It has since been enlarged and altered in a manner which reflects credit on the writer.

*Traité des Sons de la Langue Française, &c.,*

*A Treatise, by M. Lévizac, on the Sounds of the French Language, followed by Remarks on Orthography and Punctuation. 8vo. 2s. Dulau. 1800.*

This is a proper companion to the grammar of the same author.

*A Guide to the Study of the History of England. In a Series of Questions upon Goldsmith's Abridgement, By M. Florian. 12mo. 1s. Newbery.*

These interrogatories, put to young persons who have read the epitome of Goldsmith's History of England, will not only teach them to treasure up in their minds the chief incidents and most memorable transactions, but will enable them in some degree to argue or reason upon the different particulars. The questions terminate with the year 1790.

*A brief Account of the Life and Writings of Terence, For the Use of Schools. 8vo. 1s. White.*

The writer of this manual observes in his preface, that school-boys, by being acquainted with the history of the authors whom they study, will feel themselves more interested in the perusal of their works. For the benefit of the youthful student who is entering on Terence's comedies, he has collected the scanty particulars which are now known of the life of this friend of Scipio and Lælius. To his biographical sketch he has prefixed some observations on the nature of comedy, for which he acknowledges his obligations to Dr. Blair; and he has extracted from Colman's preface and notes a few remarks on each of the plays of Terence which have survived the hand of Time.

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\* See our XXIIIrd Vol. New Arr. p. 346.

## P O E T R Y.

*Sans Culotides : By Cincinnatus Rigshaw, Professor of Theophilanthropy ; Member of the Corresponding and Revolutionary Societies ; Brother of the Rosy Cross ; Knight Philosopher of the Order of Illuminati ; and Citizen of the French and Hibernian Republics. 4to. 5s. sewed. Chapple. 1800.*

This publication, as its title imports, contains a violent attack upon the phalanx of incorrigible jacobins—that redoubtable body which has so long haunted the visions of ministerial declaimers of all ranks, from the polished orator of St. Stephen's to the rude historian of the village alehouse. It is dedicated to the people's most excellent majesty, contains two prose essays on political alchemy, imitations of the third, sixth, eighth, and tenth eclogues, and the first, and part of the fourth books of the Georgics of Virgil. The dedication and the essays are written in a style of grave continued irony. Much strength and peculiarity of talent is requisite to maintain an equable degree of spirit in this species of writing through a space of twenty pages in quarto—and these qualifications Mr. Cincinnatus Rigshaw does not appear to us to possess. Accordingly his periods soon become languid, his wit evaporates, and nothing remains in the poetic alembic but a large caput mortuum of dullness. In his imitations of Virgil he has been much more successful. He has travestied the original with a considerable portion of humour. By the magic of his wand, Melibæus and Dæmonias become Sheridan and Tooke—the precepts of husbandry are transmuted into lessons of sedition ; and Aristæus, complaining to his mother of the loss of his bees, is metamorphosed into Charles Fox bewailing to Mrs. Windsor the loss of his political credit. Mr. Rigshaw's versification is here melodious and manly, and proves that he possesses powers which would secure him no small share of applause, were they employed in the composition of legitimate satire. We are sorry to observe such respectable talents prostituted to the odious task of heaping abuse upon the remnant of opposition. Abuse, indeed, so completely sullies every page and every paragraph of this work, that we could not extract a single passage but is poisoned by its virulence, and are compelled therefore to taciturnity and regret. It may nevertheless be perused with no small pleasure by staunch believers in the profligacy of every one who differs in opinion from his majesty's present ministers. We beg leave to assure them that its author inflicts on Mess. Fox, Sheridan, Smith, &c. an unrestrained portion of poetic flagellation ; and that if a work of parallel merit were published on the other side of the question, it would have no small chance of attracting the attention of the attorney-general.

We cannot but think Mr. Rigshaw unfortunate in having selected as a subject of ridicule the humane exertions of sir Francis Burdett Jones to procure an inquiry into the state of Cold-Bath-Fields' pri-

son. It is impossible to read the report of the late traverse jury for the county of Middlesex without a strong suspicion that much misconduct, and many instances of cruelty, have been exhibited there: and a benevolent lamentation over the miseries of those who are stated to have endured an illegal aggravation of confinement would have discovered a better heart than the present misapplied caricature. The attention of ministers themselves, however, is now turned to this important subject; and we trust that no political considerations or secret influence will induce them to withhold the retribution which, on a cool and impartial investigation of facts, shall appear due.

*The Mince Pye; an Heroic Epistle: humbly addressed to the Sovereign Dainty of a British Feast. By Carolina Petty Pasty. 4to. 5s. sewed. Kearsley. 1800.*

We have experienced considerable perplexity in endeavouring to divine the drift of this poem. Mrs. Petty Pasty's topics are so discordant, and her transitions so abrupt, that we must confess we have been often baffled in our attempts to wind through the labyrinth of her ideas. We find many well wrought couplets, which prove she has a good ear; but for that consistency of plan, in which every part conspires with every part in the promotion of some settled end, we look in vain.

Towards the close of her poem Mrs. Petty Pasty thus personifies the rapacity of France in the character of Soup-meagre, while by an originality, but we cannot say a happy originality of conception, Plumb-pudding and Mince-pye are made the types of British courage and conduct.

‘As from the purlieus of St. James’s-square  
Bright Fashion flies, to charm the modish fair,  
And from the flapping of her painted wings  
The cap, the robe, pellice, and bonnet flings;  
Around with pleasure and applauses loud  
The Bond-street swarms in gay disorder crowd,  
While volumes of her perfum’d breath disclose  
The odours of the jessamine and rose:  
The fair creation owns her rougeing reign,  
And simple Nature sighs and pleads in vain.  
So from the confines of her darling France  
The pallid fiend, Soup-meagre, dares advance,  
Hors’d on a stock-fish; wide her pinions spread,  
And shake down frogs, and herbs, and barley bread:  
Beneath those pinions’ shade a sickly crowd  
Creeps languid, and enjoys delusion’s cloud;  
Eager to make us quit Roast-beef, and seed  
On spinach, cel’ry, and each maukish weed.  
Where’er her mels is pour’d, the famish’d train  
Longs for content and joy, but longs in vain;

O'er the pale cheek cold-blooded tremors dart,  
 Consuming Envy gnaws upon the heart;  
 They prowl and long for Britain's solid food,  
 Yet dare not own her Beef and Pudding good;  
 The hospitable feast in ruin lies,  
 And social comfort languishes and dies.  
 Lo! where in token of her baneful gripe,  
 Signal of famine, flares a rag of Tripe;  
 Stew'd to transparency, it flouts the sky,  
 And taunts Roast-beef with idle mockery,  
 Uprearing it aloft, the hungry brood  
 Invade the board where late a sirloin stood,  
 And, mad with lust of innovation, wish  
 For conquest o'er each long-establish'd dish.  
 When near the meagre host Plum-pudding rose,  
 Whose smoking sweets delicious scents disclose;  
 Full o'er the board she bad her flavours pour,  
 And from her empire drive them back to shore,  
 There with malicious hate Soup-meagre spread,  
 And scantily surrounding nations fed,  
 Deplor'd good-living lost, and fasting mean'd,  
 Till, half convuls'd with cholic, Europe groan'd;  
 And more had suffer'd yet; but, great in fame,  
 Minee-pye appear'd: at his avenging claim  
 The soup-devouring bands, aghast, plac'd,  
 Fell back, astounded at his conq'ring taste.' p. 28.

*Epistle in Rhyme, to M. G. Lewis, Esq. M. P. Author of the Monk, &c. with other Verses, including Stanzas, addressed to Mrs. Jordan. By — Soame, Esq. 8vo. 12. Lunn. 1800.*

In neat and nervous verse Mr. Soame sets forth the praises of M. G. Lewis, Esq. whose productions have of late attracted a considerable share of the attention of the fashionable world. With all the zeal of unqualified admiration he defends this parliamentary novelist against the various attacks which have been made upon him, both with respect to impurity of taste and tendency in his writings, Contrasting Mr. Lewis's celebrated drama with those of several of his contemporaries, the author of this little volume is led to enter his protest against the prevailing rage for naturalising foreign plays and foreign phraseology.

To the epistle are subjoined some shorter poems, each of which bears most satisfactory testimony of Mr. Soame's metrical powers. We doubt not that our readers will be gratified by a perusal of the following translation of the well-known Italian canzonet, which commences with 'Amiam, o bella Iola.'

'To Love, my Laura, let us give  
 The little span we have to live;  
 Our moments, swift as arrows, fly,  
 And wing'd, like them, with destiny.

' 'Tis not, 'tis not everlasting,  
But to swift destruction hasting,  
The pride of youth's elusive hour,  
Thy peerless beauty's blooming flow'r.

' Yon orb, that now descends to lave  
His axle in the western wave,  
The same, or more refulgent still,  
Shall rise at morn o'er yonder hill.

' Tho' winter from the woodlands tear  
Their verdant spoils, and leave them bare;  
Yet these another spring shall view  
With fairer foliage cloath'd anew.

' Our "May of life," alone, no more  
Revolving seasons shall restore;  
And death, o'er man's expiring light,  
Lets fall interminable night,

' Once in the "narrow house of clay,"  
"To dumb forgetfulness a prey,"  
No dreams of joy, no tale of love,  
The deep perennial gloom remove.

' Then come, and e'er the stern behest  
Of fate forbid us to be blest;  
While beauty blooms, and passion glows,  
Haste, let us snatch the short-liv'd rose!

' Let doting grey-beards ring in vain  
Dull changes on the moral strain;  
Their frozen maxims nought avail;  
Our hearts repeat a warmer tale.

' To love then, Laura, let us give  
The little span we have to live;  
Our moments swift as arrows fly,  
And wing'd, like them, with destiny.' p. 15.

We have been highly amused with the humorous irregular ode on Kemble's threatened secession from the stage; and not less so with the second epigram, which appears to us to possess uncommon merit.

#### D R A M A.

*The Jew and the Doctor: a Farce, in two Acts. As performed at the Theatre-Royal, Covent-Garden. By Thomas Dibdin. 8vo. 1s. Longman and Rees. 1800.*

We applaud the discernment of Mr. Bicknell of Norfolk-street, who, as Mr. Dibdin informs us in his advertisement, from being a

casual spectator of the performance of this farce at the Maidstone Theatre, without any solicitation on the part of its author, recommended it to Mr. Harris.

The character of the Jew is well designed, and affords an humorous exhibition of a mind generous, where large sums are concerned, yet parsimoniously scrupulous in the minuter details of gain. The character of the doctor is original: the remainder of the dramatic personæ are not particularly striking, but each promotes the business of the play, and in their intercourse they are thrown into situations sufficiently ludicrous and fanciful. The character of Abednego, the Jew, is developed in the following scene.

‘ SCENE II.—*A Chamber at Abednego's.*

‘ *Enter Emily and Abednego.*

‘ *Abed.* I tell you, ma dear, it's all true, every word of it. Pless ma heart, I'm so happy! I was always happy; and now I don't know whether I stand upon ma head or ma heels.

‘ *Emily.* But, my dear Sir, pray be explicit—inform me more particularly by what means——

‘ *Abed.* Sit down, my dear, sit down. You know I vas always mighty foud to take care of de main chance.

‘ *Emily.* But, Sir, the suspense I am in——

‘ *Abed.* Don't mention the expence, my dear; but hear the story. You know, miss Emily, dat I always did every kindness vat I cou'd for you.

‘ *Emily.* Indeed, Sir, you have always been a *father* to me.

‘ *Abed.* No, ma dear, not always; for I never saw your mother in all ma life.—So, ma dear, I vent to day to make some pargains, mit ma friend Shadrach vat lives o'top of Duke's-Place, and dere I pought this peaudiful ring. Vat you tink it cost me, ma tear?

‘ *Emily.* A great sum, without doubt. But the story, Sir.

‘ *Abed.* Vell, ma tear—I'll tell you—It is a fine tisccovery I have made—it cost me twenty-five guineas, as I am an honest man, every varthing of the money (*looking at the ring*).

‘ *Emily.* No doubt, Sir; but this is cruel.——

‘ *Abed.* I told him so, ma tear; but he wou'dn't take a farthing less. So I vas determined to puy it; because it matches exactly mit this jewel, vat I found upon you when you vas left at my door.

‘ *Emily.* Ah, Sir, how fortunate! Do you not think that by means of this you may probably trace who were my parents?

‘ *Abed.* Yes, ma dear; I tink myself dat—pless ma heart, it's a great pity they hadn't always been together—they'd have sold, my dear, for twenty per cent. more, as I'm an honest man.

‘ *Emily.* But, Sir, didn't your friend inform you of whom he bought the jewel—can't it be traced? But you have taken already so much trouble on my account, that——

‘ *Abed.* I cou'dn't take less upon ma vord. I'll tell you now, miss Emily, all vat I know about it. Ven I was in Amsterdam, I

took ma lodgings in a creast house vat had just been left by a rich merchant—How much you tink I paid a week for ma lodging?

‘*Emily.* Dear Sir.

‘*Abed.* O, more dear as people wou’d tink. Vel, ma tear, I vas vaken one morning out of my sleep wit de cry of a shild in de passage of ma lodging; and ven I saw it, it look’d for all de vorld so it was an angel—

‘*Emily.* Ah, Sir!

‘*Abed.* So I took it up, and ax’d all over de place whose little shild it vas—All de people he laugh at me, and said vat it vas my own, and I wanted to sheat ’em, and dat I vas a Jew, and wou’d take in te devil; but I told dem I vould take in noting but de shild. So I took pity upon you, ma tear, for I remembered ven I vas a poor little poy myself, and sold rollers a top o’ the street.

‘*Emily.* Was there any thing besides the jewel with me?

‘*Abed.* There vas some paper mit your name upon it, which said, this shild is christened Emily—And as for de clothes vat vas mit you, I suppose they wou’d fetch about five guineas, and the basket I sold myself for a rattle out of the toyman’s shop for you—for I always minded the main chance—So I-prought you to England, and put you to a Christian school; for, as your father and mother made you a Christian, for vat I shou’d make you a Jew, my tear?

‘*Emily.* How, Sir, shall I ever repay your goodness? Alas! the debt of gratitude commenced with my birth.

‘*Abed.* (with reverence) Ma dear, I always minds de main chaace. The panker, on whom I draw for payment, is Providence; he placed you in ma hands as a pledge of his favour, and the security is unexceptionable. This jewel, ma tear, is for yourself—it pelongs to the other, the value of which I laid out in merchandises for you, which have prospered. I kept the jewel in ma own hands, to lead to a discovery of your parents; and I expect ma friend Shadrach every moment mit intelligence—den Charles, you know, ma tear, vat loves you so, I expect him too—he tinks vat you hav’n’t got a penny in all de vorld—but I’ve taken care of de main chance.’ P. 8.

*Ramah Droog: a Comic Opera, in three Acts, as performed with universal Applause at the Theatre-Royal, Covent-Garden. By James Cobb, Esq. 8vo. 2s. Longman and Rees. 1800.*

Ramah Droog is a busy bustling drama, containing a mixture of tragedy, comedy, and farce. The scene is laid in India. This circumstance gives occasion to the introduction of grand machinery, rich dresses, processions, and dancing girls. With the assistance of good music, therefore, we can readily conceive that these attractive adjuncts would ensure it the universal applause with which the title-page informs us it was received at Covent-Garden theatre.



## N O V E L S, &amp;c.

*Selina, a Novel, founded on Facts. By a Lady. 3 Vols. 12mo. 10s. 6d. sewed. Law. 1800.*

In a preface of much modesty and feeling, the authoress of this novel discloses her hopes and fears relative to its success, justly observing that

‘ To aim at excellence, which few who read are able to appreciate, and fewer willing to admit;—to task the imagination to supply incidents, and character, and sentiment, and the judgment to form from these a work, to be read perhaps with listless apathy, and thrown aside with mortifying indifference, are not the least among the discouraging circumstances that a novel-writer, unaided and unknown, must encounter.’

We wish that the writers of novels would more frequently consider these obstacles, and refrain from publication, when they are conscious of not producing to the public either strength of character, or originality of sentiment. The present performance is not entirely free from these deficiencies, but will, upon the whole, be found sufficiently interesting to recompense the attention of the reader.

*The Neighbourhood, a Tale. 2 Vols. 12mo. 7s. sewed. Black and Parry. 1800.*

In this work we have rather a collection of characters than a regular narrative, or a tale abounding with incidents. The most prominent character is that of Pursling, a vulgar and illiterate, but opulent tradesman, who retires from business, and becomes a provincial magistrate. Some of the features of this and other characters in the work are sketched in Smollett's manner, but not with the ability which that writer usually displayed. Under the ludicrous name of Spavin, a clerical jockey is represented, who at length renounces his follies, and ably superintends a school which had been kept for some years by an ignorant adventurer, called Dr. Syllabus. The family of the Tonics are humorously characterised, though the indelicacy of miss Tonic may disgust some readers. Captain Canvass has no original or striking *traits* assigned to him: he is merely a respectable seaman. We do not see the necessity of giving him for a wife the girl who had been seduced under a promise of marriage by Pursling, or of making him adopt her illegitimate child as his son: it was not necessary so far to degrade the captain, though, perhaps, it may be argued that he evinces his humanity as well as judgement in rescuing a worthy woman from a state of dishonour into which she had unguardedly fallen.

Upon the whole, this is an amusing, but not an interesting novel. We smile at various parts of it; but our hearts are not influenced, our feelings are not roused. The style, we may add, is sometimes

affected, and frequently inaccurate. The work seems to have been fabricated in haste; but this, we apprehend, is a very common case with regard to novels, which are too often written *currenti calamo*, and sent to the press without revision.

*The Force of Prejudice, a Moral Tale.* 2 Vols. 12mo. 7s. Boards. Sold by the Author, N° 18, West-street, Soho.

Many of the readers of this novel may be inclined to dispute the applicability of the term *moral*, as a designation of the tale. They will not perhaps allow that a tale is strictly *moral*, which seems to give encouragement to illicit love, by holding out a seduced female as worthy of general respect and esteem. The loss of chastity, indeed, is not the loss of every virtue; and a woman who, in an unguarded moment, has yielded to the force of passion, may sincerely repent of her weakness, and become a respectable and virtuous member of society. But it is not prudent to propagate such a doctrine, as it may render the fair less cautious in their conduct, and less strenuous in repelling the attacks of dishonourable lovers.

The narrative does not abound with striking incidents; nor is it couched in pure or accurate diction: but, with the exception before stated, it inculcates virtuous sentiments and correct manners; and, as it was written in the hope of augmenting the provision for the support of an aged and distressed mother, we recommend it to the notice of our charitable readers.

*De Valcourt.* 2 Vols. 12mo. 7s. sewed. Dutton.

This production is a mixture of history and romance, which may be palatable to the taste of subscription readers, but which is not sufficiently stimulant to overcome the critic's disgust at so illegitimate a species of composition.

### MISCELLANEOUS LIST.

*Hints for History, respecting the Attempt on the King's Life, 15th May, 1800. Published in the Hopes of increasing the Fund for the Erection of the Naval Pillar. By the Rev. Sir Herbert Croft, Bart.* 8vo. 1s. 6d. Wright. 1800.

'The merit of such a publication as this (for nothing can be more impudent than to appear before the public without some idea of merit) depends on what is of more consequence than the number of words it contains.' So says our author; but we wish he had told us in what the merit of this publication consists. Every thing that he says of the king has been better said already; and the feelings of the nation would not, if they required any incitement, be moved by so feeble a pen. We are at a loss to discover the intent of this publication, whether it be really to tell the people what they knew before on the attempt against the king's life, or what they did not know, and perhaps did not desire to know, that the king of Sweden made the author a present of a medal, that Sir W. Scott

was his tutor at the university; that lord Eldon, though the manner of conferring the title is assuredly a bad omen for his lordship, is to be a great man; and to conclude, after a wretched specimen of versification, that

‘ This friend to marriage—I’ll speak out, in spite  
Of what he wishes, though whole Grubstreets write;  
Of his republican and atheist tales,  
Spawn’d in the jakes and vomited from jails—  
The marriage-friend I mean is Britain’s prince of Wales.’

P. 31.

Not having been able to find out the merits of this publication, we are sorry to remark that the words, for their number, are unreasonably expensive. Thirty-two pages, in which the title and a blank page are included, are presumed to be worth one shilling and sixpence.

*Selections from the Correspondence of General Washington and James Anderson, LL. D. &c. in which the Causes of the present Scarcity are fully investigated.* 8vo. 2s. Cumming. 1800.

Whatever may be the sentiments of posterity respecting the political and military character of general Washington, in private life he must be pronounced unexceptionable: and his calm dignified retirement proves that his mind was truly great and good. In these selections one letter only is of the general’s writing, and relates to the conduct of the French republicans in America, which is reprobated in a manner which no good or well-informed man can disapprove. Dr. Anderson’s reply is, in part, political, and, on the whole, judicious; but he adds to it, what is of much more importance, some excellent and valuable remarks on the present system of agriculture, and the too great neglect of arable husbandry. This is truly alarming, especially when we are told from the highest authority, that more than four millions are spent annually in the purchase of foreign corn.

*A Letter to the Right Hon. Lord Somerville, one of the Lords of his Majesty’s Bedchamber, and late President of the Board of Agriculture, with a View to shew the Inutility of the Plans and Researches of that Institution, and how it might be employed in others more beneficial. With Remarks on the recent Communications of the Board, and a Review of the Pamphlets of Arthur Young and William Brooke, Esqrs. upon the present high Price of Provisions, By a Society of Practical Farmers.* 8vo. 3s. Cawthorn. 1800.

‘ Were these things so, so were they uttered.’ The ‘practical farmers,’ who we at first suspected were ironical critics in disguise, really deserve the name, and many of their remarks are truly judicious. We particularly approve of their observations on the management of crown lands, the high price of provisions, and various

fancied improvements of the new husbandry; but their spirit of opposition occasionally carries them too far, and they fall into the fault of which they accuse some of the objects of their criticism, viz. resting too much on local observation and experience. On the whole, we would recommend this letter to the dispassionate attention of the president and the board, who might profit by some of their advice. On the other hand, we cannot associate the writers with ourselves, in their review of the communications of agriculture. Their criticism is too obviously partial, and too plainly rancorous.

*Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature. By James Anderson, LL. D. &c. Vol. I. 8vo. 9s. Boards. Wallis.*

Dr. Anderson's former periodical work, 'The Bee,' has enjoyed a very favourable reception from the judicious and intelligent reader. It seems to be continued in the present volume; and, though a regularly returning journal is scarcely the object of our review, we cannot refuse that attention to Dr. Anderson, which we have freely paid to Dr. Duncan, Mr. Nicholson, and other editors of medical and philosophical observations. Indeed, where the works are original, the form of publication can be no objection.

These amœnities (for *Recreations* is only a translation of the foreign term so often employed as the title of similar collections) are both scientific and miscellaneous. In each department we are instructed and informed. The introductions to agriculture and natural history, continued through the greater part of this volume, judiciously display the views and objects of each science; and the different papers on the latter subject, for the introduction to agriculture is concluded only in the sixth number, the last of the volume, are well calculated to relieve our necessities, and add to our comforts. Economical regulations are particularly attended to; and the methods of cooling the apartments in hot climates are useful. We read with pleasure the account of Mr. Forsyth's plan of renovating the active spirit of trees, when decayed in consequence of wounds and old age; the investigation of the causes of staggers in horses; the method of extirpating some kinds of caterpillars; and the essay on the varieties of animals. While we mention these particularly, we mean not to exclude many others, which equally merit our attention and praise.

The miscellaneous parts are elegant and humorous. We perceived, or we thought that we perceived, a similarity of style through the whole, with two or three exceptions. It seemed to be the lion playing with the kid, rather than roaming the forest with solemn dignity. If we mistake, the error is of no consequence; and Dr. Anderson cannot consider as a disgrace what Addison has often confessedly done. On the whole, we are highly pleased with this collection, and mean to continue our account of its progress, when we

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may occasionally enlarge on some parts, as the author, from his extensive connections, will be enabled to render them more interesting. We have forbore to give a fuller statement, as our object is to excite curiosity, not to gratify it; and we have little hesitation in saying, that, in the perusal of this collection, the intelligent reader will not be disappointed.

*Reflections on the relative Situations of Master and Servant, historically and politically considered; the Irregularities of Servants; the Employment of Foreigners; and the general Inconveniences resulting from the Want of proper Regulations.* 8vo. 1s. 6d. Miller. 1800.

It is said of an old and very respectable prelate, that he was afraid to go home after any visit from the constant uneasiness to which he was subjected in endeavouring to put an end to the quarrels between his old butler and his old housekeeper. The remedy indeed was easy. He might have dismissed one or both; but he had not the courage to send either away. With regard to the mutual complaints of masters and servants, it may be said, that there are good and bad of both parties; and the attempts of the legislature to correct the evils may in some instances do more injury than good. The connexion is a civil contract; and the breach of it can be punished only as in other cases. The master has as much power as ought to be allowed to him. He can dismiss his servant at pleasure; and, when servants have really behaved ill, the want of a character is a sufficient punishment for the crime. In another point we do not agree with the author. He says that it is a scandal for 'ladies who have great assemblies to be under the necessity of engaging constables to attend at their doors;' but the real scandal is in permitting these ladies to have such assemblies, which in fact tend to corrupt servants, and injure the morals, taste, and domestic happiness of the country.

*A few Observations on the System of Troicks, laid down in the Regulations for the Formations, &c. of his Majesty's Forces.* 8vo. 6d. Bell.

The art of war has undergone a considerable change in the course of the present (the eighteenth) century; and the rapidity of the movements, as well as the extensive line on which they are conducted towards its close, form a striking contrast to the precision and regularity which in the early part of the century distinguished the campaigns of the duke of Marlborough. The great Frederic brought the old system to its utmost perfection; the Austrians adopted it, and have been compelled to change it by the French, who have made as great a revolution in their art of war as in their politics. The English are not very easily persuaded to adopt any improvement; but, when it is once adopted, they carry it forward in general to greater perfection. The writer of these observations wishes to accelerate their motions. He pays due respect to the regulations of

general Dundas; but, in some respects, his system may be improved. With regard to the battalion, he thinks that the drawing-up of three-deep might be abolished; that, if the Prussian manœuvres should be continued, every one should be executed in quick time with the cadenced step of one-hundred and eight steps in the minute; that the whole British army should, to a certain degree, be made masters of those manœuvres which are at present peculiar to the light infantry. For these improvements he gives cogent reasons, and concludes with requesting that 'one regiment in each district be ordered to try this alteration—in a word, that every man who has troops under his command shall teach them to act with rapidity, and direct their attention to those movements which it is likely they will be called upon to practise.' The observations are written with very good intentions, and deserve the notice of all who are concerned with or are fond of tactics.

*A brief Statement of Facts; wherein, several Instances of unparalleled Inhumanity, Oppression, Cruelty, and Neglect, in the Treatment of the Poor, in the Parish of Damerham South, in the County of Wilts, are considered and exposed. By Philip Henvill, Curate. 8vo. 2s. Egerton.*

It gave us pain to find, from a perusal of this narrative, that a worthy clergyman, from whose sermons we have derived pleasure, should have found himself so unpleasantly involved in disputes with the farmers, &c. of his parish on the subject of the poor. The statement which he has in this pamphlet submitted to the public, is such as, not only for the honour of Englishmen, but even of human nature, we could have wished to confute; but, when the facts of inhumanity, oppression, cruelty, and neglect of the poor of South Damerham are verified by an explicit publication, to which the name of the resident clergyman is annexed, we cannot doubt the existence of the evils of which he so forcibly complains. Sad must be the lot of the minister in being connected with such unfeeling wretches as those whom he has here deservedly exposed; and still worse must be the fate of those unhappy beings whom the chilling blasts of poverty drove into the poor-house, exposed to the danger of perishing through the inhumanity of those whose immediate business it was to administer relief! As far as we can judge, it appears that Mr. Henvill very properly exerted himself to remedy the evils which so loudly called for redress; and we trust that his efforts, in conjunction with those of the neighbouring magistrates, have procured that amelioration of the state of the poor of Damerham which gentler remonstrances were unable to accomplish.

*Select Eulogies of Members of the French Academy, with Notes, by the late M. D'Alembert. Translated from the French, with a Preface and Additional Notes, by J. Aikin, M. D. 2 Vols. 8vo. 10s. Boards. Cadell and Davies.*

D'Alembert's Eulogies are well known to every person con-

versant with French literature. The author shone equally as a man of science and a man of taste: the soundness of his judgement, the independence of his spirit, and the elegance of his style, qualified him above all his contemporaries to do honour to the French academy in perpetuating the praises due to its members. His eulogies are not to be lowered to a level with those which were delivered from the French pulpits, where the orator was constrained to exaggerate the virtues or extenuate the vices of one over whom fashion or the pride of a court prescribed the necessity of a funeral oration. D'Alembert is paying the tribute due to real genius; and his own genius best discovers itself in the praise or censure which he bestows with impartial hand on the writings or characters of his predecessors. It must, however, be recollected, that he was of the new school of philosophy, and that his disgust at a 'religious system full of tyranny, absurdity, and superstition,' led him to reject that revelation in whose service his talents might, both for himself and his country, have been so worthily employed; but, as the translator justly remarks, he 'deserves praise for having treated religious subjects with more decorum and reserve than many of his contemporaries.' Perhaps we have gone too far in allowing with the translator that he deserves *praise* for this conduct: we would express ourselves in a different manner, and allow that he deserves less censure than the greater part of his contemporaries. On religion and government we can seldom give him any praise; and there are times when, even in his peculiar element, in his criticisms on taste and in his style, we find him open to considerable censure. The translator is sensible of the faults in the style of his author, his frequent prolixity and accumulation of images; and to such a translator we can allow the liberty which he has sometimes taken with the text, and still more with the notes, from which he has with great propriety expunged such matter as is likely to give offence to the English reader.

The eulogies are selected with judgement. Massillon, St. Pierre, Bossuet, Boileau, afford the materials for the first volume; Flechier, La Mothe, Perrault, Fleury, Destouches, Crebillon, for the second. From these eulogies, and the notes on each, an excellent estimate of French literature for the last hundred years may be formed; and, as the translation is worthy of the original, we cannot recommend it too strongly to such of our readers as wish to improve their minds by the judicious criticisms and noble sentiments which abound in this work.

*Thoughts on Non-Residence, Tithes, Inclosures, Rare Landlords, Rich Tenants, Regimental Chaplains, &c. &c. &c. By the Author.*  
8vo. 2s. West and Hughes. 1800.

There is too much truth in the satire conveyed in these pages on many of our non-resident clergy; and it is to be lamented that the task of reclaiming them to their duty has devolved from the bishops to

a lay informer. Exhortations on this head have hitherto proved useless; and the evil seems to have gained such ground as to baffle ordinary remedies. We agree with our author in wishing for the re-establishment of army chaplains, and the reasons for this will do him honour both as a man and a soldier.

‘Reasoning from what they ought to be, and what they might be, they are not the useless appendages to an army profligacy and ignorance may have represented, or assumed them. If obliged to attend their duty, they would have it in their power to do much good. They would be a check on the profaneness and ribaldry that often disgrace the society of uneducated military men; and by their admonitions, might diffuse principles of religion where all must own they are sadly wanted. And I will venture to say, that he, who has been taught to fear God more than man, will not make the worse soldier on that account; that he, who hopes for happiness in the next world, will not be the more afraid to quit this. I could give some instances in support of this assertion, (for I am an old man and an old soldier), in a set of men whom I remember more than forty years ago in our army in Flanders; who, to the ridicule of many, would meet to sing hymns in a barn or a sawpit: and those fellows, I will add, were always amongst the first to court danger, and the last to quit their posts.’ p. 52.

*Biographical Sketches of Henrietta Duchess of Orléans, and Louis of Bourbon Prince of Condé. To which are added, Bossuet's Orations, pronounced at their Interment. Translated from the French. With Select Extracts from other Orations by the same Author. 8vo. 2s. Clarke.*

The characters here sketched out are well known to the general reader: the orations are translated with sufficient fidelity; and the remarks on the intolerance of the orator deserve the attention of the true protestant.

*Analysis of Horsemanship; teaching the whole Art of Riding, in the Manège, Military, Hunting, Racing, or Travelling System. Together with the Method of Breaking Horses, and Dressing them, to all Kinds of Manège. By John Adams, Ridingmaster. 8vo. 5s. Boards. Cadell and Davies.*

This is only the first volume of a work which professes to explain the whole system of horsemanship, and particularly to reconcile the manège with the travelling system. Mr. Adams, in the present volume, has finished only the manège system, and commenced that of military riding. We have perused it with some care, and find the directions clear and judicious. On the whole, we consider this as likely to be a work of considerable utility, and we ardently wish for its continuation.



*Human Longevity: recording the Name, Age, Place of Residence, and Year, of the Decease of 1712 Persons, who attained a Century, and upwards, from A. D. 66 to 1799, comprising a Period of 1733 Years. With Anecdotes of the most remarkable. By James Eafon. 8vo. 6s. Boards. White.*

Mr. Eafon informs us, that, in this list of persons, who have attained an extraordinary old age, he has not inserted one instance, of the authenticity of which he had the smallest doubt; but a life doubly extended, beyond that of the oldest man, could not have ascertained one-tenth part of the various facts recorded in this list. Three, at least, we know to be apocryphal, and probably many others are equally so. Extreme old age, or the reputation of it, if accompanied with tolerable health, is an excellent mean of support; and many of the 'children of this world' wisely avail themselves of it. The youngest daughter of one of these (the name is recorded) had a child within twenty years of the time she professed herself more than 100 years. Few, very few, have exceeded 100; yet from the cases recorded,

\* Of males and females, who lived from 100 to 110 years (both inclusive) the instances have been — — — 1310

above 110 to 120 — — — 277

— 120 to 130 — — — 84

— 130 to 140 — — — 26

— 140 to 150 — — — 7

— 150 to 160 — — — 3

— 160 to 170 — — — 2

— 170 to 185 — — — 3

1712. P. xvi.

The author's meaning seems, however, to be good; and, if he can irradiate the dreary moments of old age with hope, and if that hope can give pleasure, far be it from us to intercept the gleam.

*An Account of the Proceedings of the acting Governors of the House of Industry, in Dublin, for Two Years. 8vo. 1s. Cadell and Davies.*

The frequent endeavours of individuals and of the public to ameliorate the condition of the poor, and inure them to habits of industry, do great honour to the present age; and it is with pleasure we read the accounts of various houses of industry, and the improvements which are gradually made in their management. Among them, this account from Dublin is worthy of notice; and the attention paid to the house by some leading persons in the city, will, we hope, excite a general emulation in their successors to follow so good an example. On the perusal of this statement we were particularly pleased with the allowance of a third of the earnings to the industrious poor, the bestowing of the rewards in coin current only in the house (by which means the earnings are no longer wasted in spirituous liquors, since by shops within the house they

can have every thing that is useful or convenient at *Nate* expence), and the printing of the accounts of the house at stated times, so that its improvement or decay may be easily noticed. There are many things also relative to beggars and public kitchens which deserve the attention of the guardians of the poor in many cities, where, from the accumulation of abuses, the poor are wretchedly kept, and their morals increase in depravity.

*Address to the Public, concerning Political Opinions, and Plans lately adopted to promote Religion in Scotland, &c. &c. By Robert Haldane, Esq. 8vo. 1s. 6d. Ogle. 1800.*

Mr. Haldane, a gentleman of fortune in Scotland, sold his estate, not to liquidate a debt of honour, for such he never contracted; not to satisfy the demands of creditors, accumulated by extravagance on horses, dogs, carriages, and company, for such he never created; not to engage in lucrative concerns of commerce, for he was contented with his possessions, and was not infected with the lust of gain; not—we might go on with many other reasons for the sale of an estate, but we will omit them for that which may appear singular and capricious to the sons of the world: he sold his estate, that he might have the means of furthering, to the utmost of his power, his own views of the gospel. The love of Christ constrained him, and the act fixed on him calumnies innumerable. He has been represented as an enemy to the establishment of Scotland, and as a jacobin; and, after the most violent insinuations, professor Robison would have given him the satisfaction, as it is ridiculously called, of a gentleman. To vindicate himself from the aspersions cast on his character, and to show, by a candid declaration of his sentiments, that he is not an enemy to any establishment, whether of religion or government, he makes this manly, firm, and serious address to the public. Without entering into his views of religion, we can applaud the disinterestedness of his conduct; without embracing his principles, we can reject the calumnies of his enemies; and, though we have always expressed, and continue to entertain, the greatest contempt for the conceits of Barruel and Robison, we may approve of the exposure here made of the strange inconsistency and credulity of the latter, of which this very respectable writer affords, in his person, a remarkable instance. To all, who have read professor Robison's book, we recommend the correspondence in this volume between the professor, Mr. Haldane, Mr. Somerville, and Mr. Ewing; and the perseverance of these latter gentlemen, in pursuing the professor through all his windings, entitles them to the gratitude of the public.

On selling his estate, Mr. Haldane's intention was to promote the knowledge of the gospel in the East-Indies; but the obstacles arising from our connection with the East, which do no honour to a Christian nation, prevented the execution of this design. Baffled in this respect, he turned his views to his own country, and was very instrumental in forming the society for propagating the gospel at home, and was one of the leaders in promoting the *evangelical* inter-

rest in Scotland. We use the term *evangelical*, to show the nature of this gentleman's ideas of Christianity, which corresponds with what, in this country, is termed *evangelical*, or *methodical*. He assisted in the establishment of meetings or tabernacles, and of Sunday schools; and the vulgar language here frequently indulged against methodism accompanied his exertions in Scotland. It was said that his Sunday schools were schools of sedition, and his tabernacles were sapping the foundation of the Scotch establishment. Both of these calumnies he refutes by sound argument, and with a Christian spirit; and some may think that on the accusation of sedition he goes too far, as he inculcates implicit obedience to the powers that be, and denies to the Christian every sort of interference with political government.

On the whole we must acquit Mr. Haldane of any ill designs against either church or state. He exerts himself with ardour in the cause of religion, for which he is to be highly commended; an ardour, indeed, that is seldom to be found in the higher classes of society. The necessary effect of an establishment in all countries is a relaxation, in course of time, from its first principles; this will excite men of warm tempers to endeavour to recal it to its original institution—hence, a struggle will arise between the two parties, which, if conducted on Christian principles, would tend to the advantage of both. The excessive zeal of the one would be moderated, the coldness of the other would be animated. The cause which this author has undertaken is increasing very rapidly both in England and Scotland, and, since the established churches in both countries regard it with an unfavourable eye, it becomes a more interesting subject to enquire into its merits and demerits. For the credit of the church of England it has not used such violent and intemperate language as we have seen, with astonishment, issuing from high authority in the northern parts of the island, and we shall hope that the contest in this country will be conducted upon better principles: that the clergy here will examine minutely into the pretensions of their brethren the evangelical preachers, compare them with the word of truth, and, by an active and zealous inspection of their flock, secure it from every real contamination and disease. The rules of the society for propagating religion at home, given at the close of this work, are of a similar tendency with those adopted by the evangelical ministers in England.

### ERRATA.

IN OUR LAST VOLUME,

P. 410, l. 4, for *particular* read *practical*.

P. 412, l. 3, for *tout-dominant* read *sous dominant*.

Ibid. l. 6, for *short* read *sharp*.

IN OUR PRESENT VOLUME,

P. 70, lines 9 and 11 from the bottom, dele *Dr*.



# THE CRITICAL REVIEW.

N O V E M B E R, 1800.

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ΕΥΡΙΠΙΔΟΥ 'ΕΚΑΒΗ. *Euripidis Hecuba, ad Fidem Mamm-  
scriptorum emendata, et brevibus Notis Emendationum potissi-  
mum Rationes reddentibus instructa. In Usum studiosæ Juvetu-  
tutis. 8vo. 2s. 6d. Wilkie.*

THE publication before us is generally understood, and as generally acknowledged, to be the production of Mr. Porson, late fellow of Trinity college, and now Greek professor in the university of Cambridge. What motive of wisdom or prudence, of modesty or magnanimity, has induced the author either to with-hold the communication of his name altogether, as in the present instance, or to deliver his name, as on a former occasion, without those discriminations of degree and college and office, which are usually subjoined to their works by ordinary men not ashamed of academical connections, since he has not condescended to inform his readers, we profess ourselves unable to divine. This we know at least; such performances as have issued from the pen of this professor would confer celebrity and honour on any name, however signalised by literature, of any age or country.

At the end of his preface, our editor has signified his intention of publishing separately, in the vulgar order of their arrangement, the remaining plays of Euripides, if this first specimen should be favourably received by the public. But his labours, we trust, in this interesting province, which is peculiarly his own, will not terminate with Euripides. The lovers of Greek literature will experience a most grievous disappointment, if Sophocles and Æschylus should not profit in their turn by the critical cares of so accomplished a master in his art; a master, qualified in many respects to do that justice to these illustrious tragedians, which they can expect from no other artist: and we are mistaken, if Aristophanes, and the copious fragments of other comic writers, have not still higher

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claims upon our professor for a restoration to as much accuracy and correctness as can possibly be conferred upon them by ingenuity and learning, in conjunction with all the subtleties and dexterities of modern criticism.

The number of readers, in this day of superficial study and intellectual dissipation, that are calculated to apprehend, and relish, and appreciate the professor's systematic labours, we believe to be extremely few. Classic literature, however, in general, whose solid foundation is strict and elaborate criticism, will be bound by the strongest obligations of gratitude to his exertions for restoring and rectifying the text of such valuable writers to that purity, which can alone result from the finest talents in co-operation with every possible opportunity of information, and every accessible assistance from MSS. and the best editions.

The professor's knowledge of his subject is at once extensive, accurate, and profound: his judgement cool, cautious, and severe: his decisions always peremptory, but frequently dogmatical: his illustrations, and observations in general, reserved, unornamental, and concise, unless when he occasionally expatiates in a superfluity of words to flagellate an antagonist, or banter a fellow-labourer, less gifted than himself; he is then sarcastical, indeed illiberal, to an extent, which cannot fail to excite astonishment in association with such extraordinary endowments of learning and sagacity. Of this, and of all our other remarks, to his praise or dispraise, we shall furnish some proofs in the course of our attention to his publications.

We think we perceive also at times too much appearance of deliberate opposition to an explanation and emendation, right or wrong, which has never been promulgated by himself or the tribunal of his critical friends: so that a correction or conjecture seems, on some occasions, to be rejected merely because it had previously escaped their sagacity, or not yet received the sanction of their mandamus. Violations moreover of metrical propriety, which are severely prosecuted when observed in others, are readily committed by the professor himself, even in contradiction to his own unexceptionable rules.

*Jura negat sibi nata, nihil non arrogat armis.*

Notwithstanding these culpable irregularities, these immoralities of criticism, we feel no hesitation in affirming, that such specimens of rigorous, exact, judicious and learned emendation, from a just estimate of MSS. variations, have never yet been exhibited in so small a compass; and the university of Cambridge will blush to the latest day of her existence at the uselefs Syndics of her press, who deprived her of those honours which posterity would have accumulated on her name, if she had been sufficiently sensible of her possession to patronise

this unrivaled ornament of her discipline in his editions of *Æschylus* and the other dramatic writers of Greece from her public press. Centuries may not place a similar opportunity within her power.

We shall now proceed to a particular review of the professor's exertions in the work before us, in corroboration of these preliminary remarks.

Our editor's preface is brief, if considered as the introduction to so laborious and voluminous an undertaking; but, if contemplated in its contents, it is pregnant with accurate learning, and with original, as well as highly important, information. We shall indulge ourselves but little in quotations, as every reader, who is engaged in classical occupations, will deem the possession of the book absolutely necessary to his pursuits; and to readers unexercised and uninterested in these studies, such quotations would prove, not merely wearisome, but impertinent and useless.

'In Hecuba, ut a me edita est, neque omissi verborum augmenti, neque admissi in paribus senariorum locis anapæsti exemplum occurrit. Locus unicus, qui priori licentiæ in hoc dramate favet, ab ipso Brunckio, acerrimo alias hujus licentiæ vindice, emendatus est. Et cum rarissima omnino sint talia exempla, quorum tria in Bacchis, corruptissima pene omnium fabula, reperiantur, plane persuasum habeo, non licuisse in Attico sermone augmentum abjicere.' p. iv.

The professor, for the information of those *studious youth*, *studiosa juventutis*, whose exigencies he declares himself to have particularly considered in this edition, should not have forgotten one exception to this rule, *xxv* frequently used for *xxv* in the imperfect tense, when no vowel or diphthong has preceded to occasion an elision.

What our editor next delivers, respecting the inadmissibility of anapæsts in any foot of the tragic iambic beyond the first, is new and important; one result of his deep insight into the ancient rhythm; and, we make no difficulty in adding, incontrovertibly just and true. Let the professor speak for himself on this article.

'Altera quæstio, quod ad Hecubam attinet, non minus faciles explicatus habet. In neutro enim duorum exemplorum, ubi anapæstum admisit aut retinuit Brunckius, omnes consentiunt MSS. In altero, v. 788, lectio ejus uno tantum codice nititur. In altero, 385, (*ρεθυρα* pro *εθυρα*) satis auctoritatis pro *εθυρα*, si auctoritas in re tantilla desideraretur.

'Brunckius, qui anapæstos in secundo et quarto senarii loco subinde defendit, fatetur tamen tragicos hanc licentiam, quantum poterant, vitasse. Quidni igitur semper vitarint? An volebant, et tamen nequibant? An casu et incuria eos has maculas fudisse arbi-

trabimur? Adde quod MSS. auctoritate, scriptorum citationibus, et criticis argumentis exemplorum, quæ in hanc partem laudari solebant, numerus jam valde imminutus est.

‘ Aliam ipse rationem adjicio, quæ si vera est, omnes, opinor, anapæstum paribus senarii locis semper excludendum esse ultro agnoscent. Hanc rationem, non plane quidem novam, plerisque tamen ignotam, quam brevissime explicabo. Tantum scilicet abest, mea sententia, ut anapæstus pro secundo aut quarto pede ponatur, ut ne pro tertio quidem aut quinto substitui possit. Hoc de tertio pede si quis verum esse concedet, concedet a fortiori, ut logici dicunt, de quinto etiam verum esse. Dactylus enim, qui in tertia sede creberrime usurpatur, in quinto numquam apparet. Anapæstus igitur, si illa excluditur, hanc intrare non potest. Jam loca, quæ huic doctrinæ adversantur, tam pauca sunt, tam facilia emendatu pleraque, ut si unus et alter forte supersint, quibus nos mederi nequeamus, non idcirco sana judicanda sint. Equidem omnia, quæ regulæ nostræ contraria observavi, aut sanare, aut adversariis eripere posse videor. Ea quæ Euripideæ fabulæ suppeditant, singula, ubi occasio postulabit, examinabo.’ p. vi.

After these indisputable positions, we were much surprised to find the following note at ver. 273 of the professor's *Orestes*; and the more so as the fidelity of his memory seems no less conspicuous than his other extraordinary accomplishments of critical erudition.

‘ Cæterum verissime observat Reiskius, Euripidem facile potuisse solæcismum et sibila comicorum effugere, verum sic concinnando:’

Εκ κωματων ΓΑΡ ὈΡΩ γαληγγυ αἰθις αυ.

Where behold, in opposition to his own statutes, an anapæst, sanctioned by our metrical lawgiver, in the *third* foot!

‘ Quæ nemora, aut qui vos saltus habuere, puellæ Pierides!’

that ye should abandon the professor to this dereliction of his own rules and such failure of recollection? Besides, the inadvertency of the tragedian should be called, in strictness of speech, an *ambiguity*; and is denominated a *solæcism*, we apprehend, with inaccuracy not pardonable in an instructor of such eminence. After all, however, this may be no more than a piece of refined jocularly in the professor to entrap the uninitiated in the mysteries of his witticisms.

The professor then proceeds to specify *six* examples from *Æschylus*, and *four* from *Sophocles*, of deviations from this canon, which he rectifies with a neatness, and facility, and acuteness, that characterise his criticisms, and are commensurate

with his learning. The third example from Æschylus is this, Choëph. 654.

Εἴπερ φιλοξένος ἐστὶν Αἰγισθῆ βία :

where the professor substitutes φιλοξενί, but corroborates this feminine termination of the compound adjective by no passages of sufficient congruity and certainty. But, should we grant the word to be unexceptionable, the passage contains an incivility of insinuation disparaging to the poet, nor consonant to the situation of the speaker. We are inclined to prefer a suggestion of our own :

Εἴπερ φιλοξένῃ σὶν Αἰγισθῆ βία ;

The address is abrupt and incomplete; in conformity with the affected impatience of Orestes ; and accordingly εἶδον ἐν δομοῖς must be tacitly supplied from the preceding verses.

In another passage from the Suppliants, ver. 800,

Πρὸς ὃν νεφεὶ δι' ὑδρηλα γίγνεται χιῶν :

the editor proposes the reading of Aldus and Robertellus νεφῇ δ' ὑδρηλα. We should rejoice to have been told what possible force or propriety can be ascribed to the δε in this connection. In γε we could discern the customary power of the particle, and the spirit of these writers : *ubi scilicet* : in that substitution, therefore, it seems most advisable and secure to acquiesce ; otherwise we should propose :

Πρὸς ὃν νεφεὶ ΔΙΤΤΡΑ γίγνεται χιῶν :

or possibly still nearer διυδρα, though this word be not extant in our lexicons : but these niceties are left to the decision of the reader.

But we have ventured on these hesitations at the professor's mandates with fear and trembling. The professor himself, and his squire, the critic militant, have inscribed over the critical throne, in characters that flash intimidation in the eyes of all who presume to controvert their supremacy, the maxim of the poet :

Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανός ἐστιν  
Εἰς βασιλεὺς, ὃ ἐδύκε Κρονὸς παῖς ἀγκυλομήτεω  
Σκηπτρον :

and, frightful to think, and formidable to relate ! this sceptre is exercised in the style of true classical antiquity on every presumptuous opponent :

Σκηπτρῷ ταχ' ἀεὶ σὺν καθαιμαξῷ κατὰ ;

We shall now go forward to a survey of some passages in the *Hecuba* itself.



At ver. 11, the comma should have been preserved, as in Beck's edition :

πατηρ, ἢ, εἰ ποτ'—:

but these defects of punctuation, sufficiently numerous, where not injurious to the verse, we shall forbear to notice, as such remarks may be esteemed frivolous ; though, in our opinion, this species of accuracy is a capital excellence in any writer.

In ver. 15, οἷος τ' ἦν is very improper. If the professor joins such words as εἰπερ, οὐκετι, &c. surely the τ', which is inseparable from οἷος in this acceptation, is disunited with no propriety whatever.

At ver. 28, the professor, with all former editors, misconceives the sense and construction of the passage, when he supposes a former αλλοτε to be omitted. We will give a much simpler and more elegant representation of the verses, after the following punctuation :

κειμαι δ' ἐπ' αἰταις αλλοτ', ἐν ποταμῷ θαλάμῳ,  
πολλοῖς διαυλοῖς κυματῶν φορευμένος,  
αἰχλαστός, ἀταρξὺς νυν δ' ὅπερ—.

The contrast lies between αλλοτε and νυν : ' *At other times my position is on the borders of the shore, among the breakers ;— but now I am sitting in a state of separation from the body—.*' Ποταμῷ θαλάμῳ is explanatory of αἰταις and this exactly corresponds to Homer's ἰγγυμνὶ θαλασσης—the breakers. Compare vv. 699, 700. Compare Helen. 1285. Iph. Taur. 253.

An imitation of these elegant verses by a poet of great merit in other respects, besides that of an unequalled purity in iambic verse, but very undeservedly neglected, may prove not unacceptable to the reader :

Τοῦδ', οἷα δαπτην κηρυλον, δια στενη  
Αὐλωνος οἶσει κύμα γυμνιτην φαγγρον,  
Διπλῶν μεταξὺ χοραδῶν σαρμενον.

They will be found in Lycophron's Cassandra, ver. 387.

In ver. 41, we find an error of orthography, very common indeed in such words, and venial in editors of ordinary magnitude, but inexcusable in so accurate a scholar as Mr. Porson, προσφαγμα, instead of προσφαγμα ; which is the proper word here, and of a different signification from the former.

Ver. 112. The editor judiciously prefers ὅτε to ἐπὶ, but his reason is inaccurate : ' Plus enim est, si quis simul et rem ipsam et rei tempus quam si rem solum memorat.' In truth ὅτε comprehends and implies the other ; the professor therefore should have said : ' Significantius est ὅτε nam, qui tempus noscat, haud dubie rem ipsam teneat necesse est.'

A very remarkable passage, and of much difficulty, occurs at v. 243, on which the professor's exertions are wholly superficial and inefficient :

οισθ' ἦνικ' ἤλθες Ἰλιῳ κατασκοπῆς,  
δυσχλαινία τ' αμορφος, ομμάτων τ' ἀπο-  
φονε σταλαγμοὶ σὴν κατεστάζον γεννυ;

For ποθεν Musgrave recommends δολου, our editor ποθεν, which comes indeed nearer in appearance to ποθεν, but is not well adapted to the supposed fact of a man *voluntarily* undertaking this adventure. This word, however, constitutes but a trivial particle of what is puzzling and exceptionable in the verses: they are destitute of legitimate construction. The former τε, according to the regularity and accuracy of these writers, connects something *similar*, preceding or subsequent; but κατασκοπῆς, an *agent*, forms no proper correspondence with αμορφος, δυσχλαινία, a mere *external variation*. Besides, the forms ἦνικ' ἤλθες and σταλαγμοὶ κατεστάζον are not suitably consecutive, nor agreeable to the genius of Greek composition. These niceties are not easily pointed out by words, and are rather to be felt than explained; but no reader, we will venture to say, well versed in the subject, will not be aware of this illegitimacy and harshness after our admonition and appeal to his sensations. In short, whoever will take the trouble of comparing the parallel passage in Rhéf. 712, and the original in Homer's Od. A. 214, must be inclined to conclude that a *fictitious madness*, or *idiotism*, was adopted by Ulysses on this occasion. For these reasons we will venture to propose, under a due impression of awe and reverence, with the professor's permission and the permission of his critical friends, the following correction and conception of the passage, which would leave also a regular and unexceptionable construction:

οισθ' ἦνικ' ἤλθες Ἰλιῳ κατασκοπῆς,  
δυσχλαινία τ' αμορφος ομμάτων τ' ἀπο,  
ΑΦΡΟΤ σταλαγμοὶ σὴν ΚΑΤΑΣΤΑΖΩΝ γεννυ;

The second verse now means *disguised BOTH in dress AND countenance*: and how easily the σ in σταλαγμοὶς might be lost in that position, every body sees: but that alteration of the substantive would readily superinduce the corruption of its verb. Compare with the Rhéfus a very apposite passage in the LXX, 1 Reg. xxi. 13. Compare also Iph. Taur. 308—Herc. fur. 934—Plut. vi. 62, im. ed. Reiske; for we are unwilling to multiply our quotations beyond necessity in the course of our remarks.

At ver. 448, the professor has excogitated an alteration of a nature so subtle and recondite, as would alone suffice to carry

down his fame with unrivaled glory to posterity. Other editions have, with most lamentable and fatal incorrectness:

Ἀῦρα, πορτιάς αὔρα:

he substitutes, with incomparable acuteness and most edifying restoration:

Αὔρα πορτιάς αὔρα.

But we wrong the reader whilst we prevent our learned critic from communicating the discovery in his own words: '*Mutavi accentum, cum secunda hujus vocis producat.*' In the mean time we are reminded of some lines in Butler:

' For he a rope of sand could twist  
As tough as learned Sorbonist;  
And weave *fine cobwebs*, fit for skull  
That's *empty*, when the moon is full.'

What an union have we here! Such rare talents with such despicable trifling.

What our editor seems to blame, and with justice, in Brunck, at ver. 464, he commits himself at ver. 487, where he adopts Αἶδα, a conjecture of Musgrave's, instead of the authorized reading Ἀρδα, unnecessarily, as both constructions are in use: see Troad. 351, and Elect. 89 is in fact an apposite example.

We are surprised, that the professor at ver. 513, which by an error of the press is put 509, should not have accepted readily, as more significant, the reading of the Harleian MS. because Talthybius does not merely μεταστέλλει—*come after*—Hecuba, *to find her*, as in Supp. 90, Theseus after Evadne and her company; but with a view also of *conducting* her to another place, ver. 512. On this account we should have thought it impossible for any competent judge to hesitate a moment between the readings at Phœniss. 1328.

—εγω δ' ἤκω μετα  
ΣΤΕΛΩΝ ἀδελφην—.

Nothing can be more insipid than γερων in this place. Compare Hec. 725.

At ver. 515 we think the present editor mistaken with his predecessors in placing an interrogation at the clause:

οἱμοι, τι λέξεις; οὐκ ἀρ' ὡς θανόμενῃ  
μετῆλθες ἡμᾶς, ἀλλὰ στήναντων κακά;

Put a period at κακά and understand the sentence 'as the language of despair.' 'So THEN you are not come after me to put me to death, but to signify calamities!' Ἀρα, when interrogative, has the former syllable long, being put for ἡρά. The scholiast might have instructed them better. see ver. 519. But

possibly the professor looks for his remedy in those little conjurers, the magic tribe of curve and circle and inclined plane, which he places above his words; whose prodigious achievements we have commemorated with due respect at ver. 448. Instances, we know, may be adduced to the contrary of our supposition here, and of such exceptions the scholiast also was aware: but they are either great singularities, or liable to much suspicion of integrity.

Ver. 712. ουχ ὁσια τ', ἢδ' ἀνεττα.

The professor observes, that one MS. has γ' instead of τ' and certainly the former particle would be preferable with οὐδ': but we should read in reality:

Ουχ ὁσια τ', οὐτ' ἀνεττα.

Brunck has advanced some positions on this point, both in his notes on Apollonius Rhodius and Æschylus, which are by no means accurate.

Of an elegant verse, 754,

ὄρας νεκρὸν τὸνδ', οὐ κατασταλῶ δακρυ;

the professor seasonably points out an imitation by Ennius, preserved in the collections of Nonius:

'Vide hunc meæ in quem lacrumæ guttatim cadunt.'

But it is remarkable that his sagacity should have overlooked a slight error in the Latin verse, when thus brought into comparison with its original. Read interrogatively, as in Euripides:

'Viden hunc meæ in quem lacrumæ guttatim cadunt?'

Nor, on this subject of imitation, would he have acted unprofitably to his *studious youth* had he furnished them with an opportunity of contemplating and admiring the superior majesty of Roman poetry in some verses of the Mantuan, adumbrated from ver. 770 just below, and vv. 21, 22, of the prologue to this play:

'Ille, ut opes fractæ Teucrum, et Fortuna recessit,  
Res Agamemnonias victriciaque arma secutus,  
Fas omne abrupit: Polydorum obtruncat, et auro  
Vi potitur.'

What a contrast between the simplicity and tenuity of the Athenian, and the magnificence and splendour of the Latin bard: a bard, without a rival for poetic language and majestic numbers among the favourites of the Muses!

In ver. 768, our editor justly excepts to the ' in τινος γ' ὕπ' ἀλλ', and for γ' ὕπ' proposes πρὸς. But how this latter word could ever be supplanted by the former, it is difficult to comprehend: the poet wrote, we think, τινος γὰρ ἀλλου. When the

abbreviation of γαρ had once molten away into γ', the ιπ' might easily be devised to remedy the hiatus.

A real difficulty of construction occurs in ver. 806:

αμοι ταλαινα, ποι μ' υπεξαγεις ποδα;

Musgrave's attempts are justly disparaged by the professor, who adds: 'Sensus esse videtur; Quo meum pedem subducis, i.e. quo me cogis te sequi?' A pretty method truly of unravelling this intricacy! without a particle of illumination thrown either on the syntax or the peculiarity of expression.

————— fecisti probe:  
Incertior sum multo quam dudum.'

We perceive no readier contrivance for removing this obstruction than a slight alteration in the concluding words:

————— ποι μ' υπεξαγεις ΠΟΔΙ;

'Quonam me furtim ac pedetentim abstrahis *incessu* tuo?'

Agamemnon is supposed to be gradually retreating, and Hecuba following his steps with her entreaties. What is there harsh or unintelligible in this?

In ver. 902, instead of the former reading *αμφι σε καλυπτει*, which is redundant by a syllable, our editor inserts with the MSS. *αμφι σε κρυπτει*. As the scholiast also acknowledges *καλυπτει*, we should prefer a dismissal of the pronoun, which can be more conveniently and legitimately spared in the chorus than in the dialogue:

————— τοιον 'Ελ-  
λανων νεφος αμφι καλυπτει.

So in Hel. 45, *νεφελη καλυψας* and his exemplar, Il. ε. 343, whom our poet had in view:

————— ΤΟΙΟΝ ΤΟΙ ΕΓΩ ΝΕΦΟΣ ΑΜΦΙΚΑΛΥΨΩ.

But we shall weary our readers by drawing out our remarks to such a length: with two passages more, therefore, we will finish our observations on the Hecuba.

αλιμενον τις ως ες αντλον εμπροσθων  
λεχρσιος, εκπρεση φιλας καρδιας,  
αμερσας βιοτον: Ver. 1018.

What notions the *studious youth*, for whom the professor's exertions were primarily accommodated, will entertain of such a passage as this before us, we undertake not to divine: but the manner in which it is here exhibited affords no presumption of a very distinct perception of it on the part of our learned editor, who neither ingenuously acknowledges a difficulty, nor condescends to illustrate these obscurities with a single ray of his genius and erudition. Let us first produce

the place which Euripides may be supposed to have had under contemplation, from Homer's *Odyſſey*, O. 478.

Ἀττὰρ δ' ἐνθ' ἔκπρηται, πᾶσιν ὡς εἰναλὴ κτλ.

for so the paſſage ſhould be pointed. As to *λεχρῖος*, with which Muſgrave is diſſatisfied, that word muſt not be diſturbed; be- cauſe it excellently repreſents the attitude of one in the circum- ſtance ſuppoſed by the poet. The ſame picture, of a creature gradually falling in the agonies of death, is ſtrikingly pour- trayed by a whole line in Virgil, *geo. iii. 524*:

‘ Ad terramque ſuit deſcexo pondere cervix.’

With the admiſſion of the preſent reading, we muſt acquieſce in Brunck's explanation of *ἀμερσας βίοντος*, though it be not wholly ſatisfactory. A trivial alteration would render the verſes altogether faultleſs and perſpicuous.

ἀλῖμενον τις ὡς ἐς ἀντλὸν εἰμπεσῶν  
λεχρῖος, ἐκπρῆσει φίλας καρδίας,  
Σ' ἀμερσας βίοντος.

Perhaps the editor's *ἐκπρῆσι* is a typographical error, of which there is no ſcarcity, in addition to thoſe ſpecified by himſelf.

Ver. 1169 is much better given by the profeſſor from Stobæus than former editions gave it. Now it ſtands thus in his edition;

ἡ γυν λέγει τις, ἡ καλὴν μελλεῖ λέγειν.

But as one MS. has *ἔστι*, and another omits *τις*, which is cer- tainly repeated moſt unpleaſantly after the preceding verſe, and as there is a degree of retired elegance in the uſe of the par- ticipple, not likely to have originated in tranſcribers, we have little doubt of thus reſtoring the verſe to its primitive integrity :

ἡ γυν ΛΕΓΩΝ ΕΣΤ', ἡ καλὴν μελλεῖ λέγειν.

Here then we finiſh our cenſures on the *Hecuba*, and ſhall ſpeedily proceed to an examination of the *Oreſtes*. We muſt warn our readers, however, to recollect that the more ſalubri- ous part of our office, as *critical reviewers*, conſiſts in animad- verting on what we ſuppoſe errors in judgement and deficiencies of knowledge ; otherwiſe, we might have found an opportunity in every page of producing the moſt unequivocal teſtimonies to the deep learning, the ſingular acuteness, the unexampled ac- curacy, the ſober diſquiſition, and the ſolid judgement of our incomparable profeſſor.

On two points he is particularly urgent : the baniſhment of *anapaests* from the ſecond, third, fourth, and fifth feet of the iambic ; and the reſtoration of the augment to the verb : an- in both theſe reſpects his ſentence is unqueſtionably juſt, and admits of no appeal. A very conſiderable difficulty on the latter topic occurs in *Sophocles* ; and with our conjectural ſo-

lution of that puzzling specimen in contradiction to the professor's admirable rule we will dismiss our wearied and impatient reader. The verse occurs in the *Œdipus Coloneus*, v. 1621, according to the enumeration of the Eton edition in quarto, which is the only copy at present in our power:

ἢ ΜΕΝ ΣΙΩΠῃ, φθῆγμα δ' ἐξαίρων τις  
 ὀνομαζέειν αὐτόν—

No plausible correction seems readily to present itself, and *ὀνομαζέειν* is indubitably erroneous, as the preceding verse ends with a consonant. Now repeat only the verb-substantive *ἀπομαλύνου* in the following clause, than which nothing can be more unexceptionable, and a most easy and natural emendation spontaneously arises:

ἢ ΜΕΝ ΣΙΩΠῃ, φθῆγμα δ' ἐξαίρων τις  
 ὀνομαζέειν αὐτόν—

We have just witnessed the same elegant government in Euripides; and what more probable than the substitution of *ὀνομαζέειν* by the copyists? Thus, in a similar case, the true reading *εἶπε* of edit. Ald. and Bas. in *Plut.* vi. 68, has been expelled for *εἶπε*, from inattention to this construction:

*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet; containing a Narrative of a Journey through Bootan, and Part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Observations Botanical, Mineralogical, and Medical, by Mr. Robert Saunders. 4to. 2l. 2s. Boards. Nicols. 1800.*

SUCH are the varying fortunes of Eastern politics, that the horizon, which we lately contemplated without a cloud, is already darkened and portends a storm. The most eastern English possession is too near to Arracan, and has already occasioned some misunderstanding; while the Nipaul, on the north side of Bengal, either in the possession or under the protection of China, may produce some difficulties on that side. Yet, perhaps, in an extensive political view, we need not regret being excluded from Thibet. The baleful inhospitable country interpersed between the dominions of the Dalai Lama and Bengal renders the communication difficult and dangerous; nor can the productions of a Tartarian race, in a cold region, invite a commercial company to engage in a competition with Russia. If it be true, as reported, that this power has advanced towards the confines of China, and is attempting to establish a colony with peculiar immunities, it may be safely left to the

effects of Chinese jealousy and suspicion; or to the more active notice of the Birman monarchy.

The present subject is not wholly new to us. In our journal we have often adverted to this country of singular politics, and where an union of deity, priest and monarch, exists under the form of a child, and pointed out some difficulties in this peculiar system, not yet explained. The embassy was undertaken many years since, under the patronage of Mr. Hastings, and some account of it published in the first volume of the *Asiatic Researches*; but, as that was short and the particulars few, we shall now resume the subject afresh.

Thibet is, we know, far north of Bengal, and its capital in more than 29° north latitude. The mountains which divide it from India are a part of that vast ridge which pervades Asia, and is the source of numerous rivers, which fall into almost every surrounding sea, so that, though in a latitude comparatively low, the cold from the great elevation is often intense. The mountains of Bootan, over which the road of the embassy extended, are inhabited by a stout hardy race, differing in every respect from the timid feeble Hindu, and apparently of Tartarian origin, while, at the foot of these mountains, between them and Bengal, is a vast plain divided by morasses, which forms a barrier, from its unwholesome exhalations, more insuperable than the strongest fortresses. Yet this country was the subject of contest, as it was attacked by the rajah of Bootan, whose troops were repulsed by the company's army. The rajah applied to the Lama for his mediation. The Dalai Lama is usually a child, changed when it suits the conveniency of the regent, and supposed to be immortal; for, though the body dies, the Dalai Lama may at will be born again in whatever country he prefers. The Teshoo Lama, next to him in religious rank, is the regent; and his letter to Mr. Hastings, on occasion of this mediation, we shall transcribe. No threat was ever conveyed in a milder or more courteous manner.

‘ Translation of a Letter from Teshoo Lama to Warren Hastings, Esq. President and Governor of Fort William in Bengal. Received the 29th of March, 1774.

‘ The affairs of this quarter in every respect flourish: I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Praise be to God, that the star of your fortune is in its ascension! Praise be to him that happiness and ease are the surrounding attendants of myself and family! Neither to molest, nor persecute, is my aim; it is even the characteristic of our sect, to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single



individual; but, in justice and humanity, I am informed you far surpass us. May you ever adorn the seat of justice and power, that mankind may, in the shadow of your bosom, enjoy the blessings of peace and affluence! By your favour, I am the Raja and Lama of this country, and rule over a number of subjects, a circumstance with which you have no doubt been made acquainted by travellers from these parts. I have been repeatedly informed that you have engaged in hostilities against the Dêh Terria, to which it is said, the Dêh's own criminal conduct, in committing ravages and other outrages on your frontiers, gave rise. As he is of a rude and ignorant race, past times are not destitute of instances of the like faults, which his avarice has tempted him to commit. It is not unlikely that he has now renewed those instances; and the ravages and plunder which he may have committed on the skirts of the provinces of Bengal and Bahar have given you provocation to send your avenging army against him. Nevertheless his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the punishment he deserved. It is as evident as the sun, that your army has been victorious; and that, if you had been desirous of it, you might, in the space of two days, have entirely extirpated him; for he had not power to resist your efforts. But I now take upon me to be his mediator; and to represent to you, that, as the said Dêh Terria is dependent upon the Dalai Lama, who rules in this country with unlimited sway, though, on account of his being yet in his minority, the charge and administration of the country, for the present, is committed to me; should you persist in offering further molestation to the Dêh Terria's country, it will irritate both the Lama and all his subjects against you. Therefore, from a regard to our religion and customs, I request you will cease from all hostilities against him; and in doing this, you will confer the greatest favour and friendship upon me. I have reprimanded the Dêh for his past conduct; and I have admonished him to desist from his evil practices in future, and to be submissive to you in all things. I am persuaded he will conform to the advice which I have given him; and it will be necessary that you treat him with compassion and clemency. As to my part, I am but a fakcer; and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country; and I do now, with my head uncovered, entreat that you will cease from all hostilities against the Dêh in future. It would be needless to add to the length of this letter, as the bearer of it, who is a Gosein, will represent to you all particulars; and it is hoped that you will comply therewith.

‘In this country, the worship of the Almighty is the profession of all. We poor creatures are in nothing equal to you. Having, however, a few things in hand, I send them to you as tokens of remembrance, and hope for your acceptance of them.’ P. ix.

This letter produced some friendly communications between Thibet and Calcutta, and in the result the present embassy, which was undertaken seventeen years since. To finish, however, this historical sketch, we shall add the subsequent events from the last chapter. This friendly intercourse continued, with a mutual exchange of good offices, till about the year 1792, when the Nipalese, inhabitants of a tract between Oude and Thibet, made an irruption into the latter district, but were repelled by the Chinese, the sovereign military protectors of Thibet, who in return invaded Nipal, and compelled the robbers, for plunder was their only aim, to restore the booty. The resemblance of the Nipalese soldiers to the English, or some assistance, as it has been said, given them by the officer who commanded on the frontiers, occasioned great coolness in the Chinese court, and was the cause of many of the inconveniences experienced by Lord Macartney in his embassy. The Chinese still keep possession of the frontiers of Nipal, and the western side of Bootan, so as to prevent any communication between Bengal and Thibet.

Nothing very interesting occurs in Captain Turner's narrative, till he arrives at the frontiers of Bootan. The Cooch Bahar, the noxious plain already mentioned, at the foot of the Bootan mountains, is a most wretched place, and its inhabitants a miserable and puny race. A very ancient custom exists here, viz. that if a peasant is unable to satisfy his creditor, he gives up his wife as a pledge till the debt is discharged, and the family born during this period is equally divided between the temporary possessor and the husband. The lower ranks dispose of their children for slaves without any reserve.

In the approach to Buxadewar, the country begins to wear the bold and sublime aspect of an immense mountainous district, and the travellers soon ascend those lofty eminences, which, in Mr. Kirwan's opinion, emerged, at the earliest æras, from the chaotic fluid.

‘ It was seven o'clock when we left Buxadewar; our way led across the Peachukom mountain, and it was nine before we reached its summit, by a steep and rocky road, some parts of which consisted entirely of stairs of stone. We found here a small hut, which seemed intended as a resting place for travellers, and we availed ourselves of the convenience to look back on the difficulties we had passed, in the hope of enjoying an uninterrupted prospect of the low country of Bengal. The sun shone, and the atmosphere was clear, but, from the excessive height of the mountain, we could see only a short distance beyond the woods, that extended from its base for more than ten miles upon the low lands. The woods are intersected by the channels of many streams, which in the season of the

rains become considerable rivers, and greatly contribute to the magnitude of the Berhampooter.

Every object beyond the wood appeared indistinct, and the horizon was lost in haze. In a few minutes our prospect was entirely changed; clouds came gliding towards us, and every object was enveloped in a thick mist. The air became very chill: a thermometer, carried in the pocket, at the foot of the mountain stood at 80°, on the top at 74°, but in the shade it fell in ten minutes to 65°.

While resting on this elevated station, we were cautioned by the Booteas to preserve the profoundest silence, and to beware of the danger of disturbing the elements by any sound louder than a whisper. We were seriously assured that the concussion of the air, occasioned by loud conversation, would inevitably bring down on us torrents of rain. We escaped the danger: but we had not long left Peachukom, when the clouds, which we had seen collecting, broke in abundant showers. Thus we obtained credit for attention to the advice of our guides; nor were their precautions lost upon us, as they taught us to avoid wasting too much time on so commanding a spot, which, from its superior elevation, stands in the way, to intercept much of the vapour exhaled from the extensive waste that lies spread far and wide beneath its base.

We next ascended the Oomkoo, a mountain higher than the former, covered to its summit with trees, all clothed with moss, and with creepers intertwined amongst them, of surprising length and thickness, and not less remarkable for their flexibility and strength; qualities which render them an excellent substitute for rope, the use of which indeed they entirely supersede.

The mountain is composed in some places of clay; but for the most part it consists of a flinty stone, striated with talc, and intermixed with marble. It produces a great quantity of bamboo, which is very hollow, and smaller than that of Bengal, having its knots at a greater distance from each other, and growing to full maturity in one season. Its leaves are very large, and are gathered as food for their horses, instead of grass: clusters of plantain trees were not uncommon. Descending on the other side, we came to a sacred spot called Sheenshilla, dedicated to a deity of the same name. In compliance with the earnest advice of my guide, I threw down a rupee here, by way of purchasing a prosperous journey. After passing this spot, we travelled along the sides of Pheadinchim, a perpendicular rock, the road being only about two feet broad, formed entirely of large loose stones, and projecting over a deep precipice below, which is twice the height of the tallest trees; above, large masses of impending rock frown horribly on the passenger, and threaten every moment to overwhelm him. It is an awful situation: and were the rock stripped of the trees and vegetables with which it is covered, the boldest adventurer would be filled with terror and dismay. My head almost turned round. In this place was lost the fine Arabian horse sent by the governor-general as a present for the

daeb raja. He started at the overhanging rock; and falling from the road, was dashed to pieces at the bottom of the precipice.' p. 44.

In these mountainous districts, the peculiar qualities of the Tangun horses are highly valuable and useful.

‘ This species, which is indigenous to Bootan, has its title from the region in which they are bred; being called Tangun, vulgarly Tannian, from Tangustan, the general appellation of that assemblage of mountains which constitutes the territory of Bootan. The breed is altogether confined within these limits, being found in none of the neighbouring countries; neither in Assam, Nipal, Thibet, nor Bengal. I am inclined to consider it as an original and distinct species: they are distinguished in colour by a general tendency to piebald; those of one colour are rare, and not so valuable in the opinion of the Booteea, but they are more esteemed by the English, and bear a higher price than the party-coloured, which are composed of the various shades of black, bay, and sorrel, upon a ground of the purest white. They are usually about thirteen hands in height, and are remarkable for their symmetry and just proportions; uniting, in an eminent degree, both strength and beauty. They are short bodied, clean limbed, and, though deep in the chest, yet extremely active. From this conformation they derive such a superiority in strength of muscle, when condensed by the repeated effort of struggling against acclivities, as can never be attained by a horse of a thin and light shoulder. It is surprising to observe the energy and vigour apparent in the movements of a Tangun. Accustomed to struggle against opposition, they seem to inherit this spirit as a principle of their nature; and hence they have acquired a character among Europeans, of being headstrong and ungovernable; though, in reality, it proceeds from an excess of eagerness to perform their task.

‘ Indeed, some of those that come into our hands aged, have acquired habits of resistance, which it is rather difficult to modify or reform. These are chiefly to be attributed to the strong hand with which they are governed: I have seen a Tangun horse tremble in every joint, when the groom has seized both ends of a severe bit, and compressed his jaws, as it were, in a vice. Under the strongest impression of fear, they execute their labour with an energy unshaken even by fatigue; and their willingness to work, added to their comparatively small value, has drawn upon them a heavy share of the hardest services in Bengal, equal with that of the tallest and most powerful horses in India, both for the road and draught; yet, in the heaviest carriages, they are never seen to flinch, but often betray an impatience, and start forward with a spring, that sometimes surprises their driver. If they happen to have been unskilfully treated, they will not unfrequently bear against the bit with a force which seems to increase with every effort to restrain them. Sometimes, with less apparent cause on their side, they lean against each other, as though it were a struggle which of them should push his companion down;

at other times, they lean with so great an inclination from the pole, that a person unacquainted with them would apprehend every instant that they must either fall or the traces break. These are habits, indeed, which it requires the greatest patience to endure, and a long course of mild and good usage to subdue. By such means it is practicable to govern them; but to a person not endued with a very even temper, I would by no means recommend the contest; for, after all, strong and hardy as Tanguns are, they are less able to bear the heat of an Indian sun than any other breed, and they often fall victims to it when hard driven in very hot weather.' P. 22.

Our travellers were received at Buxadewar with particular attention by the soobah, and the circumstances which occurred there are not uninteresting, but too long for insertion. The ascent over immense and almost inaccessible mountains continued, where the vast gigantic features of nature appear in their sublimest magnificence. The river, unseen from its distance, roars under foot; the cascades dash from such a height that the water is lost in vapour ere it reaches the bottom; their path is over loose rocks, retained by cramps of iron and beams of wood; and, near the top of a mountain, they pass through a chasm in the solid rock, eighteen or twenty feet deep. The peculiar scenery of this spot is represented in some excellent engravings of Basire, from the drawings of Mr. Davis. The bridges over these stupendous chasms are simple, but of curious contrivance, particularly the chain bridge over the Tehintchieu at Chuka. A similar one over the Tees is described by Mr. Hutchinsohn in his History of Durham.

It was with extreme delight that Tournefort, in ascending Teneriffe, recognised, as he advanced, the plants of Gaul, Germany, and even the Arctic regions, as the gradually decreasing temperature admitted of their growth. In the same way, captain Turner, in advancing from Chuka, saw, with rapture, strawberries, the dog rose in full bloom, primroses, and even the docks and nettles of his own country. He was in the climate of England, though in latitude  $27^{\circ} 15'$ ; and, after the sun had withdrawn his rays, enjoyed the lively fires which the neighbouring pines afforded.

Tassifudon is the capital of Bootan, and the rajah is himself a lama, and truly religious. The reception of our travellers, we may, indeed, call them ambassadors, was friendly and attentive.

'The raja expressed a wish that my servants should leave the room. He then began to lay aside something of his formality, and conversed with less reserve. He dwelt much upon his friendship for the governor-general, and ascribed a durability to his connexion, in strict unison with the doctrine of the metempsychosis. He told me that he understood the contents of the governor's letter,

In which I was mentioned in high expressions of confidence and regard; and assured me of the particular satisfaction he experienced, in seeing a person so intimately known to, and deputed by, his friend; enjoining me to esteem him in the same light. Then carrying on an allusion, which agreed perfectly with the tenets of their faith, he claimed with Mr. Hastings the nearest spiritual alliance; and, rejecting every degree of mortal relation, asserted theirs to be no other than emanations from the same soul; thus indicating a new species of affinity of unlimited extent and compass; embracing, in one comprehensive system, the immaterial spirit, or animating principle of all the good and great, unconfined to place, to nation, or religion, but indelibly distinguished by a more permanent and definite similitude, than the operation of nature ever accidentally stamps upon the perishable materials of the human form.' P. 74.

The lama confines his diet to fruits and vegetables; nor would he join with the English in their repasts. They left him, however, some claret and raspberry jam, as *curiosities*, and in a few days they were so well relished that a farther supply of the former was requested. The gylongs (a religious order) pray three times a day, and perform their ablutions every month. Not a female lodges in their residence, where 1500 are collected, but they are not deprived of their occasional assistance by day; and our author remarks 'that the prettiest women he saw were employed in carrying water into the palace.'

'We used to see them passing in procession, at the base of the eminence on which our habitation stood, in order to cross the bridge, and proceed over a small plain, on the other side, to a little island at a short distance, where they undressed, and laved their brawny limbs in the waters of the Tehintchieu. This resort of the gylongs was visible from our windows; and as they went half naked into the water, such a promiscuous assemblage afforded a fair opportunity of forming a just judgment of their figure: and I know not where in the world an equal number of men would be met with, so straight, so well proportioned, and so stout. This may be taken as a general character: and I do not remember a single instance of deformity in the space through which I have travelled, unless we reckon as such the glandular swelling of the throat, of which I shall presently speak more particularly.

'The Booteecas have invariably black hair, which it is their fashion to cut close to the head. The eye is a very remarkable feature of the face; small, black, with long pointed corners, as though stretched and extended by artificial means. Their eyelashes are so thin as to be scarcely perceptible; and the eyebrow is but slightly shaded. Below the eyes is the broadest part of the face, which is rather flat, and narrows from the cheekbones to the chin; a character of countenance appearing first to take its rise among the

Tartar tribes, but is by far more strongly marked in the Chinese. Their skins are remarkably smooth, and most of them arrive at a very advanced age before they can boast even the earliest rudiments of a beard: they cultivate whiskers, but the best they produce are of a scanty straggling growth. In this heroic acquisition I quickly surpassed them; and one of my Mogul attendants, for the luxuriancy of his, was the admiration of them all. Many of these mountaineers are more than six feet high; and, taken altogether, they have a complexion not so dark by several shades as that of the European Portuguese.

‘ Though it be somewhat to their discredit, yet impartiality obliges me to own, that my new friends were far from having any very nice notions of cleanliness. The ablution I have just noticed, is a practice connected with their religion, and not repeated more frequently than it enjoins. The ministers, it may be observed, are totally a distinct class, confined solely to the duties of their faith; and the common people, pretending to no interference in matters of spiritual concern, leave religion, with all its forms and ceremonies, to those who are attached from early habit to its obligations, prejudices, and prescriptions: and hence, no doubt, many find an apology for abjuring the use of water, as nature offers it, either on their persons, or at their meals.’ P. 84.

The swelling of the neck, to which they are subject, is the *goître* of the Alpine regions.

Tassifudon is situated in a glen, three or four miles in length, and about one in breadth, surrounded by most stupendous mountains. Its houses are scattered in groups, in the glen and on the sides of the surrounding hills, while the recesses of the religious devotees are, as in Montserrat in Spain, placed in some of the most inaccessible parts: so uniform are the effects of the same principle, in men most different in manners, customs, and climate. The description of the residence of the raja, the chief lama, and of the subordinate ones, admits not of an abstract; but the inscription on the religious buildings, often on a wall erected for the purpose in different places, and with immense stones on the sides of mountains, so as to be visible at vast distances, is a singular one—Oom maunie pamee oom—These terms, however, are obviously Chaldee; and are almost literally Om-ain-ai ‘the region or temple of the emanation of Ham,’ and Pi- or P'-ain-ai-Om ‘the place of the oracle of the emanation of Ham.’ The other religious term found upon the walls is not less conspicuously of the same origin, Chauscha (Chüs-Cai) ‘the temple of Chus.’ It is from the same radicals the Greeks derive the words *Ομ*, *Παξ*, and *Κουξ*, (Coc-Chus, ‘the lofty and supreme Chus’) adopted in their Eleusinian mysteries: And the whole proves obviously that, on the destruction of the city of Babel, shortly after the dedication of

these patriarchs, and the institution of solar worship, which we might easily prove connected therewith, the descendants of Chus branched forth in different directions from the plains of Shinar, and propagated their idolatrous opinions along with them. Indeed, the very name of Booteea is itself of Chaldee origin,—Bad, or Bout, implying a boat or ark, and was often peculiarly applied to that of Noah: whence *Bouros*, ‘the city of the ark,’ was sacred to the arkite deity Isis. The pampered bull, like the Brahmennee, or sacred bull of Hindostan, wanders about the glen and mountains in security; the monkeys play their mischievous gambols unmolested; and the fishes rise to the river’s edge, requiring sustenance from the friendly hand, which never churlishly refuses it. All animated nature is apparently protected by the Booteas; but the wild and mischievous creatures are almost unknown among them. The ingenuity of the Booteas seems by no means inconsiderable; yet they know not how to construct a chimney. They prepare butter by a simple churn like a chocolate mill; and manufacture paper from the bark of a tree stronger, and perhaps coarser, than ours, though in a very similar way. It may not be amiss to hint at this time, when paper is so scarce, that the vegetable pulp is separated by beating, and that many of our barks will afford it in great abundance. The mountaineers of this country we have said are robust, but we do not perceive that they are bold and active warriors. Captain Turner describes some little scenes of warfare which occurred in a rebellion during his residence at Tassifudon, which do not speak highly in favour of the Booteas’ military prowess.

An occasional residence of the rajah is Wandipore, situated on the west of the capital. European fruits, such as peaches, apricots, &c. abound in this part of the country; and the apples are harsh, rather from the want of a good sort, than a deficiency of sun. The castle of Wandipore is seated on a rock, which projects like a wedge, at the junction of two considerable rivers. Its situation is strong, and the building answerable to it; nor is it less tenable in consequence of the adjoining hills, which rise in easy slopes, terminating at a distance, and greatly increasing the beauty of the prospect, without affording assistance to an enemy.

\* We discovered snow, on Sunday the 6th of July, upon the most distant mountains towards the north; but the clouds hung about them, and they were only a short time visible. In the hollow below the castle, on the eastern side, was a large garden; a situation judiciously chosen for its uncommonly fine shelter. We found orange, citron, pomegranate, peach, apple, and even mango trees, thriving extremely well. Of culinary vegetables, it boasted no great variety: there were, however, cucumbers, bangun, chili;



and it was much over-run with weeds. Though we varied our evening's walk, we saw few objects that were not familiar to us, Having been so long accustomed to the noise of rapid currents, and the view of lofty mountains, diversified with populous villages, groves, and hermitages, the repetition of such scenes could impart to us no pleasure, which we had not already experienced.

On the north-east end of Wandipore-hill, grew a cluster of tall fir-trees, that had an extremely singular appearance; not a single branch of them pointed towards the east, on which side art could not possibly have rendered them more bare; but on the other side, the branches grew with great vigour, and were full of luxuriant foliage. This curious effect resulted from the peculiar conformation of the hills, which throws a constant current of wind with great fury across that corner. A perpetual hurricane seems to prevail at Wandipore. This character of the situation would have forced itself upon our notice, had we been less particular in our observations, in consequence of the utter want of shutters, or any other provision made to exclude it from our apartments. To supply this capital defect, we barricaded the windows and balconies of our house with coarse mats; yet it was with difficulty we could keep a candle burning. The wind still whistled rudely through our matted fence, and, aided by the roaring of the rapid river below, rivalled in noise the uproar and turbulence of a wind or water mill, when going in full force.' P. 134.

The palace of Punukka is on the north of Wandipore, and to the north-west of Tassifudon. It resembles in a great degree the former, but is probably situated in a still more genial climate, as the fruits attain a greater perfection. Punukka is the winter residence of the rajah, and he has expended great sums in ornamenting it. Either from its less elevated or sheltered situation, it affords sufficient protection for the lemon, lime, citron, mango, pomegranate, peach, apple, pear, and walnut-trees. Our European fallads had suffered by injudicious care, having been apparently treated as exotics. The lettuces were weak and bitter, the cabbages equally degenerated, and the potatoes not larger than a boy's marble. All these were introduced by Mr. Bogle, who visited Thibet before our author's arrival, and the potatoe was called by his name. Though indifferent gardeners, they appear to be active judicious husbandmen. In the ponds, the *nymphæa nilotica* was observable in full bloom, and it is equally sacred as in Indostan and Egypt, by being placed before their gods. The narratives of the raja are somewhat marvellous, but we shall select a specimen.

In the first place, he mentioned a race of people, of uncommon stature, inhabiting a prodigiously high mountain, whose base was many days' journey in circumference. The country lay east of

Bootan; and being far distant, his subjects had never had any intercourse with it; but two of these people had, some years ago, wandered hither, and they were the admiration of all the inhabitants; being not less, according to his description, than eight feet high. They stayed but a short time, and seemed happy at the thoughts of returning to their gigantic brethren.

‘ In the same range of mountains, north of Assam, he informed me there were a species of human beings, with short straight tails, which, according to report, were extremely inconvenient to them, as they were inflexible; in consequence of which they were obliged to dig holes in the ground, before they could attempt to sit down.

‘ He had a very curious creature, he told me, then in his possession; a sort of horse, with a horn growing from the middle of his forehead. He had once another of the same species; but it died. I could not discover from whence it came, or obtain any other explanation than *burra dâre!* a great way off! I expressed a very earnest desire to see a creature so curious and uncommon, and told him that we had representations of an animal called an unicorn, to which his description answered; but it was generally considered as fabulous. He again assured me of the truth of what he told me, and promised I should see it. It was some distance from Tassifudon, and his people paid it religious respect; but I never had a sight of it.’ p. 156.

These stories are related at a villa of the rajah, which is described as a very pleasant retirement, and it is followed by a narrative of a bull-fight, or rather a combat between two bulls. These are separated at the moment when the most powerful is in the act of conquest, and the animals, little injured, are reserved for future battles. The Durga Pooga, the great autumnal festival of the Hindus, is observed at Tassifudon.

From the capital of Bootan, the ascent is still more steep; the mountains successively more abrupt and inaccessible—‘ Alps on Alps arise.’

‘ On the summit of this mountain, which is named Pomæla, we found an extensive monastery, consisting of many separate buildings: the most commodious of the cluster was occupied by a senior gylong, who, as president, is styled Lama; the rest were inhabited by the inferior monks. The religious of this description are numerous in Bootan. Their sole occupation lies in performing the duties of their faith. They are exempt from labour; enjoined sobriety and temperance; and interdicted all intercourse with the other sex. Though many become voluntary members of this establishment, yet its numbers depend most upon the custom, which obliges every family that consists of more than four boys to contribute one of them to the order: and the same rule, under particular circumstances, extends sometimes to all the males of a village. At the age of ten, they are received into the association, and commence their

tutelage. Their first years are passed in learning the rudiments of their profession, and in performing a variety of servile offices to their instructors; in which drudgery, unless elevated by superior talents, they continue beyond the age of twenty. However, though cut off from the enjoyment of some of the most exquisite pleasures of life, there are yet many advantages annexed to this class. They are certain of a liberal education; and, as their minds are more cultivated than the rest of their countrymen, they have the best prospect of being selected for public offices: and, in fact, the greater part of all who are employed in such situations are chosen from among them. Yet whether the following peculiarity be imputable to early tuition, inability, or disgust, I cannot determine. It very frequently happens, that those who have long enjoyed posts of honour or emolument take the sudden resolution of retiring for ever from the business and the cares of life; afterwards, under the sanction of a religious impulse, the inspired devotee chooses some solitary station, perhaps the summit of a mountain, where he builds himself a cottage, and having deposited a hord of grain in it, shuts himself up, determined never again to return into the world, or hold any intercourse with mankind.

Thus secluded from society, if, in consequence of an erroneous calculation, he sees his stock of food about to fail, while life maintains its post in full vigour, and is by no means inclined to quit its hold, the sole reliance of the retired devotee, for future support, must then rest on the adventitious visits of such as hold converse with the buried living. The benevolence which thus ministers to his necessities has also its appropriate merit; so that the recluse may yet exist, for months or years, upon the bounty that places his daily food at his door, without the least knowledge of the hand that feeds him; till at length the feeble principle that animates the human frame, and preserves it from dissolution, ceases to perform its functions, and the individual is no more. It is true, he might long have ceased to be of any earthly importance, whatever spiritual esteem is attached to the devotee, the hermit, or the misanthrope, term him which you will: yet this singular bent of character, all circumstances considered, is not very much to be wondered at. Let it be remembered, that, in the first career of life, by a continuance in a state of celibacy, the Booteea is recommended to distinction: as, on the contrary, any matrimonial contract proves almost a certain hindrance to his rise in rank, or his advancement to offices of political importance. Having therefore made the first sacrifice to ambition, and remained long single, in the hope of attaining to higher dignities and emoluments; chagrined, at length, by a series of disappointments, if a bare competency has been the fruit of his long service, he withdraws himself from public life: being at the same time somewhat advanced in years, his passion for connubial connection is weakened, and his natural apathy confirmed. Having been detached by early habit from society, uninfluenced by ties

of duty or affection to family or friends, his most prevailing impulse is the love of ease; and indolence and vanity at once direct his choice to religious retirement. The multitude flatter with their admiration the penitential devotee; and motives, perhaps merely temporal, falsely obtain the praise of exalted piety.

‘It will be obvious from hence, since population is opposed by two such powerful bars as ambition and religion, how great a diminution in the number of inhabitants must inevitably be the result, In fact, the higher orders of men, entirely engrossed by political or ecclesiastical duties, leave to the husbandman and labourer, to those who till the fields, and live by their industry, the exclusive charge of propagating the species.’ P. 170.

(To be continued.)

*Persian Lyrics, or scattered Poems, from the Diwan-i-Hafiz: with Paraphrases in Verse and Prose, a Catalogue of the Gazels as arranged in a Manuscript of the Works of Hafiz in the Chetham Library at Manchester, and other Illustrations.*  
4to. 15s. Boards. Harding. 1800.

THE lyric odes of the Persians, and indeed of all the oriental nations, are denominated ghazels, or as the present author, following the orthography of sir William Jones, writes it in the publication before us, *gazels*. They are generally dedicated to subjects of love and wine, and possess an occasional intermixture of moral sentiments, and reflexions on the virtues and vices of mankind. Like the Italian sonnet, the *gazel* is limited in its length and its rhymes: yet, unlike the sonnet, which consists but of one thought or idea from its commencement to its close, the *gazel* admits of the most sudden and abrupt change in every *beit* or stanza of which it consists. In a legitimate ode these stanzas are never fewer than five, nor more, according to Meninski, than eleven; beyond which number the *gazel* assumes the denomination of *rasside* or elegy. The elegant and accomplished baron Revinski asserts, however, that the *gazel* may extend to thirteen *beits* without forfeiting its purity; and D’Herbelot, that it is still a pure and classical *gazel* if protracted to not less than eighteen. To an European, the abrupt and unconnected sentiments of which these different *beits* consist, give the Persian ode the appearance of defect and want of arrangement; but the bard of Iran is not within the jurisdiction of an European tribunal, nor subject to the same system of laws; and consequently we have no right to condemn him for deviations from a code to which he will not submit. All oriental poetry exhibits something of this sudden and precipitous wandering from thought to thought, from subject to subject; and it is impossible to peruse even the Song of Solo-

mon, which has considerable pretensions to regularity, and is the finest pastoral that ever was written in human language, without perceiving some degree of the same poetical infraction.

But the gazel has more apology to offer for such abrupt transitions, if it were necessary, than any other species of metrical composition. It pretends to be an extemporaneous rhapsody, spoken at a public banquet, and over the most delicious wines, when imagination takes the lead of judgement, and the whole soul yields itself over to the capricious sallies of wit, and the swiftly glancing emotions of tenderness and love. Dr. Darwin has happily compared the detached and isolated pictures of which his Botanic Garden consists to festoons of flowers united by the medium of a fine and delicate ribband; and the comparison, if we were in want of one, would equally apply to the disjunctive and independent couplets of the gazel. But Hafiz himself, the great master of the Persian lyre, has furnished us with an analogy of more beauty and brilliance still; he illustrates the different stanzas of his ode, conjoined and harmonious, though separate and unconnected, by a row of pearls strung with carelessness, and the sprinkling of the stars in the firmament. It is thus he concludes the most elegant gazel, perhaps, that he ever composed:

غزل گفتي و در سفتي بيا و خوش بخوان  
حافظ

که بر نظم تو افشاند فلک عقد ثریارا

‘Thou hast accomplished thy gazel, and *strung thy pearls*—Come, recount them sweetly, O Hafiz!  
For heaven has sprinkled over thy poetry *the bright and lucid circle* of the Pleiades.’

The ‘Persian Lyrics’ in the volume before us are selections from the Diwan, or complete productions, of this inimitable minstrel. The work is written by Mr. Hindley, and dedicated to W. Ouseley, esq. now sir W. Ouseley, a gentleman whose critical knowledge of eastern literature the public have been long acquainted with; and it opens with some valuable ‘introductory observations’ on the Persian language, and particularly the style of Hafiz; and the expediency of encouraging the study of the Persian tongue in Great Britain, now that the interests of Asia are so minutely connected with our own, and so large a portion of Hindustan is become a part of the British empire. From these observations we shall select the following paragraphs:

‘To give a literal or perfect translation of our author metrically, or even prosaically, into English, may be confidently pronounced

impossible. An obvious proof of this assertion will be found, on considering for a moment those oppugnancies, which occur so generally in the idiomatic constructions of the languages of England and Iran, and which must ever most effectually militate against such closeness of version. Whatever might be looked for from favourable analogies, the frequent and varied allusions from words of similar sound and formation, though generally of exactly opposite significations, as well as the lively and often recondite *lusus verborum* so common in the Arabic and Persian, and which, though strange, if not trifling, to an European ear, are, to the habitual feelings of the Asiatic, both choice and exquisite. These obstacles, I say, must alone render every chance of translatative imitation in this case completely hopeless.

‘ Another insuperable impediment is presented to us in the peculiar genius of the Persian language, which, independent of its extreme melodiousness, its simplicity, and the delicacy of its construction, so abounds in compounds, as at times to crowd whole stanzas with compound epithets. This luxuriance, however graceful in its own idiom, is too exuberant, we apprehend, ever to be easily, if at all, appositely imitable in ours. Nor is it as yet by any means certain, that we have acquired a sufficiently extensive knowledge of the Persian particles, or of their force in composition, to do full justice to a work so replete with them as the *Diwan* of Hafiz.

‘ We meet with a farther, and not less formidable difficulty, in the mysterious and often sublime allusions so commonly represented to us in the Sufi poetry, under objects of sensual and voluptuous gratification. The delicate management of this imagery, so as to comport with the moral feelings of an English reader, must require the greatest nicety in a translator, and demand the constant exercise both of his taste and judgment. Although it may constitute a peculiar grace in the original, it can only be copied with a very wary and cautious hand. It would, therefore, on this occasion, be prudent, if possible, to avail himself of some of the more celebrated commentators, particularly those written in the Turkish language by Feridun and Sudi, especially the latter, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the poet; and to read again and again what has been already said upon this subject by two of the first authorities in Persian literature.’ p. 5.

‘ Were it necessary to mention the languages, in our opinion, best calculated to produce this effect, (viz. a genuine and accurate version) many reasons might incline us to select, for that purpose, the Latin and the Italian. A variety of obvious causes, however, strongly tend to preclude, and, we trust, will continue to preclude, the general adoption of any language but our own, as a medium for conveying the more valuable reliques of Asiatic genius to our

countrymen. If the Persian language abounds in compositions worthy the intimate knowledge of any nation in Europe, every motive, literary as well as political, must clearly concur in pointing out such Oriental compositions as objects of more particular attention to the people of Great Britain. But it must at the same time be evident, that we can never look to the attainment of these desirable objects, viewing them in ever so distant a perspective, with any feasible hope of universal success, except through the natural and most promising channel of the English language.' P. 17.

We cannot pay the English language the ill compliment which Mr. Hindley here advances. We are ready to admit the difficulties attendant upon a spirited, yet faithful version, of Persian poetry into any European tongue, whether ancient or modern: but instead of judging the English language more unfit for the purpose than the Italian or the Latin, we should prefer the former to all European tongues whatsoever, and think the two latter should even yield to the German and the Greek. The distinctive characteristic of the Persian is its facility of creating compound epithets, and hereby of exciting ideas, either altogether original, or more delicate, and, at the same time, more powerful, than can be aroused by the disjunctive use of the radicals of which those compound epithets consist. But the Greek tongue has this happy peculiarity nearly in an equal degree with the Persian itself; and, from the unrivalled melliflence of its enunciation, possesses by far the advantage of the Latin. And great as is the merit of the accomplished Revinski's Latin version of two of the gazels of Hafiz, subfixed to the present work, we cannot but think that it yields to the fidelity and suavity of the exquisite idyll of Sir W. Jones which accompanies it, and is a Greek version of another gazel by the same poet. For the reason that we prefer the Greek to the Latin, we should recommend the English or even the German before the Italian. The Persian itself has not a greater aptitude of creating compounds adjuncts than the German, and the English is not far behind it in the possession of this curious felicity. The Italian, undoubtedly, has the advantage in volubility and softness; but, like the Latin, it is extremely deficient in this treasure of inestimable value. The harsh and guttural genius of the German may be supposed, at first sight, to make it an inadequate vehicle for the elegance of Persian sounds; but under the dedalian power of Gesner, the gazel of Iran might be translated into German prose, and of Klopstok into German metre, without any great detriment to its acknowledged euphony. At the same time we contend that the German tongue is naturally less musical than the English, and on this account we decidedly prefer the latter, as a medium of communicating to an European the beauties of

Persian poetry, either to the former or to any other with which we are acquainted. It is not quite so voluptuous as the Italian, and consequently not altogether so well calculated to convey the tender tones that treat of love; but it is far more terse and manly, and infinitely better qualified, independently of its power of creating compound epithets, for exhibiting the moral maxims with which all eastern poetry abounds. Upon the whole, there is no language that can rival it for this purpose but the Greek: the Greek, however, is a dead tongue, and it is not to be supposed that the most accomplished scholar can employ it with the same dexterity and success that he can his own.

It is an old and a just observation, that mankind are always most interested in the productions of an author whose history is rendered familiar to them; and we were surprised at the present introduction of the Persian lyricist to an English audience without a single memoir or anecdote of his life. It is a defect not easily to be accounted for, and which we shall endeavour to supply by the following brief biography.

Mohammed Shemseddin, on account of the retentive faculties of his mind, surnamed (حافظ) Hafidh, or, as it is commonly written by Europeans, Hafiz, 'a man of great memory,' was born at Shiraz, the capital of Farsistan, the ancient Persia, under the dynasty of the Modhafferians, and flourished in the period when Timur, or Tamerlane the Great, defeated the sultan Shah Manfor. He was much caressed by Tamerlane, as also by the sultan Ahmed Ilekhan, both of whom, but particularly the latter, tempted him with the most splendid offers to reside at their respective courts. But Shemseddin was not ambitious of riches or honours: his soul was formed for retirement and ease, and he preferred a life of seclusion, in the midst of a few select friends, to the pomp and pageantry of a palace. In the delightful and umbrageous Valley of Mofellay, the Tempé of Persia, about two miles distant from the city of Shiraz, and cooled by the lucid waters of the Rocknabad, he fixed his peaceful abode; and it is here his tomb was erected upon his death with as enthusiastic a regard for his memory as that of Rousseau in the garden of Ermenonville. The inhabitants of Shiraz still assemble in the summer season in this romantic retreat, and chaunt over his remains a variety of the verses of their favourite bard. He died in the year of the Hegira 797, corresponding with the year 1394 of the Christian æra, at the very time when the sultan Bahar was triumphantly entering into his native city. His poems, which were never perfectly arranged during his life time, were collected after his death into one volume by Seid Cassim Anovar, and have become the subject of universal admiration among the nations of the East. To a rich variety and brilliancy of thought, which



is all the poet's own, they often unite the sublimity of the Shâh-namâh of Ferdosi, and the benevolence and morality of the good and gentle Sadi.

The popularity of Hafiz, however, seems to have depended upon the exquisite beauty of his gazels alone; for, notwithstanding his retirement, he by no means kept himself unspotted from the world. The pleasures of 'the ruby-coloured wine'

(می لعل فام لا) were too powerful for his resistance;

and his voluptuous wanderings among the fair sex did not constitute, if we may credit his own writings, the most criminal of his amours. To rescue him, however, from so foul a charge as this last, his commentators have pretended that his gazels are full of religious mysteries, and that almost every expression has a two-fold meaning, the external and cupidinous being only a veil for the esoteric and concealed, which is all purity and devotion. Mr. Hindley has paid a due tribute of respect to two of these generous annotators, whose names are Feridun and Sudi, and who have defended the salacious bard with all the elegance and force of the Turkish language, in which their commentaries are written. And D'Herbelot himself has been half persuaded to credit their fantastic explanations, from the poet's having preferred a life of seclusion to the pomp of courts and the tumult of public society. Our English translators, however, notwithstanding the interpretation which has been ingeniously contended for by the Turkish and Asiatic expositors in favour of this 'eloquence of mystery,' (*lissan ghaib*) as it has been characterised by a celebrated Persian biographer, feel themselves under the perpetual necessity of curtailing its luxuriance, and often of giving a very different idea to that conveyed by the text; and under their plastic power of transformation, the *peri-saki* and *mugh-peché* (مغ پیچم) 'the angel-faced cup-bearer' and 'infidel

boy' are converted into damsels and nymphs of paradise.

In reality, however, the wildly figurative languages of the East, and the bold excursions which all Asiatic poets allow themselves, lay an easy foundation for the belief of an exoteric or mysterious meaning among readers of a warm and luxuriant imagination: and, on this account, the same kind of double interpretation has been often attributed to the Song of Solomon by rabbinical as well as by Christian expositors; who, with undue fastidiousness, have been discontented with its obvious and exoteric intention: as if the most exquisite picture that can be conceived of conjugal affection and domestic felicity, alluring us to the first duties of life by example instead of by precept, were not worthy, without some mystical and *recondite* interpretation, of a place in the sacred scriptures.

With respect to Hafiz it is obvious, however, that religion occupied no great portion of his life, and, of course, that his gazels have little pretensions to pietism, both from his own confession and the conduct of the populace upon his decease. It is thus he expresses himself in a gazel of high merit, but which is not inserted in the collection before us:

هم کارم زخود کامی ببر نامی کشبیر آخر

'All my voluntary actions have tended finally to procure me a bad name.'

And, on his death, so great was the opposition made to his enjoying the rites of interment, by many of the chief men of Shiraz, on account of the indecency of his poems, that a violent contest ensued between his friends and his opposers. It was at length, as sir W. Jones informs us, (*Poeseos Asiaticæ* Comment.) agreed, by way of appeal to heaven, to open the poet's works, and to be decided by the first itanza that should occur; which, luckily for Hafiz, happened to be the following:

قرم وریغ مد ار از جنازه حافظ  
اگر چر غرق کنامست میروند بهشت

'Oh turn not your steps from the obsequies of Hafiz,  
For, though immersed in sin, he will enter into heaven.'

The priests no longer hesitated, and the poet, as we have before observed, was interred in the Valley of Mosellay, whose delightful bowers he had so often celebrated in his poetry. His epitaph, which is not very commonly known, we shall extract from Mr. Hindley's 'introductory observations,' premising that it is elegantly and faithfully translated.

'In the year seven hundred ninety and one,  
A world of excellence and genius departed to the residence of mercy.  
The incomparable, second Sadi, Mohammed Hafiz,  
Quitted this perishable region, and went to the garden of paradise.  
Khojeh Hafiz was the lamp of the learned;  
A luminary was he of a brilliant lustre:  
As Mosella was his chosen residence,  
Search in Mosella for the time of his decease.' P. 21.

'We may here remark (what, indeed, has been frequently done by others), that there is no work in Persian literature more deserving the attention of the learned than this work of Hafiz. Independent of its literary beauties (which clearly place it, if not first, at least in the first rank amongst the most splendid compositions in that elegant language), it has the merit of illustrating, in a consider-

able degree; the manners, not only of a magnificent and intelligent people, at a period highly refined and polished, but of other great kingdoms and principalities of Asia. Princes, statesmen, warriors, poets, learned and venerable characters, of various courts and countries, are frequently alluded to throughout the poems; and, next to Sadi and Firdausi, we may rank our author as one of the most correct in style, and as one in whom we may reasonably expect to find some of the least corrupt remains of the pure and ancient Persian. The few gazels hitherto printed and explained, have spoken sufficiently for themselves, with the learned world, to raise an anxious wish for the publication of the whole series: and from the specimens already given of the commentaries, we are authorized to conclude, that the untranslated part must contain much new and curious matter, interesting, no doubt, to the Oriental historian, philologist, and philosopher, since the best copies of the *Diwan* are known to contain at least five hundred sixty-nine gazels, fourteen only of which have been regularly published, with these elucidations.

Hafiz himself, his commentators, and other writers, are amply descriptive of the effect his poetry had in those times. So extravagant indeed was the general enthusiasm of those days, that national veneration seems to have carried its fondness for him into a wild and frantic superstition, as may be inferred from many wonderful narratives of serious appeals made to the supposed oracular and ominous influence of these compositions, both at and after his death, by a mode of sooth-saying, or divination similar to that of the *Sortes* of the Latians, and familiar to the Asiatics. An old anonymous Persian poet, preserved by Sudi, declares, that the delicate suavity of these gazels is completely unparalleled in the productions of any poet whatever: and in truth Hafiz himself is but too often found, like Horace, trumpeting forth his own praise, and pluming himself on the universality of his fame, from the extensive celebrity of his works over the then known world.

We have abundant evidence of the operation of his poetry on succeeding ages, from a variety of sources, but particularly from the researches of grammarians, as will very fully appear on consulting Sudi's introduction to his paraphrase on the *Diwan*, where, with all the panegyric and enthusiastic phraseology of an admiring muselman, he asserts, that the poetry of Hafiz derived its innate grace from having been bathed in the waters of life, and that it equalled the virgins of paradise in beauty; and from the narratives also of travellers, among whom it may suffice to mention the names of sir Thomas Herbert, Kœmpfer, Chardin, and captain Francklin. Again, we are assured, on the authority of gentlemen belonging to the Hon. East India company's service in Hindustan, that, even at that distance from Shiraz, the gay and lively airs of their mirth-inspiring Persian are more frequently introduced in their musical festivities, than the compositions of any other poet, however celebrated, whe-

her native or foreigner, Hindu or Muselman, either of Bengal or Dekkhan.' P. 17.

Among the gentlemen whose names are here deservedly mentioned, or are referred to in the subjoined notes, we are astonished we have not met with that of Mr. Richardson, who is well known to have been a considerable proficient in Oriental literature, and to have enriched the European world with many Oriental publications: one of them, indeed, upon the immediate subject of the present work, being 'A Specimen of Persian Poetry, or Odes of Hafiz, with an English Translation and Paraphrase.' This specimen did not, we believe, include more than three distinct gazels, neither of which are to be found in Mr. Hindley's selection; but both the metrical paraphrase and the prose version are possessed of great merit, and may at least challenge a competition with the labours of the author before us. To these were also added a copy of the translated odes in the original Persian, and a variety of useful notes, historical and grammatical. Mr. Richardson was a particular friend of the late sir W. Jones, prior to his leaving his native country; and when the former conceived the design of publishing a new edition of the learned Meninski's Thesaurus, with an English translation, the latter generously engaged to superintend and assist in the publication. We are sorry to add, that, from want of due encouragement, this very valuable work was obliged to be relinquished, after the translator had bestowed an infinity of labour upon it, and incurred a considerable portion of expense.

We have dwelt the longer upon this subject because we were hurt at the silence with which Mr. Richardson's name is past over in the work before us, and because it seems almost impossible that such a silence could be the effect of mere accident. Mr. Hindley states the number of gazels composed by Hafiz to amount to five hundred and sixty-nine; and most of the copies of the Diwan give us no more. There is a difference of two or three, however, in several of them; but we fully believe with our author, that Meninski and Kollar must have made an egregious mistake in calculating them at not less than six hundred and seventeen, and we think he has satisfactorily accounted for the error in the commencement of his Appendix, where he compares the manuscript of Meninski with that of the Chetham library. It is easy to account for some variety, however, in the different copies, from the recollection that there were several other poets of Persia besides Mohammed Shemseddin who were honoured with the surname of Hafiz, or 'men of extensive memory,' although this adjunct has been almost exclusively appropriated to himself by the world at large; and it is not improbable that one or two of the

supernumerary gazels may have been erroneously copied from the diwans of these minor poets. Independently of which some degree of confusion must necessarily exist in determining the originality of many individual lines as well as complete beits, since, like Virgil and Terence, Mohammed Hafiz never hesitated to copy from other bards a verse that he thought was possessed of super-eminent merit, and to amalgamate it with his own productions. Occasionally, indeed, he went beyond his native tongue; and the very first gazel under the letter eliph begins and ends with a line borrowed from the Arabic of the kalif Yezid: and when upbraided for this pillage from a Mohammedan bard, he replied to his expostulator 'Dost thou not know this maxim, that it is lawful for the faithful to rob the unbeliever?' This gazel is not in Mr. Hindley's selection: it is, however, one of the most beautiful of the whole Diwan, and the Arabic line with which the last beit concludes is peculiarly animated and tender.

متي ما تلق من قهوي دَع الدنيا واهمها

'When thou shalt possess the maid thou lovest, bid adieu to the world, and abandon it.'

(To be continued.)

*Geological Essays.* By Richard Kirwan, Esq. &c. 8vo. 9s. Boards. Bremner.

COSMOGONY has been the object of ridicule, not because it is in itself a trifling or an unsatisfactory study, but because it has too often been a structure of the imagination only. A fertile genius might contrive a thousand methods by which this planet may be supposed to have been constructed, as Des Cartes is said to have found it more difficult to prefer one of his many systems of the world than to invent them. Even within the period of strict philosophical investigation, the reveries of Buffon, to which we may add those of Dr. Hutton, have had scarcely any support from observation; while Saussure, De Luc, Dolomieu, and naturalists of the first credit, have supplied numerous facts on which a system may securely repose. In reality, if founded on facts only, cosmogony is a branch of science highly respectable: it raises the mind from earth to heaven, from the creation to the Creator; and though undoubtedly, in the series of profound investigation, errors may arise, they are not more numerous than in other scientific pursuits, and more easily corrected from observation. It is not one of the least of its advantages, that, in the hands of true

philosophers, it assists the cause of revelation ; and this we have always studiously pointed out, though we have given offence by not believing more than revelation ever taught. Mr. Kirwan's system, in a more popular form, occurred to our notice in the sixth volume of the *Irish Transactions* \*, and we there paid it the tribute of applause which it so truly deserved. The same system is contained in the three first essays of the present volume, nearly, we believe, in the same words. We shall not, therefore, repeat his former facts and arguments, but offer somewhat more at large our observations on granite and the effect of compound menstrea, which the author has not, in our judgement, followed with sufficient accuracy.

We were always of opinion, that, if a chaotic fluid were supposed, the separation of these confusedly mixed parts must, from their nature, be in the order pointed out by the Mosaic account ; and, conversely, the present state of the globe demonstrates very clearly that such a fluid must have existed. One striking argument for this position is, the peculiar structure of granite, undoubtedly the most copious production of the earliest æras of this globe's arrangement. No mineralogist has hitherto explained its formation satisfactorily, and we think even Mr. Kirwan fails in the present attempt. He considers the crystallisation of its component parts to have been successive, and, as we before observed, eludes the great difficulty felt by his predecessors, who knew not where to seek for the quantity of water necessary to dissolve the quartz, by supposing that a less proportion would keep it dissolved than is necessary at first to dissolve it. The minute mixture, however, of the felspar and mica destroys every idea of successive crystallisations, and every appearance of granite shows its formation to have been rapid and almost instantaneous. The crystals are regularly intermixed, with little or no water of crystallisation, and the whole is a mass of considerable specific gravity. The immediate consequence is, first, that the component parts of granite must have been held in solution by a menstruum which was suddenly destroyed or greatly diminished ; or, secondly, by a compound menstruum, of which the union and the powers were at once dissolved and lost. We can conceive of no cause of the former nature ; but we have every reason to suppose that the chaotic fluid may have contained a menstruum which will meet the latter supposition. We know, for instance, that carbonic acid air will facilitate the action of water on quartz : we know too that lime will destroy the union between quartz and the alkali in liquor silicum. The rapid separation of the former, or the addition of the latter, is alone necessary. Nor was this the operation of a moment : the pro-

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\* See our XXVIIIth Vol. New Arr. p. 414.

duction of granite is successive, and Saussure has pointed out granite which must be of modern formation. We see it to be successive in the veined granite; and nodules of granite are often inclosed in immense blocks. Was Mr. Kirwan's opinion correct in these last, the quartz, as the less soluble material, and consequently most readily crystallised, should surround the nucleus, and the mixture of felspar and mica appear in succession. But this is not the case: the whole is a confused mass. We thus give the outline of our opinion, which may be supported by numerous arguments and observations, but it will be obvious that this is not the proper place for such a discussion; nor should we have at all engaged in the detail of this subject but to offer some foundation for our differing from an authority so truly respectable as that of Mr. Kirwan. We shall add the conclusion of the first essay.

‘ Here then we have seven or eight geological facts, related by Moses on the one part, and on the other, deduced solely from the most exact and best verified geological observations, and yet agreeing perfectly with each other, not only in substance, but in the order of their succession. On whichever of these we bestow our confidence, its agreement with the other demonstrates the truth of that other. But if we bestow our confidence on neither, then their agreement must be accounted for. If we attempt this, we shall find the improbability that both accounts are false, infinite; consequently one must be true, and, then, so must also the other.

‘ That two accounts derived from sources totally distinct from and independent on each other should agree not only in the substance but in the order of succession of two events only, is already highly improbable, if these facts be not true, both substantially and as to the order of their succession. Let this improbability, as to the substance of the facts, be represented only by  $\frac{1}{10}$ . then the improbability of their agreement as to seven events is  $\frac{1}{10^7}$ , that is, as one

to ten millions, and would be much higher if the order also had entered into the computation.’ P. 52.

In the second essay, on the deluge, our author notices the most important systems, particularly that of M. De Luc, who thinks that, in this memorable catastrophe, the former continents became the bottom of the sea, while the ground that the antediluvian ocean covered produced the continents of this period. Mr. Kirwan thinks the deluge was universal, and, as we have said, from the Southern Ocean bursting over the northern continents; and that ravenous and noxious animals were created subsequent to the flood. At that time he believes the animal tribes to have been few, and of a milder nature. On this subject we suspect his system to be erroneous; and shall shortly have an opportunity of explaining ourselves more at large.

The third essay, on the subsequent catastrophes, does not materially differ from our author's communications in the *Irish Transactions*. We greatly regretted our not being able to follow Mr. Kirwan's observations more minutely at that time. It would be still more improper now.

The fourth essay is on lapidification. Substances acquire a stony hardness from crystallisation, a more or less perfect or confused concretion, cementation, or the substitution of unorganic to organic matter. These different causes are examined in their order. Crystallisation is probably the mode in which the most stony and impenetrable rigidity is obtained, and probably in this way stucco attains its peculiar hardness, in which it emulates the firmest marbles. Perhaps the very minute union of the ingredients which form the different precious stones arises from their crystallising slowly from a state of perfect solution. Mr. Kirwan has, we think, proved, that even in water flint may be dissolved; and it is not improbable that the division of the particles of a body, with difficulty soluble, is more minute than that of the particles of a more soluble body. The other methods of lapidification offer nothing remarkable. Those who have visited the shores of the sea will have beheld numerous instances of cementation, or rather agglutination. The same method occurs also, without the assistance of sea water, sometimes by calces of iron, sometimes by river water, which perhaps may deposit stony concretions. The agent is, however, not understood in every instance.

The fifth essay, on the decomposition and disintegration of stony substances, is very copious and valuable. The following circumstance, in the stone at Malta, requires a little attention.

‘ Carbon has lately been found in several species of stone; as it powerfully attracts oxygen, to it we may, perhaps, attribute the disintegration of many of them, as marls, marlites, some, argillites, shales, &c.

‘ Mephitic air (the azote of the French) by its property of forming nitrous acid, when, during its nascent state, it is gradually brought into contact with the oxygen of the atmosphere, in a moderately dry state, may also promote decomposition; calcareous stones are known to contain it in pretty considerable proportion, and those that contain animal remains, probably, most; from this consideration we may derive some explanation of a very remarkable phenomenon related by Mr. Dolomieu. 36 Roz. 116. “ All the houses of Malta are built of a fine grained limestone, of a loose and soft texture, but which hardens by exposure to the air. There is a circumstance which hastens its destruction, and reduces it to powder, namely, when it is wetted by sea-water; after this it never dries, but



is covered by a saline effervescence, and a crust is formed some tenths of an inch thick, mixed with common salt, nitre; and nitrated lime; under this crust the stone moulders into dust, the crust falls off, and other crusts are successively formed, until the whole stone is destroyed. A single drop of sea water is sufficient to produce a germ of destruction; it forms a spot which gradually increases and spreads like a canker through the whole mass of the stone; nor does it stop there, but, after some time, affects all the neighbouring stones in the wall. The stones most subject to this malady are those that contain most magnesia; those which are fine grained, and of a close texture, resist most." Short as this account is, it appears from it, that the limestone of Malta contains both calcareous earth and magnesia, but most probably in a mild state; and the stone being of the looser kind, is of the species which is known to contain most mephitic air. Mr. Dolomieu shews, at the end of his tract on the Lipari islands, that the atmosphere of Malta, in some seasons, when a south wind blows, is remarkably fouled with mephitic air, and at other times, when a north wind blows, remarkably pure; and hence, of all others, most fit for the generation of nitrous acid.—Again, sea water, besides common salt, contains a notable proportion of muriated magnesia, and a small proportion of selenite. From these data we may infer, that, when this stone is wetted by sea water, the selenite is decomposed by the mild magnesia contained in the stone, and intimately mixed with the calcareous earth; of this decomposition, two results deserve attention, 1. The production of vitriolic Epsom; 2. The extrication of mephitic air, the muriated magnesia of the sea water serving, during this extrication, the purpose of attracting and detaining a sufficiency of moisture. This air, thus slowly generated, and meeting the dry oxygen of the atmosphere, forms nitrous acid, highly mephitised, but it soon acquires a due proportion of oxygen by deoxygenating the vitriolic contained in the Epsom salt, which by successive depredations of this sort is gradually destroyed. Part also must unite to the mild calx, which in its turn is decomposed by the remaining mild magnesia; more mephitic air is set loose, and more nitrous acid is produced, until the stone is destroyed; how the alkaline part of the nitre, which is one of the products resulting from the decomposition of this stone, is formed, is as yet mysterious; Is it not from the tartarin lately discovered in clays and many stones? I am as yet inclined to think that it is derived from the putrefaction of vegetable and animal substances; and though nitrous acid formed of oxygen and air, from putrefying substances, be found united, not only to the absorbent earths to which it is exposed, but also to a fixed alkali; yet I should rather suppose that the alkali is conveyed into those earths by the putrid air, than newly formed; and the reason is, that tartarin, notwithstanding its fixity, is also found in foot, and in the same manner may be elevated in putrid exhalations. As to the common salt, said also by Dolomieu to be found in the blisters of this mouldering

stone, I am as yet in doubt, for common salt was also said to accompany the native nitre found in the pulo of Appulia, yet Klaproth in analysing this nitrated earth could find none; see Zimmerman's account of this native nitre. 36 Roz. 111. 113, and 1 Klap. 319.' P. 147.

Some late discoveries of Guyton will come in aid of this very ingenious explanation; and, if confirmed, will greatly illustrate every part of Mr. Kirwan's doctrines. He has found, it is said, that potash is composed of limestone, hydrogen, and carbon; soda of magnesia and the same principles. If this be true, the source of the alkali in this case and the nitre beds is at once clear; and as soda, either as simple or in its compound state, is a primæval substance, a solution of flint and a ready precipitation in the form of granite, as just alluded to, is easily understood. The various agents which disintegrate stony substances are water, oxygen, and fixed air. Granites are only decomposed by water washing away the felspar, and leaving the quartz in a carious state with few points of union. It is then called in the manufactories rotten stone.

Mr. Kirwan next treats of mountains, but considers them, we think, too exclusively, as owing to precipitation. They are so very frequently, and, as we shall find, were at an earlier period higher than at present, while the valleys were deeper. Yet many of them are raised; and he will recollect more than one observation in Saussure, where the secondary mountain has been raised with the primary on which it rested, after the formation of the former in horizontal strata. We admit, however, that volcanos have been too frequently considered as the cause by which mountains have been elevated. The primitive mountains are accurately described, and it is now well established that there are primæval calcareous mountains. Yet the calcareous earth, in *granite*, appears an accidental addition; and though this earth is primæval, with respect to animals and vegetables, it is probably of posterior formation to granite, which seems to be '*contemporaneous with the existence of fixed air.*' Mr. Kirwan next examines particularly the different stones of which mountains consist; but these details are too scientifically mineralogical for our present purpose. The eleventh section on trap must, however, be distinguished. It is the last refuge of the volcanic systems, and is clearly shown not to be volcanic. Mr. Kirwan next treats of the secondary and alluvial mountains. In these, trap again occurs; for it is sometimes secondary, though never the product of fire. To show the structure of the secondary mountains, containing more than one kind of stone, an enumeration of the strata of such mountains in different places is added.

The third chapter of this essay is on volcanic mountains; but

on this subject Mr. Kirwan's opinions are well known. He has proved that we have little reason to ascribe mountains to volcanos, since even *Ætna* and *Vesuvius* do not owe their whole elevations to subterraneous fires, but were mountains before they burst into flame. The marks to distinguish old volcanos from mountains of a different kind are accurately detailed.

'In all cases where doubts may be entertained, whether a hill, or mountain, is volcanic, or Neptunian, our judgment may, in my opinion, be governed by the following maxims:

'1°. Where trap, or basaltic columns, appear on, or form the body of the hill or mountain, of their usual black, bluish, or greyish black colour, there the hill or mountain may be deemed Neptunian, at least so far as concerns these; such as are found on actual ignivomous mountains must have been thrown out with other Neptunian stones, but in that case they are never erect, and commonly bear some marks of heat.

'2°. Where masses of shistose porphyry occur, of a greyish black, ash grey, blackish blue, or greenish colour, and the felspar appear uninjured by heat, they, and the parts they repose on, are Neptunian.

'3°. Disintegrated, or decayed, porphyries, or traps, wacken, and amygdaloids, may be distinguished from indurated volcanic sand and ashes, piperino, pouzzolana, porous lava, respectively, by local circumstances, and the changes which low degrees of heat produce in them, compared with the changes which the same variations of heat occasion in the real volcanic products that resemble them. Wacken containing mica can never be ambiguous. Beds of real volcanic ashes, if ancient, are always interrupted or interceded by beds of earth, which some, without any proof, would have to be vegetable earth; and if, by this appellation, they mean no more than earth fit for vegetation, the appellation is just; but if they mean that such earth was in all instances such as had produced vegetables, they are certainly mistaken, as Dolomieu has already noticed; this earth having been merely washed down by rain from the cinders and fragments of lava, with which it was originally mixed; wacken presents no such appearance.' P. 274.

Yet let us add some limitations. If a mountain be in shape conical; if it rise insulated in a comparative plain, or at least be not connected with any neighbouring chain; if the substance of that mountain differ from the surrounding strata, whatever may be its composition, if not evidently primæval, it must have been volcanic. Even our author's characteristics, to which he afterwards adds decomposed pyrites, may have been subsequent and secondary formations. Pseudo-volcanic hills are those which have experienced slighter or accidental fires from the neighbourhood of coal.

The sixth essay is on the internal arrangement of mountains. Our author's great object is to show that the strata are commonly and naturally horizontal. He has adduced, however, somewhat too anxiously, the facts for this purpose: they appear to be selected, though the probable causes of their change, from the horizontal to the vertical situation, are well explained. In the fact on this subject, quoted above from Saussure, we meant not to insinuate that the alteration was volcanic. It may have been from accidental expansions from below, independently of actual fire, or from the sinking on one side in consequence of alluvial causes. From a strict and continued attention to beds of granite, we have not seen verticle strata but where the latter cause was at least probable if not evident.

The seventh essay is on coal-mines, and, as usual, Mr. Kirwan adduces a vast extent of information from travellers of every kind. His great object is to show that petrol and carbon were primordial substances, entered into the composition of primitive mountains, and, on their decomposition, were washed into the veins of secondary rocks, where they hardened into coal. We have more than once offered our opinion that coal was produced from decayed vegetables, and we do not yet see sufficient reason to resign that opinion; yet, on the whole, we can add that Mr. Kirwan's system is well supported; nor will it be easy to invalidate it entirely: the foliated structure, the polished surface, and the small earthy residuum of coal, will strongly support it. Our author's mineralogical arguments are peculiarly striking.

‘ The practical inferences from this theory are,

‘ 1°. That coal is never to be expected in primeval mountains, as granite, gneiss, &c. but that on the sides of these, particularly if very high, or in the hanging level that slopes from them to some river or valley, it may be sought.

‘ 2°. That there is still a greater probability of finding it in the neighbourhood of mountains of argillaceous porphyry, as those are still more subject to disintegration.

‘ 3°. That it may be sought with probability of success in sandstone mountains, if sandstone and clay alternate, or sandstone, clay, and argillaceous iron ore.

‘ 4°. That in any elevated land in which sandstone and shale, with vegetable impressions, or indurated clay and shale, or bituminous shale, form distinct strata, or clay, iron ore, and shale, with or without strata of sand, coal may well be expected.

‘ 5°. That if sandstone be found under limestone, or if they alternate with each other, and, particularly, if indurated clay and shale form any of the strata, they afford a probable indication of coal; otherwise coal is very rarely found in, or under, limestone.

‘ 6°. That coal is very seldom found with argillite, and such as has been is of the uninflamable kind.

‘ 7°. That where trap, or whin and clay, alternate, and more especially trap and sandstone, coal may be expected ; it is often, but not regularly, found under basalt :—Wood coal is sometimes found under both.

‘ Lastly, that coal frequently bursts out on the surface, or on the sides of hills, in a withered state, which diffuses itself to a distance from its origin, and requires an experienced miner to trace it truly to the seam to which it belongs.’ P. 347.

The seventh essay is on common salt and its mines. The vast mine of common salt is the sea, which presents a source of much curious speculation. Of the different proportions of salt in the ocean, from sea-water taken up in various latitudes, Mr. Kirwan gives a very particular account, though the saltiness of the sea he does not derive from the mountains of rock salt, but the latter from the subsidence of the former. This position is well supported, and, as we think, verified. Whence then is the salt derived ? It cannot have escaped even a superficial observer that soda must be a primæval substance. If it should be proved a compound, we know that magnesia, hydrogen, and carbon, are, such ; and that carbon is at least contemporaneous, perhaps very strictly so, with the production of granite, long previous to the sea being the habitation of fishes. The sea then was perhaps, at first, an alkaline fluid, but the cause of its being saturated with marine acid is not known. It is said, in a foreign journal, that the radical of the muriatic acid is discovered in this country ; but we are acquainted only with the unsuccessful attempts recorded in the Philosophical Transactions to ascertain it. Should that gentleman, or any subsequent chemist, have succeeded, we can only regret that no journal in England is honoured with his philosophical communications ; and that, in this as in other instances, we catch the first glimpse of the successful labours of English philosophers from foreign publications. But to return, Mr. Kirwan has shown, from chemical affinities, what we should *à priori* have suspected, that the marine was the acid first formed ; and indeed we see in small quantities the formation still go on in the air, as condensed frost always contains a portion of it, even at a distance from the sea. The various mines of rock-salt, and their extent, are particularly described, chiefly with a view to establish our author's opinion of their origin. Salt lakes are noticed with equal care ; and as these have not hitherto been sufficiently examined, we may remark that they differ from the water of the ocean, by containing generally less common salt and a larger proportion of Glauber's.

The ninth essay is on metallic mines, noticing the metals found native, sulphurated, in calciform ores, metallic veins, and ores as occurring in primæval or secondary mountains. Our author's great object is to prove that metals are primæval

substances, found native from the destruction of mountains, and, in other forms, from meeting the different mineralisers. It may perhaps contribute to support his opinion, if we add, that manganese, which contains so large a proportion of oxygen, is generally discovered near the surface, in broad and shallow patches, not without suspicion that the soil over it is of recent formation from the detritus of neighbouring hills.

The tenth essay is on Dr. Hutton's system, which our author has enshrined in his work. We very early gave our opinion of it, an opinion which the maturest consideration has confirmed; nor have the modifications it has received in two successive impressions changed our sentiments. Yet this little controversy, as managed in the essay before us, is neither unenterprising nor uninteresting.

On the whole, we ought not to conclude without the warmest commendations of this work, which we have in general cheerfully praised, and from which we have occasionally dissented, we trust with caution and respect; for few who can appreciate the extent of our author's knowledge, particularly developed in the essays before us, will differ from him but with diffidence, and, while differing, acknowledge his merits.

*Letters from a Father to his Son, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1798 and 1799. By J. Aikin, M.D. Vol. II. 8vo. 5s. Boards. Johnson. 1800.*

WHEN the reviewer turns from the perusal of multitudinous pages of affectation and dullness to the examination of volumes like the present, he experiences sensations similar to those of the traveller, who, in the course of his journey through the Desert of Syria, arrives unexpectedly at some insulated spot of verdure, whose charms are heightened by the contrast of surrounding sterility.

The name of Aikin stands high in the records of genuine taste; and in his literary labours he has exemplified the truth of the poet's observation,

'Omne tulit punctum qui miscuit utile dulci.'

From the favourable reception which the public gave to the first \* volume of his '*Letters from a Father to his Son*,' it may be presumed that the announcement of a second volume would raise considerable expectations. We will venture to predict that these expectations will not be disappointed. The letters now under our consideration exhibit the same maturity

of thought, and correct practical judgement of men and things, which rendered their precursors so truly interesting and instructive. They are eighteen in number, and treat of the following subjects.

On party.—On the estimate of morals.—On a criterion of perfection in writing.—On authority in matter of opinion.—On Milton's garden of Eden.—On the character of Ajax.—On evidence in matter of fact.—On the character of Cicero.—On the value of life.—On the respect due to superiors.—On the taste for farming.—History and biography estimated.—On openness and sincerity.—On the advantages of a taste for poetry.—On the best mode of encountering the evils of life.—On the comparative value of different studies.—On the experience of life.

The introductory letter commences in a strain of benevolent serenity, which irresistibly winds its way into the feelings of every affectionate mind.

‘ My dear Arthur,

‘ I resume the pen to you under circumstances that may make my correspondence more interesting than formerly, though, perhaps, less instructive. The illness under which I have long laboured, and which seems to have sapped all the principles of vigour in my frame, may well be supposed to have incapacitated me from efforts which require closeness of thinking, or depth of research. But the delightful retreat into which it has compelled me, has shed such a tranquillity over my mind, and even furnished it with such new subjects of pleasing contemplation, that I feel better tuned, as it were, for epistolary converse, than I could be in the midst of the bustle and cares of the metropolis. I may add, that I think myself able to speculate more freely and impartially concerning the affairs of a world, my connexion with which promises to be of no long duration.

‘ I reckon myself in no small degree obliged to my indisposition for the occasion it has given me, in a more varied and delicious spot than I ever before inhabited, of once more observing the progress of those rural phenomena, all beautiful in themselves, by which spring insensibly slides into summer, and the youth of the year grows up to its full maturity. Amid the wooded hills and sequestered vallies of this charming country, I have witnessed the earliest notes of the returning nightingale and its migratory companions, and the successive expansion of leaves, blossoms, and wild flowers, not more grateful to the senses, than interesting to the reflection. I have here again in some degree renewed the botanical ardour, which I recollect to have been a source of delightful sensations when first kindled in my breast, and which I still find to bestow peculiar interest on every ride and walk. In this manner I have been enabled to pass with considerable enjoyment through some months of an in-

disposition which has been characterised rather by languor and debility, than by suffering.' P. 1.

In times like the present, which are designated by the fierceness of political disputes, the advice of an enlightened and diligent observer of human manners on the subject of party connexions must be deemed of high importance. We shall therefore select, as a specimen of the style of this publication, a considerable portion of the second letter, in which this subject appears to be handled with admirable skill, and to evince the decisive spirit of integrity, regulated by the liberality of candour.

' Dear Son,

'In a country where freedom of discussion on public topics is permitted, no man capable of raising his views beyond mere personal interest, can pass through life without some time or other engaging in party. Englishmen have been supposed peculiarly addicted to the contests and disputes which proceed from this source; though I imagine this to have been owing rather to the superior liberty they long enjoyed of following their inclinations in this respect, than to any peculiarity in their tempers and dispositions. The objects which enter into party debates being those on which the dearest interests of mankind depend, it is no wonder that men should differ in their opinions about them, and urge their differences with great warmth and earnestness. Parties have therefore always been a characteristic of free states; and though undoubtedly in some measure an evil, they are, like most evils, inseparable from the good whence they originate. Their influence on the happiness and respectability of individuals is also confessedly very great; whence there can need no apology to a father for conversing freely with a son on this topic.

' There are various lights in which the subject of party may be considered as relative to an individual; and one of the most obvious for parental admonition would be the prudential. But this lies in a very small compass; and were it my purpose to instruct you how you might manage the business of party so as to suffer the least and gain the most in your pecuniary concerns, I should think I had done enough by imprinting upon your memory the two sage aphorisms, "Take no side at all," or, "Take the strongest side."

' But not to give you a lesson which I could not enforce by my own example, and which, I believe, you would be very backward to learn, I shall proceed to consider party in that light in which a sense of the true dignity of character, and a regard to the public good, require that it should be considered. With respect to the latter, indeed, an obscure individual cannot, without a more sanguine constitution than I possess, flatter himself with the power of producing any important effects; but every man may indulge the



ambition of acting an honourable, virtuous, and consistent part in life, as far as he is called upon to act at all.

‘ I shall begin with inculcating on your mind the difference between taking a party, and becoming a party-man. The former denotes only such an occasional or subordinate interference in party affairs, as is consistent not only with due attention to one’s private concerns, but with a preservation of the ordinary intercourses of society and civility between neighbours and fellow citizens, though of opposite opinions. The latter, on the contrary, signifies such an attachment to party as influences the whole character, and gives the tone and colour to a man’s conduct through life. It is the ruling passion; and like all other passions scorns the controul of good sense and moderation. To point out to you a single person under the full dominion of it, would be sufficiently to warn you of its baneful efficacy in poisoning the comforts of life, and debasing the moral character.

‘ Supposing you, therefore, to remain master of yourself, and only to give party its turn along with other social duties, let us inquire if there are any criteria by which you may always be directed to the right one.

‘ It has long been a favourite maxim with many, that all parties are fundamentally alike, and that, however they may be discriminated by adverse denominations, their principles of action are essentially the same. This is a very convenient doctrine for those who are conscious that their own rule of conduct is one and simple, namely, the pursuit of their interest. But though party-men may very much resemble each other, yet I am persuaded that there is in the causes themselves enough whereon to found an essential distinction; and notwithstanding this distinction may not coincide with any of those party differences which are denoted by names and badges, as whig and tory, green and orange, and the like, yet I think it is in particular cases strongly enough marked to serve as a guide for the attachment of individuals.

‘ Wherever power of any kind has been long and firmly established, it has uniformly tended to accumulation and abuse. The public ends for which it was originally granted have gradually been put out of sight; privileges and distinctions, at first given merely in aid of the general purpose, have been claimed as private rights, and have at length become the leading considerations for which an institution has been supported; and thus the corporation spirit has been introduced, to the utter subversion of all true regard for the public welfare, and in contempt of the equity which should regulate all concerns between members of the same community.’ P. 14.

‘ Hence, then, I take my sole distinction of party; and I regard it as a matter of fact, that in all cases where powers and privileges have been granted for public ends, there exists, in one set of men,

a systematic plan of extending their limits to the utmost—of converting them into sources of private emolument—and, in consequence, of excluding as many as possible from the participation, by arbitrary tests and qualifications;—while in another set there exists an uniform opposition to these usurpations and abuses, founded on the principles of universal equity, and the general interests of the community. The former is the party of corruption; the latter, of reformation—the former, that of wrongs; the latter, of rights—the former, that of liberty; the latter, of slavery.

‘ I do not mean, however, to assert that the characters of individuals always correspond with that of the parties under which they are arranged. The side of opposition may be taken from motives as selfish as those of the defenders of usurped power—from the mere design of occupying their places. Nor is it to be concealed, that a turbulent and discontented spirit, incapable of quiet submission to any authority whatever, a high degree of pride and self-conceit, or a disposition to wild and extravagant projects, occasionally render men the general opposers of all existing institutions. On the other hand, those who act with a corrupt party are sometimes not aware of the nature and extent of its profligacy, but from thoughtlessness and a compliant disposition are led to join in measures contrary to the general tenor of their principles and conduct. But after these due exceptions and allowances are made, a philosopher will recur to the great and universal laws of cause and effect, and confide in their predominant operation, however varied or modified by circumstances. He will know, that according to the train of ideas which habitually pass through a man’s mind, such will finally be the prevailing hue and tincture of that mind;—that arguments founded on fraud, sophistry, dissimulation, or an arrogant contempt of the rights of mankind, will infallibly contaminate the medium through which they pass; while the habit of fair and free discussion, and constant appeals to the noblest principles of human action, cannot but tend to clear and expand the mental vision. As far as my experience reaches, I can confirm to you these deductions of reason; and I do not hesitate to assure you, that I never knew a man seriously engaged in the support of a narrow and unjust cause, whose mind was not proportionally warped and contracted, and made capable of mean and dishonourable conduct. On the contrary, the worthiest and most exalted characters I ever knew, have been those nurtured in the language and reasonings of a liberal cause.

‘ Party has been said, by one who had much personal experience of it, to be “the madness of many for the gain of a few.” However just this character may in most cases be, I cannot discern that the charge of irrationality necessarily applies to all who take a part in public contests. Men, indeed, who suffer themselves to be hurried away by their passions; or who, from ignorance of mankind, entertain expectations which can never be realised, and put implicit

faith in the declarations of every pretended zealot for their own cause, will always be liable to run into violence and absurdity;—but they who are capable of making a sober estimate of the value of the thing contended for, and of the motives and characters of the agents, need not forfeit either their temper or their good sense by even an active interference in party. Nor am I convinced, that because the leaders may be knaves, the followers must always be dupes and fools. Suspected characters are often, on account of their abilities, suffered to take the lead in conducting an honest cause; and while they perform their parts with spirit and consistency, though it be but acting a part, they may deserve the public support and encouragement. Suppose them to be mercenaries, yet while they fight the battle well, they are fairly entitled to their hire. Nothing is more common, than that such characters employ the prime of their exertions in the service of the party they have spontaneously joined, and reserve only the dregs of life and reputation for the work of prostitution. When Pulteney sunk from the hope and darling of the nation, to the despised and insignificant earl of Bath, whom did he dupe?—himself, and his purchasers.

‘But I feel myself deviating into a dissertation on parties, when it was my purpose only to give a direction to your sentiments and conduct with respect to them. Confining myself, therefore, to this object, I shall make the supposition, that, unbiassed as you are by interest, you will not find it difficult to discover which is the preferable side, in most of those cases where you may be called upon to take a part. Certain systems of power are fundamentally bad. They manifestly never had the public good for their object. They are mere compacts of fraud and violence, by which the rights of the many are sacrificed to the emolument of the few. They abhor all discussion, and rely for their continuance solely on the fears or prejudices of mankind. Concerning them, therefore, your judgment is not very likely to be misled. But, as I have already observed, to judge truly and candidly concerning the individuals who support such systems is not so easy a task. So great is the force of early associations on men’s minds, and so complicated are all questions of fact and expedience in human affairs, that persons of the purest intentions may be led to act in a manner totally different from that which you would conclude to be the result of fair and impartial examination.

‘When, however, you find a man, not deficient in knowledge and inquiry, who, by studied sophistry endeavours to perplex where he must despair of convincing—misleads from the true point of a question, and strives to wrap it in mysterious obscurity—who throws out malignant insinuations against the views and principles of his opponents, and is ever ready to supply the deficiency of argument by appeals to authority—who, moreover, has a manifest interest in the side he has taken, and in all probability would not have concerned himself at all with the controversy, had it not been for such

a motive;—when a man of this character falls in your way (and I fear you cannot walk far through life without such an occurrence) hesitate not to determine, “*Hic niger est*”—he is bad at heart—a noxious animal, to be shunned or crushed as circumstances may dictate. The most candid man I ever knew, whose character as well as name we both should be proud to inherit, could never speak without a marked indignation of those who attempted to stifle truths of which they were themselves persuaded, and to force down falsehoods which they knew to be such. There have been, and doubtless are, many Roman catholics, who have received their absurd and tyrannous system of faith with such a perfect conviction of its truth and importance, that they are prepared, with the best intentions, to use unwarrantable means for its support and propagation; but Leo the Tenth, who, amidst buffoons and pandars, could say, “What a fine thing this fable of Christ has been to us!” and then employ all the resources of imposture and persecution to maintain the papal power, was an unequivocal knave.

‘I do not mean, however, to encourage you to make use of hard words in controversy, nor, except in very clear cases, to give way to harsh opinions. And this leads me to warn you against that spirit of credulity with respect to persons and things which is so distinguished a feature of party. This it is which has filled our histories with so many slanders and absurdities, and which makes even the current topics of the day little more than a tissue of falsehoods and misrepresentations. I know party-men, of unblemished character for veracity in other points, after whom I should be loth to repeat even a probable story. While some are ensnared by mere credulity, others are still further misled by a spirit of exaggeration, which is not quite so innocent as the former, since it cannot be entirely acquitted of consciousness and design. Both, however, proceed from the same rash and sanguine cast of temper, and a preponderancy of the imagination over the judgment. I think it is the Spectator that gives an account of a person who used to make considerable gains by throwing himself in the way of these hasty people in their paroxysms of party zeal, and offering them bets on the subject of their bold assertions. The loss of money, however, is the least evil such a disposition is liable to occasion. The loss of credit, even among those of the same party, and a plentiful stock of false and distorted ideas durably impressed on the mind, are more serious mischiefs. It is, indeed, this propensity to weak belief that has thrown the chief ridicule upon party politicians, and rendered them such favourable subjects for satirical representation. One of the best correctives of this tendency is a strong conviction that men are always men, liable to all the variety of motive suited to their nature—that complete folly and knavery are almost as rare as their opposites—and that wonders of all kinds are great improbabilities.

‘I shall close my admonitions by a caution against the littleness of a party spirit. As the essence of all party is division, its natural

effect is to narrow our ideas, and fix our attention on parts rather than on wholes. A title, a badge, a dress, and various other little things, are apt to swell into importance, in our imaginations, and to occupy the place of higher and nobler objects. Some party differences are in their own nature so insignificant, that every thing belonging to them must necessarily be petty and trivial. But even in those grand contests which turn upon points materially connected with the happiness of mankind, vulgar minds are usually more engaged by the names of the leaders, and the banners under which they march, than by the cause. I think, however, that the stronger sense of the present age has in a considerable degree corrected this error, and that the folly and favouritism of party have much abated. It may, in consequence, have become more stern and intractable; but if we are to contend at all, let it be about principles rather than persons, and with the spirit of men, rather than of children. It is true philosophy alone which can elevate the mind above all that is low and debasing; and opposite as the characters of philosophy and party have usually appeared, I despair not of their union in one breast. Farewell! P. 21.

The excellence of Dr. Aikin's style has been so long acknowledged, that an enlargement on its merits would be a superfluous task. But we cannot neglect availing ourselves of this opportunity of recommending it to the attentive study of those who wish to acquire the purity of genuine English composition. The spirit of the times seems to render such a recommendation peculiarly necessary. The attention even of many literary characters has of late years been so strongly attracted to the politics of the continent, that their style has by insensible degrees been tinged with foreign phraseology, and the inflated efflorescence of French oratory has too frequently been substituted for the chastity of true English diction. The contemplation of a model, such as is presented in these letters, is perhaps the best antidote against this growing evil.

In his concluding letter (which contains very valuable hints on the experience of life) Dr. Aikin says, 'the state of health which has compelled me to quit the scenes of business has at length fixed me in a quiet and agreeable retreat, friendly to that progress in mental improvement which is still my humble aim. — We shall close our review of this interesting article by expressing our sincere wishes, that in this retirement he may experience all the pleasures resulting from the retrospect of a life devoted to virtue, and exhibiting a perpetual series of elegant pursuits and attainments; and that he may be enabled long to say with the amiable author of the *Task*,

————— *Præcipe lugubres,*  
*Melpomene! cantus,* ————— \*

'Tis pleasant thro' the loop-holes of retreat

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\* We here allude to the death of this admirable poet.

To peep at such a world ; to see the stir  
Of the great Babel, and not feel the crowd ;  
To hear the roar she sends thro' all her gates  
At a safe distance, where the dying sound  
Falls a soft murmur on th' uninjured ear.'

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*Lectures on Diet and Regimen: being a systematic Inquiry into the most rational Means of preserving Health and prolonging Life: together with Physiological and Chemical Explanations, calculated chiefly for the Use of Families, in order to banish the prevailing Abuses and Prejudices in Medicine. The third Edition, revised, corrected, and improved. By A. F. M. Willich, M. D. 8vo. 9s. Boards. Longman and Rees. 1800.*

WHEN the public judgement has clearly decided on the merit of a work, by the demand for a third edition, so soon after the first publication, a reviewer has apparently little more to do than echo the general voice. It has happened, however, that applause has occasionally been misapplied, and that popularity has followed where merit has been inconsiderable or equivocal. It may happen also that commendations have been indiscriminate, and the real merit of a work not justly appreciated. Our labours, though delayed, may not therefore be wholly useless, and we shall examine the production before us without a bias from the 'popularis aura,' which buzzes around us.

The author's great object, as the title evinces, is to explain the most rational means of preserving health, and prolonging life. With this view, Dr. Willich examines the pretensions of boasted remedies, and the delusive arts of empiricism; and afterwards investigates, with great care, every circumstance which relates to health, every external cause which can affect it by improper management, or preserve it by judicious regulations.

The introduction contains general remarks on the subject, particularly on the danger of quack remedies and cosmetics, as well as the advantages of cleanliness, and particularly of temperate baths. The first chapter is 'on the means of preserving health, and prolonging life.' The first part is peculiarly interesting, and contains some curious facts, little known, relative to quacks, from Paracelsus and the alchemists, to Mesmer and Cagliostro.

In this catalogue he includes Mr. Perkins, but we would yet willingly consider the 'list' as 'sub judice.' The true method of attaining a healthy and long life is properly stated to consist in a bodily, mental, and hereditary disposition to lon-

gevity; in a perfect birth of the child, and proper conduct of the mother in suckling, &c; a gradual culture of the faculties of the body and mind; a habit of resisting the influence of external impressions; a steady and equal progress of life; a sound state of digestion; and equanimity of mind, without violent exertions. To this we may perhaps add varied avocations, and exercises of mind and body, as well as permitting nature to correct little irregularities and deviations, by her own powers. To the former, Dr. Franklin and Lord Kaimes owed much of their vigour of mind and body at a very advanced age: by the latter, nature is more constantly enabled to relieve herself in any emergency: the arm, not employed, soon becomes paralytic; the stomach often artificially emptied, is very quickly overcharged. The following remarks deserve much attention: one of the positions we shall perhaps afterwards employ, and they exhibit, in Dr. Willich's own words, the subjects of his work.

‘ Many ingenious writers have lately endeavoured to point out the disadvantages arising from causes apparently trivial. Thus the fashion of using paint, hair-powder, and pomatum,—of wearing ill-shaped shoes, laced stays, &c. have deservedly incurred severe ridicule and pointed censure. The custom of applying lead to earthen vessels has not escaped their attention: the danger, however, resulting from the use of that substance has been greatly exaggerated. Writers, with the best intention, have sometimes, from an excess of zeal, descanted on the worst side of the question only, by attributing to certain things many dangerous qualities, which in fact are owing to a great diversity of circumstances.

‘ This partial method of inquiring into the sources of the evil, is, generally speaking, a serious error; as it not only leads to false conclusions, but also draws our attention from other pressing injuries, to which, in a more dispassionate state of mind, our care might be directed.

‘ Perhaps the greater number of dietetic writers have fallen into another error of an equally bad tendency. They judge of every thing according to the agreeable or disagreeable effect it produces on their own palate and constitution, and hence recommend their favourite dishes to others; though what is salutary in particular cases, may have a pernicious tendency, if prescribed indiscriminately.

‘ The multiplicity of our wants, which all deserve attention in a dietetic system, has also considerably multiplied the rules of health. Of all animated beings, indeed, none require such rules more than those who servilely submit to the arbitrary mandates of luxury and fashion.

‘ Many, indeed, are the open and secret enemies to the health and prosperity of man. Even the most healthy, and those who rigidly adhere to the rules of diet and regimen, cannot altogether evade their attacks. Hence we should make it our study to inform

ourselves minutely of every thing, so as to be enabled to judge of its good or bad qualities. Whatever we are obliged to have more immediately around us, ranks in this class: the arrangement of our dwelling-places, beds, clothes, furniture, &c. in the choice of which we are less accustomed to consult what nature requires, or to contrive what may be most likely to promote the welfare of the body, than to follow fashion, vanity, or improper habits.

‘ Some of our organs of sensation, and other faculties of the body, must unavoidably suffer from inattention to a proper mode of living in general. From the great exertions, to which we often subject them (the eyes, for instance, in reading) they are liable to a variety of accidents, and frequently become debilitated and impaired. It appears, therefore, perfectly consistent with the plan of this work to treat of the management of the eyes, teeth, and other parts of the body.’ P. 178.

The second chapter is on the air and weather, and contains a sufficiently full account of the atmosphere in its various states, with proper recommendations for the ventilation of apartments. The situation of a house to the north and to the east is recommended in summer, and to the south in winter. This advice we approve; yet the Jesuits, minutely attentive to every accommodation and advantage, preferred in every season the east, seemingly that, being under no inconvenience from the sun, they saw all objects gilded by its beams, and their residence was chiefly in southern climates. The shade of a north-eastern aspect in summer gives a calm repose, which is highly grateful. The general effects of damp in the apartments are well detailed, and the avoiding this source of disease warmly enjoined.

Cleanliness, the subject of the third chapter, is enforced with great propriety in all its branches. With respect to the management of the teeth, we differ in some points from Dr. Willich, particularly with regard to removing, in some circumstances, the tartar. We admit that it loosens the teeth; but, if the gums be punctured, they soon again fasten. We have also no reason to think that any particular foods will occasion the more ready or speedy deposition of the tartar. It arises from the state of the saliva only; and, though some substances, used as diets, will dissolve it, they cannot remain long enough on the incruusted teeth to produce any chemical effect. Our author recommends oil of sabina, or of juniper, in the tooth-ach, as preferable to laudanum. We have usually preferred the oil of sassafras; but either will probably be equally useful. Dr. Richter recommends the essence of pimpinella, with an equal quantity of laudanum, adding a drop or two of oil of cloves. Dr. Willich recommends sugar as an antiseptic; but Dr. Stark found, after living on it for some time, that



his gums swelled like those of a scorbutic person. Baths are strongly inculcated, viz. temperate ones, as generally beneficial; and the cold baths as tonics for those whose strength will admit of their use. For corns, our author recommends easy shoes, frequently bathing the feet in water, in which a little pot-ash has been dissolved, and a plaster made of equal parts of galbanum, saffron, and camphor.

The next subject is dress; and Dr. Willich, with every other author on this subject, advises woollen. We fully agree in his opinion, but not in his reason. Woollen indeed absorbs fluids, but does not readily permit them to evaporate, as he supposes. Coldness is not perceived, because the fluids are retained by a kind of hygrometrical affinity: flannel, when exposed to the air, dries slowly. We cannot join with Dr. Willich also in his dislike of calico. This, we think, should in the winter season supersede linen, as the dress nearest the skin. The method of rendering shoes water-proof, with the observations on changing them, we shall transcribe; and of the other observations on dress, we can only add our unreserved commendation.

‘ With respect to the substance of which shoes should be made, no other general rule can be given, than that it ought to be sufficiently compact, to prevent the water from penetrating it; so elastic and soft, as to admit an easy motion of the whole foot; and accommodated to the weather, exercise, and soil, in which it is used. To those who have not the means or opportunity of procuring the patent water-proof leather, I shall suggest a method of preparing this species of leather, at a very small expence. One pint of drying oil, two ounces of yellow wax, two ounces of spirit of turpentine, and half an ounce of Burgundy pitch, should be carefully melted together, over a slow fire. Those to whom the smell of pitch and turpentine is unpleasant, may add a few drachms of some cheap essential oil, as of lavender, thyme, and the like. With this composition new shoes and boots are rubbed, either in the sun, or at some distance from a fire, with a sponge or soft brush: this operation is to be repeated as often as they become dry, until they be fully saturated. In this manner, the leather at length becomes impervious to wet; the shoes or boots made of it last much longer than those made of common leather, acquire such softness and pliability, that they never shrivel nor grow hard and inflexible, and, thus prepared, are the most effectual preservatives against cold and chilblains.

‘ To conclude, I shall only remark, that it is not advisable to change the shoes from one foot to the other. Let us rather tread one of the shoes somewhat crooked, than injure our feet and health, by an adherence to a custom, which has nothing but custom to recommend it. If it be our serious wish to avoid corns and

other painful inconveniencies, to which the rage of fashion subjects the feet of its votaries, we should persuade the shoemaker to provide us with a particular shoe for each foot; and this can be done only by keeping separate double lasts for every wearer. Is it not injudicious and absurd to have both shoes made of the same size and form, when nature has not formed both feet alike, or at least not in the same direction?

‘It gives me great satisfaction to add that, since the first edition of these Lectures was published, the rational practice of having separate shoes purposely made for each foot has already been adopted among the more enlightened classes of society. From a full conviction of its great utility, I sincerely wish that it may soon become universal!’ P. 288.

On the subject of diet, authors have widely disagreed. Each, as in the passage before quoted from Dr. Willich, judges from his own palate and constitution, and recommends his favourite dishes. Yet perhaps there are a few general rules, which may be attended to, that would limit this personal mode of argumentation. These we shall shortly mention; and, if they militate in some measure against a few of our author’s conclusions, it may perhaps lead to an investigation of the validity of the former positions, which ought to precede their influence on such conclusions.

In examining this subject, we must premise that *quick* and *easy* digestion are not so nearly allied as authors have supposed. By ‘quick digestion’ we mean the rapid passage of aliment through the stomach, and by ‘easy,’ the little inconvenience felt either from fullness, drowsiness, or fever. Young meats do not pass quickly through the stomach, and yet occasion little inconvenience; some farinaceous foods digest rapidly, and are attended with flatulence, and a faintness soon afterwards, apparently from emptiness. Some time seems to be required for the change, and some fullness of the stomach must be kept up, as by fullness alone, which raises the stomach so that its largest curvature is made to approach the parietes of the abdomen, the food is prevented from escaping into the duodenum, unchanged. Thus, even weak stomachs are sometimes benefited by eggs boiled hard, which remain a long time unchanged; and thus the marine insects, particularly the lobster, a food seemingly of great tenacity, is well adapted to cases of debility. The chief foods which escape quickly, and produce little inconvenience, are the highly alkalescent ones, hunted hares, forest venison, and game of almost every kind. This appears owing to their greatly animalised state, in consequence of which they require little change; their juices, passing quickly into the blood, prevent the sinking, felt from emptiness of the stomach, before noticed; while milk, a fluid,

supposed to resemble chyle very nearly, is long retained in the stomach, and, for this purpose, is apparently coagulated.

The same views explain also the effects of spirituous liquors: they stimulate the stomach, but they retard digestion, which is in consequence more perfect. The effects of these seem to have afforded a little difficulty to our author, who, we think, errs in another minute particular, viz. in considering the heart-burn, from oily substances, as owing to their acidity. In reality, it arises from the oil not being mixed, in consequence of the weakened action of the stomach, and swimming on the top, so as to irritate the cardia. The proof is short and simple: magnesia will not relieve it; gum arabic, slowly dissolved in the mouth, is an immediate remedy.

In some articles of diet, and in the best methods of dressing, a few general considerations also will facilitate our conclusions. Thus all animal oils, in an empyreumatic state, are difficult of digestion, not easily miscible with the fluids of the stomach, and occasion irritation. This should naturally lead us to prefer boiled meats in weak constitutions. We admit, with our author, that roasted meats are more juicy, perhaps more nutritious; and, if the inside only be eaten, apparently preferable. But, on particular examination, we have not found it easy to avoid the empyreuma, which, in fat meats, penetrates deeper than we are usually aware of. For this reason, the crust is particularly inconvenient to weak stomachs. With respect to the difference between old and young meats, within certain limits, viz. between a sheep or an ox of two and ten years' old, there is a distinction not commonly adverted to in dietetic works, which is the state of the animal, either as improving in flesh and fat, or losing either. The meat of an animal of ten years' old, in an improving state, is more juicy, and more easily digested than that of a much younger one which is declining from an improved state.

Another circumstance also requires more attention, viz. the disposition to putrefaction in meat, and the progress which it has made. We know not that meats, peculiarly disposed to putrefaction, are injurious, except in consequence of abuses, as tormenting and over-driving, before the animal is killed. The surmullet, or the red mullet, and the john-dory, putrify soon, but are not particularly unwholesome. The abuses just mentioned bring on a diseased state, and sometimes render the meat distasteful, but, we believe, not injurious. A certain degree of putrefaction, or an approach to it, is certainly no objection, if the person do not dislike it. Fresh animal food is long in passing through the stomach, and feels inconveniently heavy. When kept, the inconvenience is more slightly felt, and, as the stomach has a power of rendering putrid substances

sweet, if the putridity be in a small degree only, it will be corrected; or if the meat merely tend to that state, the farther progress will be prevented. Dr. Willich does not think fishes nutritious. Common opinion opposes this doctrine. We think the softer fishes pass quickly and easily through the stomach, but are probably not particularly nutritious. The harder kinds furnish a very nourishing meal. The gelatinous parts of animal fluids are not, in our author's opinion, the same in different animals at different ages, but in his instances he certainly confounds mucilage and gluten. The juices of young animals are chiefly mucilaginous, those of old ones glutinous. Cheese, if poor, is wholly glutinous; if good, oily and mucilaginous also, and this should introduce some distinction. Our author's cement for china, which is an excellent one, and will even resist the force of steam, for we have often mended receivers with it, is more easily prepared by attending to this circumstance, instead of boiling Cheshire cheese in repeated waters, by employing cheese of the coarsest kind, which contains only the glutinous curd.

With the restrictions which these considerations furnish, we highly approve of our author's dietetic views in these chapters, and his general regulations of diet deserve great commendations. He would, it seems, banish soups at the beginning of a meal, as palling the appetite. In great dinners, however, to which he refers, there is seldom any danger of eating too little. The utility of the following methods is the chief reason for our transcribing them.

\* Various modes of preserving eggs have been contrived in domestic life. To prevent the external air from pervading the egg, is the principal requisite. With this intention some smear them with butter, others pack them in bran or common salt; the farmers in Germany suspend them in fresh river water, by means of a net; but all these methods are troublesome and uncertain. The best way of preserving them to any length of time is to place them in a very strong lime-water, to leave some lime at the bottom of the vessel, and if the water should become turbid, to pour it off, and supply it with a fresh infusion. This may be done with boiling water, to dissolve more of the lime; but it must be allowed to become perfectly cold before the eggs are placed in it.

\* I shall here take notice of a method lately contrived to preserve animal and vegetable substances, to almost any length of time, without salting or pickling. A Mr. Donaldson has obtained his majesty's letters patent, for inventing a powder, which is said to possess the extraordinary virtues of preserving the flesh of animals, as well as vegetable roots, to an indefinite length of time. If this be true (though I am much inclined to doubt it) it is easy to conceive how the Egyptian mummies could be preserved for several thousand

years. Our East and West India vessels may now save themselves the trouble of taking live stock on board.

‘ In order to afford an opportunity of deciding on the merits of Mr. Donaldson’s powder, or of giving it a fair trial, I shall briefly state its component parts, as recorded in the patent.—Any quantity of vegetable gum, such as gum arabic, or that of cherry-trees, in fine powder, is mixed with an equal quantity of fine flour of wheat or barley: this is made into a paste, and baked in an oven, contrived for that purpose, with a very gentle heat, so as to prevent it from forming a crust. The dry mass is again reduced to a fine powder, and this is the great and astonishing preservative.—Either animal or vegetable substances surrounded with this powder, and packed in close boxes in that state, according to the professions of the patentee, keep fresh, and free from corruption, for almost any length of time.—*Relata refero.*’ P. 345.

Is it clear that the arrow-root powder, now sold at reduced prices, is the real substance? We strongly suspect it to be adulterated with the orchis. We find no great inconvenience arise from mushrooms, and we believe that the danger usually attributed to lead in cider is greatly exaggerated.

The seventh chapter is on exercise and rest, and merits considerable commendation. Dr. Willich does not however recollect that the *clara lectio* is recommended by Celsus as an assistant to digestion, and we have often found it so. To swinging also he does not, we think, give sufficient recommendation.

The chapter on sleeping and waking is, in our opinion, excellent; and what relates to dreams is both curious and satisfactory. Perhaps Dr. Willich limits the hours of sleeping too much, and is too warm in his commendations of morning air. Minds, greatly exercised, he admits will require more than usual sleep; but those who have limited it too considerably have often brought on premature old age. Less than eight hours cannot be allowed to an active mind or body: some will require more. The indolent chiefly indulge in sleep, but we do not find that this indulgence does considerable harm.

The evacuations, the subject of the ninth chapter, are very properly treated. The last section, on sexual intercourse, is perhaps too far extended. It is, however, an important part of a dietetic system, and conducted with decorum.

The tenth chapter is a very full and satisfactory one, on the different passions; the eleventh on the organs of sense; and the twelfth a very useful system of directions for managing the eyes. We do not however perceive that Dr. Willich has noticed the propriety of reading by night, with the candle behind, and its light directed over the shoulder on the book. This is the safest method for preserving the eyes. He has also

not adverted to the glare and inconvenience of cross lights, nor of a more common cause of injury to the sight than has been supposed. We allude to the construction of counting-houses, lighted from the top, and again covered at about the height of a common ceiling with a conical light, or a cylindrical one, surmounted by a cone, for the sake of warmth. The different direction of the rays of light by these contrivances gives a most painful sensation, after employing the eyes for a little time, and, when continued, weakens the organs very considerably. We mention this circumstance chiefly as a caution. One circumstance, which relates to the choice of spectacles, we shall select.

‘ Spectacles ought to be used only for the purposes for which they are designed; namely, in such employments as require the assistance of art, and where the eye is always kept at an equal distance; for instance, in reading or writing. We should not, without a full trial, make choice of a pair of glasses, nor be satisfied with those which, at first, exhibit the objects clearly and distinctly. For objects will not always be at the same distance before us, as they appear at the first experiment. It would be proper to try a pair of glasses for a short time, especially by candle-light; to use them in that posture of the body to which we are accustomed; and, if with the usual kind of labour, we do not feel our eyes fatigued, but rather somewhat relieved, we then ought to adopt these glasses. But, as it is almost impossible to meet with a pair of glasses in the shops, which fit both eyes, there is nothing more absurd than to purchase spectacles ready made. Certain as it is, it may not be generally known, that there is perhaps not one person among thousands, whose eyes are both of an equal size and constitution. For this reason, different eyes should be accommodated with different glasses; and, if we consult our interest in an affair of such consequence, we shall be cautious in selecting for each eye a proper glass. The following advice is submitted to those who have no optician at hand:.

‘ A short-sighted person, who wishes for a proper concave or magnifying glass, may take the exact focus, or point of vision, by presenting the smallest print very close to the eye, and gradually removing it, as far as he can read the letters distinctly, and without much exertion. When he has accurately ascertained the focus, after frequent trials, let him employ another person to take the measure of this distance, with a slip of paper, in the nicest possible manner. An optician, on receiving this measure, and being informed at what distance the glasses are intended to be used, will be able to judge, in a certain degree, what glasses are necessary, although by no means so accurately as by a conference with a short-sighted person.

‘ Those whose eyes are inclined to far-sightedness, may proceed exactly in a similar manner. But all eye-glasses ought to be sur-

nished with double joints or springs; as those with single joints are not only inconvenient to the nose, but, what is worse, they are apt to shift the point of vision with every motion of the head, and consequently injure the eyes.

‘Lastly, in such occupations as require a more or less extended view of the objects; for instance, in playing at cards, where the distance of the objects must be frequently varied, it would be extremely injudicious to use spectacles; as no eye whatever can bear such exertions without uncommon fatigue. For a similar reason, it is hurtful to these important organs to keep the spectacles on the head at a close work, when by some accident we are obliged to search for something dropt or mislaid. Thus we force the eye to make uncommon efforts, in seeing farther than it is enabled to do, by the construction of the spectacles. I need not observe, that many good eyes are spoiled by such imprudent practices.’ p. 656.

The various and miscellaneous observations in this work have prevented our following the author very closely; and indeed the popular tendency of many of these have rendered it unnecessary. We have said enough to evince that the writer has fulfilled all his promises, and, on the whole, has given by far the fullest, most perfect, and comprehensive dietetic system which has yet appeared.

*The Works of Robert Burns. (Continued from p. 55.)*

THE criticism on the writings of Burns, which immediately follows the account of his life, is at once elaborate and entertaining, philosophical and just. Its perusal strongly reminded us of the following sentiment of Plutarch. ‘We are persuaded that the youthful student is most powerfully attracted by those philosophical disquisitions which are free from the austerity of philosophical form\*.’ The history of the revolutions of the Scottish language, which is mutually connected with the criticism on Burns’s writings, though brief, is interesting and satisfactory.

The second volume of this publication contains the general correspondence of Burns. The Ayrshire bard possessed that decision of opinion, that openness of temper, and that free command of language, which are requisite to the perfection of epistolary composition. The sentiments of a man of superior genius, communicated ‘warm from the heart,’ in all the confidence of friendship, cannot fail to be highly interesting. We shall therefore take the liberty of ornamenting our pages by a few extracts from this part of the work before us.

\* De Audiendis Poëmat. scđ. 1.

In the following epistle we find a copious flow of genuine humour.

‘ To Mr. P. HILL.

‘ My Dear Hill,

‘ I shall say nothing at all to your mad present—you have so long and often been of important service to me, and I suppose you mean to go on conferring obligations until I shall not be able to lift up my face before you. In the mean time, as Sir Roger de Coverley, because it happened to be a cold day in which he made his will, ordered his servants great coats for mourning, so, because I have been this week plagued with an indigestion, I have sent you by the carrier a fine old ewe-milk cheese.

‘ Indigestion is the devil: nay, ’tis the devil and all. It besets a man in every one of his senses. I lose my appetite at the sight of successful knavery; and sicken to loathing at the noise and nonsense of self-important folly. When the hollow-hearted wretch takes me by the hand, the feeling spoils my dinner; the proud man’s wine so offends my palate that it choaks me in the gullet; and the *palvilis’d*, feathered, pert coxcomb, is so disgustful in my nostril that my stomach turns.

‘ If ever you have any of these disagreeable sensations, let me prescribe for you patience and a bit of my cheese. I know that you are no niggard of your good things among your friends, and some of them are in much need of a slice. There in my eye is our friend Smellie; a man positively of the first abilities and greatest strength of mind, as well as one of the best hearts and keenest wits that I have ever met with; when you see him, as, alas! he too is smarting at the pinch of distressful circumstances, aggravated by the sneer of contumelious greatness—a bit of my cheese alone will not cure him, but if you add a tankard of brown stout, and superadd a magnum of right Oporto, you will see his sorrows vanish like the morning mist before the summer sun.

‘ C——h, the earliest friend, except my only brother, that I have on earth, and one of the worthiest fellows that ever any man called by the name of friend, if a luncheon of my cheese would help to rid him of some of his superabundant modesty, you would do well to give it him.

‘ David with his Courant comes, too, across my recollection, and I beg you will help him largely from the said ewe-milk cheese, to enable him to digest those — bedaubing paragraphs with which he is eternally larding the lean characters of certain great men in a certain great town. I grant you the periods are very well turned; so, a fresh egg is a very good thing, but when thrown at a man in the pillory it does not at all improve his figure, not to mention the irreparable loss of the egg.

‘ My facetious friend, D——r, I would wish also to be a partaker; not to digest his spleen, for that he laughs off, but to digest his last night’s wine at the last field-day of the Crochallan corps\*.

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\* ‘ A club of choice spirits.’



‘ Among our common friends I must not forget one of the dearest of them, Cunningham. The brutality, insolence, and selfishness of a world unworthy of having such a fellow as he is in it, I know sticks in his stomach; and if you can help him to any thing that will make him a little easier on that score, it will be very obliging.

‘ As to honest J — S — c, he is such a contented happy man that I know not what can annoy him, except perhaps he may not have got the better of a parcel of modest anecdotes which a certain poet gave him one night at supper, the last time the said poet was in town.

‘ Though I have mentioned so many men of law, I shall have nothing to do with them professedly—the faculty are beyond my prescription. As to their clients, that is another thing; God knows they have much to digest!

‘ The clergy I pass by; their profundity of erudition, and their liberality of sentiment; their total want of pride, and their detestation of hypocrisy, are so proverbially notorious, as to place them far, far above either my praise or censure.

‘ I was going to mention a man of worth, whom I have the honour to call friend, the laird of Craigdarroch; but I have spoken to the landlord of the King’s-arms Inn here, to have at the next county meeting a large ewe-milk cheese on the table, for the benefit of the Dumfries-shire whigs, to enable them to digest the duke of Queensberry’s late political conduct.

‘ I have just this moment an opportunity of a private hand to Edinburgh, as perhaps you would not digest double postage.’  
Vol. ii. P. 165.

The following is of a more serious cast.

‘ To Mrs. DUNLOP.

‘ Ellisland, 16th August, 1788. .

‘ I am in a fine disposition, my honoured friend, to send you an elegiac epistle; and want only genius to make it quite Shenstonian.

“ Why droops my heart with fancied woes forlorn?  
Why sinks my soul beneath each wint’ry sky?”

‘ My increasing cares in this, as yet, strange country—gloomy conjectures in the dark vista of futurity—consciousness of my own inability for the struggle of the world—my broadened mark to misfortune in a wife and children:—I could indulge these reflections till my humour should ferment into the most acid chagrin, that would corrode the very thread of life.

‘ To counterwork these baneful feelings, I have sat down to write to you; as I declare upon my soul I always find *that* the most sovereign balm for my wounded spirit.

‘ I was yesterday at Mr. —’s to dinner, for the first time. My reception was quite to my mind: from the lady of the house quite flattering. She sometimes hits on a couplet or two, *impromptu*. She repeated one or two to the admiration of all present. My

suffrage as a professional man was expected : I for once went agonizing over the belly of my conscience. Pardon me ye, my adored household gods, Independence of spirit, and Integrity of soul ! In the course of conversation, Johnson's Musical Museum, a collection of Scottish songs, with the music, was talked of. We got a song on the harpsichord, beginning,

“ Raving winds around her blowing.”

The air was much admired : the lady of the house asked me whose were the words : “ Mine, madam—they are indeed my very best verses ;” she took not the smallest notice of them ! The old Scottish proverb says, well, “ king's cask is better than ither folks' corn.” I was going to make a New Testament quotation about “ casting pearls,” but that would be too virulent, for the lady is actually a woman of sense and taste.

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‘ After all that has been said on the other side of the question, man is by no means a happy creature. I do not speak of the selected few, favoured by partial heaven ; whose souls are tuned to gladness amid riches and honours, and prudence and wisdom. I speak of the neglected many, whose nerves, whose sinews, whose days, are sold to the minions of fortune.

‘ If I thought you had never seen it, I would transcribe for you a stanza of an old Scottish ballad, called, ‘ The Life and Age of Man ;’ beginning thus :

“ ‘Twas in the sixteenth hunder year  
Of God and fifty three,  
Frae Christ was born, that bought us dear,  
As writings testifie.”

‘ I had an old grand-uncle, with whom my mother lived a while in her girlish years ; the good old man, for such he was, was long blind ere he died, during which time his highest enjoyment was to sit down and cry, while my mother would sing the simple old song of ‘ The Life and Age of Man.’

‘ It is this way of thinking, it is these melancholy truths, that make religion so precious to the poor miserable children of men—If it is a mere phantom, existing only in the heated imagination of enthusiasm,

“ What truth on earth so precious as the lie !”

‘ My idle reasonings sometimes make me a little sceptical, but the necessities of my heart always give the cold philosophising the lie. Who looks for the heart weaned from earth ; the soul affianced to her God ; the correspondence fixed with heaven ; the pious supplication and devout thanksgiving, constant as the vicissitudes of even and morn ; who thinks to meet with these in the court, the palace, in the glare of public life ? No : to find them in their precious importance and divine efficacy, we must search among the obscure recesses of disappointment, affliction, poverty, and distress.

‘ I am sure, dear madam, you are now more than pleased with the length of my letters. I return to Ayrshire middle of next week : and it quickens my pace to think that there will be a letter from you waiting me there. I must be here again very soon for my harvest.’ Vol. ii. p. 177.

In the ‘ Letter to a young lady who had heard that he had made a ballad on her,’ we find a delicacy of compliment, which could hardly have been expected from the pen of a ploughman.

‘ Madam,

December, 1788.

‘ I understand my very worthy neighbour, Mr. Riddet, has informed you that I have made you the subject of some verses; There is something so provoking in the idea of being the burden of a ballad, that I do not think Job or Moses, though such patterns of patience and meekness, could have resisted the curiosity to know what that ballad was : so my worthy friend has done me a mischief, which I dare say he never intended ; and reduced me to the unfortunate alternative of leaving your curiosity ungratified, or else disgusting you with foolish verses, the unfinished production of a random moment, and never meant to have met your ear. I have heard or read somewhere of a gentleman, who had some genius, much eccentricity, and very considerable dexterity with his pencil. In the accidental group of life into which one is thrown, wherever this gentleman met with a character in a more than ordinary degree congenial to his heart, he used to steal a sketch of the face, merely, he said, as a *nota bene* to point out the agreeable recollection to his memory. What this gentleman’s pencil was to him, is my muse to me ; and the verses I do myself the honour to send you are a *memento* exactly of the same kind that he indulged in.

‘ It may be more owing to the fastidiousness of my caprice, than the delicacy of my taste, but I am so often tired, disgusted, and hurt with the insipidity, affectation, and pride of mankind, that when I meet with a person “after my own heart,” I positively feel what an orthodox protestant would call a species of idolatry, which acts on my fancy like inspiration, and I can no more desist rhyming on the impulse, than an Eolian harp can refuse its tones to the streaming air. A distich or two would be the consequence, though the object which hit my fancy were grey-bearded age ; but where my theme is youth and beauty, a young lady whose personal charms, wit, and sentiment, are equally striking and unaffected, by heavens ! though I had lived three score years a married man, and three score years before I was a married man, my imagination would hallow the very idea ; and I am truly sorry that the inclosed stanzas have done such poor justice to such a subject.’ Vol. ii. p. 201.

Copious as our extracts from this volume have been, we cannot resist the temptation to copy yet another specimen of Burns’s humorous powers.

‘ To Mr. HILL.

‘ Ellisland, 2d April, 1789.

‘ I will make no excuses, my dear Bibliopolus (God forgive me for murdering language !), that I have sat down to write to you on this vile paper.

\* \* \* \* \*

It is oeconomy, Sir; it is that cardinal virtue, prudence; so I beg you will sit down, and either compose or borrow a panegyric. If you are going to borrow, apply to

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to compose, or rather to compound, something very clever on my remarkable frugality; that I write to one of my most esteemed friends on this wretched paper, which was originally intended for the venal fist of some drunken exciseman, to take dirty notes in a miserable vault of an ale-cellar.

‘ O Frugality! thou mother of ten thousand blessings—thou cook of fat beef and dainty greens!—thou manufacturer of warm Shetland hose, and comfortable furtouts!—thou old housewife, darning thy decayed stockings with thy ancient spectacles on thy aged nose!—lead me, hand me in thy clutched palsied fist, up those heights, and through those thickets, hitherto inaccessible, and impervious to my anxious, weary feet:—not those Parnassian craggs, bleak and barren, where the hungry worshippers of fame are, breathless, clambering, hanging between heaven and hell; but those glittering cliffs of Potosi, where the all-sufficient, all-powerful deity, Wealth, holds his immediate court of joys and pleasures; where the sunny exposure of plenty, and the hot walls of profusion, produce those blissful fruits of luxury, exotics in this world, and natives of paradise!—Thou withered sybil, my sage conductress, usher me into the resplendent adored presence!—The power, splendid and potent as he now is, was once the puling nursling of thy faithful care, and tender arms! Call me thy son, thy cousin, thy kinsman, or favourite, and adjure the god by the scenes of his infant years, no longer to repulse me as a stranger, or an alien, but to favour me with his peculiar countenance and protection! He daily bestows his greatest kindnesses on the undeserving and the worthless—assure him, that I bring ample documents of meritorious demerits! Pledge yourself for me, that, for the glorious cause of Lucre, I will do any thing, be any thing—but the horse-leech of private oppression, or the vulture of public robbery!

\* \* \* \* \*

‘ But to descend from heroics,

\* \* \* \* \*

I want a Shakespear; I want likewise an English dictionary—Johnson’s, I suppose, is best. In these and all my prose commissions, the cheapest is always the best for me. There is a small debt of honour that I owe Mr. Robert Cleghorn, in Saughton mills, my worthy friend, and your well-wisher. Please give him, and urge him to take it, the first time you see him, ten shillings worth of any thing you have to sell, and place it to my account.

Crit. Rev. Vol. XXX. November, 1800.

Y

'The library scheme that I mentioned to you is already begun, under the direction of captain Riddel. There is another in emulation of it going on at Clofeburn, under the auspices of Mr. Monteith, of Clofeburn, which will be on a greater scale than ours. Capt. R. gave his infant society a great many of his old books, else I had written you on that subject; but, one of these days, I shall trouble you with a commission for "The Monkland Friendly Society"—a copy of *The Spectator*, *Mirror*, and *Lounger*; *Man of Feeling*, *Man of the World*, Guthrie's *Geographical Grammar*, with some religious pieces, will likely be our first order.

'When I grow richer, I will write to you on gilt post, to make amends for this sheet. At present, every guinea has a five guinea errand with, My dear Sir, your faithful, poor, but honest friend,  
'R. B.' Vol. ii. p. 231.

The third volume contains the poems of Burns, formerly published, with some additions—together with a history of these poems, by Gilbert Burns.

The poems of Burns have for so long a period been unequivocally stamped with general admiration, that, in attempting to appreciate their merits, the reviewer necessarily becomes the echo of the public voice. If the legitimate end of poetry be by harmonious composition to make a strong impression on the heart, to please them who 'are pleased they know not why, and care not wherefore,' undoubtedly the bard of Ayrshire has claim to no small degree of perfection in the poetic art. He wrote under the impulse of strong feelings; and for this reason his reader is, as it were, carried away by the torrent of his impassioned eloquence. Whether he indulge in the sportive sallies of wit and humour, or pour out his sorrows in the accents of melancholy, we recognise the indelible characters of truth and nature, and we rejoice when he rejoices, and weep with him when he weeps. With respect to these opposite passions, we see, indeed, in every line, the legitimacy of the canon of Pope, that

'He best can paint them who can feel them most.'

And for the same reason we need not wonder that the amatory poems of Burns breathe the genuine ardour of the Paphian muse.

We must here beg leave to enter our protest against an assertion of his biographer, who, we think, has somewhat unguardedly said, vol. i. p. 267, 'If fiction be, as some suppose, the soul of poetry, no one had ever less pretensions to the name of poet than Burns.' We think that the personification of Fun in the *Holy Fair*—the picture of the Genius of the Stream in the dialogue between the two brigs—the portraiture of the Vision—the images of horror which glare with terrific grace in *Alloway Kirk*, and various other prosopopeias of

images and scenery which occur in his poems, abundantly prove that he was on all proper occasions able to

‘ give to airy nothing

A local habitation and a name.’

But in recognising in the works of Burns the energies of genius, we pay only a part of the tribute of praise which is due to their merits. Perhaps his most surprising characteristic is the correctness of his taste.

‘ From heaven descends

The flame of genius to the human breast;’

but a just taste is in a great measure the result of cultivation, the fruit of the attentive study of the best models of art. In how many instances do we find the splendid productions of uninstructed genius tarnished by occasional improprieties of expression, and other philological inaccuracies! How strong must have been the intellect of Burns, which, exercising itself upon the scanty materials supplied by his poverty and retirement, could produce such maturity of judgment as is displayed not only in his remarks on other authors, but more particularly in his own compositions!

As the editions of Burns’s poems which were published during his life-time have been very widely diffused, we shall, perhaps, most gratify the majority of our readers by making a few extracts from those pieces which hitherto have been unedited.

The ardour of Burns’s sympathy with suffering humanity is well exemplified in the song on Logan Water, which he thus announces to his friend Mr. Thomson.

‘ Mr. BURNS to Mr. THOMSON.

‘ June 25th, 1793.

‘ Have you ever, my dear Sir, felt your bosom ready to burst with indignation on reading of those mighty villains who divide kingdom against kingdom, desolate provinces, and lay nations waste out of the wantonness of ambition, or often from still more ignoble passions? In a mood of this kind to-day, I recollected the air of Logan Water; and it occurred to me that its querulous melody probably had its origin from the plaintive indignation of some swelling, suffering heart, fired at the tyrannic strides of some public destroyer; and overwhelmed with private distress, the consequence of a country’s ruin. If I have done any thing at all like justice to my feelings, the following song, composed in three-quarters of an hour’s meditation in my elbow-chair, ought to have some merit.

‘ Tune—“ Logan Water.”

‘ O, Logan, sweetly didst thou glide,  
That day I was my Willie’s bride;

And years finsyne hae o'er us run,  
 Like Logan to the simmer sun.  
 But now thy flowery banks appear  
 Like drumlie winter, dark and drear,  
 While my dear laud maun face his faes,  
 Far, far frae me and Logan braes.

' Again the merry month o' May  
 Has made our hills and vallies gay ;  
 The birds rejoice in leafy bowers,  
 The bees hum round the breathing flowers ;  
 Blythe morning lifts his rosy eye,  
 And evening's tears are tears of joy :  
 My soul, delightful, a' surveys,  
 While Willie's far frae Logan braes.

' Within yon milk-white hawthorn bush,  
 Amang her nestlings sits the thrush ;  
 Her faithfu' mate will share her toil,  
 Or wi' his song her cares beguile :  
 But I wi' my sweet nurrlings here,  
 Nae mate to help, nae mate to cheer,  
 Pass widow'd nights and joyless days,  
 While Willie's far frae Logan braes.

' O wae upon you, men o' state,  
 That brethren rouse to deadly hate !  
 As ye make mony a fond heart mourn,  
 Sae may it on your heads return !  
 How can your flinty hearts enjoy  
 The widow's tears, the orphan's cry ;  
 But soon may peace bring happy days  
 And Willie, hame to Logan braes !' Vol. iv. p. 73.

The following song beautifully expresses the ingenuous affections of the country maiden.

' O whistle and I'll come to you my lad,  
 O whistle and I'll come to you my lad :  
 Tho' father and mither and a' should gae mad,  
 O whistle and I'll come to you my lad.

' But warily tent, when you come to court me,  
 And come nae unless the back-yett be a-jee ;  
 Syne up the back-style and let nae body see,  
 And come as ye ware na comin to me.  
 And come, &c.

O whistle, &c.

' At kirk, or at market whene'er ye meet me,  
 Gang by me as tho' that ye car'd nae a flie ;  
 But steal me a blink o' your bonie black e'e,  
 Yet look as ye were na lookin at me.  
 Yet look, &c.

O whistle, &c.

‘ Ay vow and protest that ye care na for me,  
And whiles ye may lightly my beauty a wee ;  
But court nae anither, tho’ jokin ye be,  
For fear that she wyle your fancy frae me.  
For fear, &c.

O whistle, &c.’ Vol. iv. p. 97.

In Bruce’s address to his army we find the generous enthusiasm of liberty expressed in the terseness of Spartan brevity.

‘ Scots, wha hae wi’ Wallace bled ;  
Scots, wham Bruce has aften led ;  
Welcome to your gory bed,  
Or to glorious victorie.

‘ Now’s the day, and now’s the hour ;  
See the front o’ battle lour ;  
See approach proud Edward’s power—  
Edward ! chains and slavery !

‘ Wha will be a traitor knave ?  
Wha can fill a coward’s grave ?  
Wha sae base as be a slave ?  
Traitor ? coward ! turn and flee !

‘ Wha for Scotland’s king and law  
Freedom’s sword will strongly draw,  
Free-man stand, or free-man fa’,  
Caledonian ! on wi’ me !

‘ By oppression’s woes and pains !  
By your sons in servile chains !  
We will drain our dearest veins,  
But they shall be—shall be free !

‘ Lay the proud usurpers low !  
Tyrants fall in every foe !  
Liberty’s in every blow !  
Forward ! let us do, or die !’ Vol. iv. p. 125.

In the ensuing lines the Ayrshire ploughman strikingly exhibits his reflections on the inequality of station which universally prevails throughout civilised life, and exhorts the sons of poverty to assert the general dignity of man.

‘ Is there, for honest poverty  
That hangs his head, and a’ that ;  
The coward-slave, we pass him by,  
We dare be poor for a’ that !  
For a’ that, and a’ that,  
Our toils obscure, and a’ that,  
The rank is but the guinea’s stamp,  
The man’s the gowd for a’ that.



‘ What though on hamely fare we dine,  
 Wear hoddin grey, and a’ that;  
 Gie fools their silks, and knaves their wine,  
 A man’s a man for a’ that:  
 For a’ that, and a’ that,  
 Their tinsel show, and a’ that;  
 The honest man, though e’er sae poor,  
 Is king o’ men for a’ that.

‘ Ye see yon birkie, ca’d a lord,  
 Wha struts, and stares, and a’ that;  
 Though hundreds worship at his word,  
 He’s but a coof for a’ that:  
 For a’ that, and a’ that,  
 His ribband, star, and a’ that,  
 The man of independent mind,  
 He looks and laughs at a’ that.

‘ A prince can mak a belted knight,  
 A marquis, duke, and a’ that;  
 But an honest man’s aboon his might,  
 Gude faith he mauna fa’ that!  
 For a’ that, and a’ that,  
 Their dignities, and a’ that,  
 The pith o’ sense, and pride o’ worth,  
 Are higher ranks than a’ that.

‘ Then let us pray that come it may,  
 As come it will for a’ that,  
 That sense and worth, o’er a’ the earth,  
 May bear the gree, and a’ that,  
 For a’ that, and a’ that,  
 Its comin yet for a’ that,  
 That man to man, the world o’er,  
 Shall brothers be for a’ that.’ Vol. iv. p. 216.

We shall conclude our extracts with the Chevalier’s Lament, a pathetic lyrical ballad. written in the character of the brave, though unfortunate, young pretender.

‘ The small birds rejoice in the green leaves returning,  
 The murmuring streamlet winds clear thro’ the vale;  
 The hawthorn trees blow in the dews of the morning,  
 And wild scattered cowslips bedeck the green dale:

‘ But what can give pleasure, or what can seem fair,  
 While the lingering moments are numbered by care?  
 No flowers gayly springing, nor birds sweetly singing,  
 Can soothe the sad bosom of joyless despair.

‘ The deed that I dared could it merit their malice,  
 A king and a father to place on his throne:  
 His right are these hills, and his right are these vallies,  
 Where the wild beasts find shelter, but I can find none.

' But 'tis not my sufferings thus wretched, forlorn,  
My brave gallant friends, 'tis your ruin I mourn;  
Your deeds proved so loyal, in hot bloody trial,  
Alas! can I make you no sweeter return! E.'

Vol. ii. p. 145.

The fourth volume, from which we have taken the greater part of our extracts, is occupied by Burns's correspondence with Mr. Thomson, the editor of 'A select Collection of original Scottish Airs.' This correspondence exhibits Burns in a very interesting point of view. Actuated by a pure and patriotic zeal for the honour of his native land, he gratuitously supplied Mr. Thomson with his most beautiful lyric productions; nor could he be persuaded to accept any pecuniary recompense till the pressure of extreme poverty at length impelled him to apply to Mr. Thomson for five pounds, in addition to the like sum, which, in the outset of their correspondence, that gentleman had forced upon his acceptance.

On closing our review of these volumes, we hesitate not to say that Dr. Currie has most religiously fulfilled the duties of an editor. In every part of the work he has exercised the discretion of sound judgement, and the diligence of strict attention. The flowers which he has scattered over the humble grave of Burns will for ever bloom to his own honour; and we cordially subscribe to the generally received opinion, that if the biographer have been happy in the selection of a poet worthy the exertion of his talents, the poet is no less fortunate in the possession of a biographer competent to do justice to his various and surprising merits.

*Animadversions on the Elements of Christian Theology by the Reverend George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln; in a Series of Letters addressed to his Lordship by William Friend. 8vo. 3s. sewed. Ridgway. 1800.*

THE favourite position of lord Shaftesbury, that *ridicule is the test of truth*, seems, in some measure, to have operated upon the mind of Mr. Friend in the composition of the letters before us: and there is, in consequence, a degree of humour pervading the whole work, which some of our readers may be apt to regard as a misapplication of levity. We bring no such charge, however, against the author ourselves; and are free to confess, that amidst the vapid and jejune warfare into which we are so frequently compelled by polemical combatants, we have been far more entertained by this novel mode of attack than by the usual and more ponderous one of dull and formal disquisition. The light artillery of humour constitutes, nevertheless, not the only weapons with which Mr. Friend enters the

field of contest. Much solid argument, oftentimes mathematically correct, is intermingled with the arch severity of his satire—and while we are amused we are instructed.

The ‘Animadversions’ consist of twenty letters, personally addressed, as the title-page itself expresses, to the bishop of Lincoln, upon his ‘Elements of Christian Theology’—a work which has already passed with encomium beneath our notice\*; and as the introductory letter explains the general object of the writer, and is composed with the true spirit of courtesy and liberality, we shall transcribe it with much pleasure.

‘Reasons for writing—shameful system of two divines reprobated—the bishop’s opinion of subscription to the thirty-nine articles—the writer’s excuse for abstaining from long quotations.

‘My Lord,

‘On hearing that your lordship had published an elementary work on theology, my curiosity was excited to discover the progress which had been made within the last hundred years in that much neglected science; and to learn, from good authority, what are the present doctrines of the church of England. Your work gratified me in both respects; and I should have contented myself with the pleasure derived from the first perusal, if a singularity in the conclusion had not forcibly attracted my attention, and led me into a farther investigation of your lordship’s principles. You stand forward the decided advocate of truth—the pernicious system which, with shameless effrontery, has been promulgated by two doctors of the church of England, receives no countenance from your lordship—you require of persons who dedicate themselves to the office of teaching, that they should really believe, what, in your lordship’s presence, they have subscribed. You do not admit the specious glosses and jesuitical pretences, by which these divines palliate the most notorious frauds, and would make the church of England an asylum for the credulous and the incredulous, the pious and the impious, the active searcher after truth, and the rapacious hunter after preferment. I honour you, my lord, for your decision. May it produce the desired effect on your brethren on the bench! May it dissipate a system founded on a flagrant abuse of talents, and calculated to produce a total neglect of moral duty in the clergy, and an entire distrust of them among the laity!

‘In opposition to these divines, your lordship justly asserts, “that the clergy should unfeignedly believe the truth of the doctrines contained in the thirty-nine articles; and, that “it behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the articles of the church, and to compare them with the written word of God. If upon mature examination,” your lordship adds, “he believes them to be authorised by scripture, he may

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\* See our XXVIIIth Vol. New Arr. p. 35.

conscientiously subscribe them; but if, on the contrary, he thinks, that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment should induce him to express his solemn assent to propositions, which, in fact, he does not believe." Such language is worthy of the overseer of any church; and your lordship's farther exhortation deserves to be recorded. "Let it be remembered, that in a business of this serious and important nature no species whatever of evasion, subterfuge, or reserve, is to be allowed, or can be practised without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense; and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord, as his minister, with safety; thus only can he expect to receive the divine blessing upon that course of life, to which he has solemnly devoted himself."

'These extracts, according entirely with my own sentiments, I have copied with great pleasure; and in the future letters, which I shall have the honour of addressing to your lordship, my eye will be continually directed to them, that, if any thing should be found in your interpretation of the articles to be not consistent with the forms laid down for subscription, I may give your lordship the opportunity of farther examination; and your lordship's condescension in declaring, that you "shall very readily attend to any suggestion or advice, whether it relates to error or omission," induces me to hope, that you will not be displeased at this intrusion on your time, and interesting avocations. I must premise only, that it is not in my power to imitate your lordship in referring to and making copious extracts from a variety of writers; my scanty library does not contain those valuable writings in which my time was once so agreeably and, I thought, usefully employed: your lordship's work, and my old friends Trommius, Schmidt, Griesbach's Greek Testament, and Leusden's Hebrew Bible, are the only works to which I shall have recourse, unless perchance I should, in a friend's library, be enabled to cast my eye on some of the works quoted in the margin of your Elements of Theology. Of this defect I do not, in this instance, complain very bitterly; as every position, in which we agree or differ, must be brought to the test of scripture, and cannot be determined by any other authority. With great respect I beg leave to subscribe myself, my lord, your lordship's affectionate brother in Christ,

WILLIAM FRIEND.'

To convey to our readers a knowledge of the subjects of the ensuing 'Letters,' we shall transcribe their titles.

'LETTER II. Vulgar prejudices on christening—disputes on baptism—fashionable folly of the members of the church—difficulties on the subject—bishop's solution of them—examined by scrip-

ture—bishop's interpretation of a Greek word—baptism can be performed only by dipping.

‘ III. Christians divided on the extent of the baptismal precept—its perpetuity maintained by a very great majority on two specious arguments—grounds for the rite among Jews and Christians—the end of the world in the baptismal precept, a mis-translation—advantages from our ignorance in the history of the apostolical and following age—reasons for the cessation of baptism with the apostolical age—baptism worthy of great respect.

‘ IV. Mischiefs derived from it—sentiments of the church of England on this subject right—derivation and meaning of the term—right to excommunicate—who ought either to be excommunicated or to excommunicate themselves.

‘ V. How to treat an excommunicated person—heathens and publicans—dangerous opinion of the bishop—consequence of the civil power interfering with excommunication—Christian excommunication—the writer's and bishop's mode of excommunicating each other.

‘ VI. Difficulties of the early protestants—the bishop and the writer hereticks—the church of England's decision right—abuse of authority—a curious instance—question to the bishop.

‘ VII. The famous fires in Alexandria and London—the writer takes a journey—is much abused on the road—finds the early fathers—different ways of travelling—some very strange parties galloped over a great number of people.

‘ VIII. Derivation and meaning of the words church, bishop, presbyter—a long ladder—uninterrupted succession of bishops where—alliance of church and state—alliance of kirk and state—all Christians equally priests—but a public teacher or reader may be useful.

‘ IX. Fables according to the bishop dangerous, deceitful and blasphemous—the Lord's Supper in its origin—how changed—not a supper but a feast upon a sacrifice.

‘ X. Invasion of the king's prerogative—attempt to restore it—objections to the perpetuity of the rite of the Lord's Supper—use and abuse of it.

‘ XI. Unchristian disputes on the Trinity—Jewish opinions of the oneness of God—belief nominal or real—archbishop Secker—artist's widow—Hindoo Trinity.

‘ XII. Erroneous judgement—singular use of language instanced in the Norfolk dialect—did not lead the Jews into error—and is not an apology for the sons of Japhet.

‘ XIII. Search after the Trinity in the New Testament—three passages examined—nine persons in the Trinity—Trinity not found by the bishop in either Old or New Testament.

‘ XIV. Jesus not God before he was thirty years old—made himself God afterwards, if we believe the Jews—denies that he ever made himself God—the Jews put him to death against their law.

‘ XV. Son of God an appellation common to a great portion of the human race—Adam and Jesus in a more appropriate manner sons of God—Jesus the son of God—but not the son of himself.

‘ XVI. Eternity of the earth—form of God—humiliation of God.

‘ XVII. A spirit brooding over matter not the holy ghost—the holy spirit a thing given—procession of the holy spirit—the holy spirit allowed by the bishop to be a quality.

‘ XVIII. A verse in the English Bible spurious—hopes that the bishop will continue the examination of the scriptures.

‘ XIX. Predestination—newspaper heresy—mother and babe—bishop’s babes—the women puzzled—suspicion of episcopal heresy—author’s opinion on the five points.

‘ XX. Heresy! heresy! heresy!—profane swearing a very idle custom—the bishop and the author agree—the church of England point-blank against them both—bishop’s violent language against the church—it is safer for one man to steal a horse than for another to look over the hedge.

‘ XXI. The bishop and the author convicted—can any one be a member of the church of England—wisdom of the articles for Christian communion.—conclusion.’

The liberality of sentiment exhibited in the bishop of Lincoln’s *Elements*, and the manliness of daring to think for himself, are well known, and have excited no small degree of astonishment in the church. And in consequence of his having thrown off the trammels of authority, and resolved to be determined by the reason of his own mind, our author, in the above series of letters, brings to this test a variety of doctrinal articles which still appear to constitute the bishop’s creed—and candidly discusses with him whether or not they will endure this fiery and purifying ordeal, and, in consequence, whether or not he should any longer submit to their influence? As a specimen of the mode in which he combines pleasantry with ratiocination, we shall select the letter on heresy, comprising the twentieth in the above arrangement.

‘ My Lord,

‘ Not many years ago I was in a company when a clergyman gave a toast pretty common in those times, “Damnation to the dissenters,” and the impression made by it upon my mind was similar to that, which the damnation clause in the Athanasian Creed seems to have made upon your lordship. If a drunken wretch in the streets should call out on either of us as we were passing—“Damn your eyes and limbs,” we know how to pity him, and to lament, that such expressions should bring us into deserved disgrace among foreign nations: but, if a set of men, dressed up in fine robes, with wax tapers in their hands, should in a solemn assembly, called for that purpose, address an unfortunate individual, who happened

not to think as they did ;—" Damn your eyes and limbs, you infamous heretick, infidel, apostate, deist, atheist," a sudden awe seizes the spectators, they look with horror on the object of these curses, they think that such a solemn denunciation will produce its effect on the almighty. Strange conceit ! The poor wretch in the streets, and these poorer wretches in the church, are beheld with an equal eye by the Lord of Heaven and Earth. The God of Love will not listen to the curses of human beings, the one drunk with fermented liquor, the others with the ferment of spiritual pride, intolerance, and ambition.

' The kingdom of England was for many years treated somewhat in this manner. An old bishop, attended by a number of archbishops and bishops, was accustomed to lay our country under a solemn curse, and the farce, bating its impiety, was as amusing as many other farces played by that bishop and his brethren in public. We see at once the impiety of these curses when levelled against ourselves ; but, how common is it to entertain a similar sentiment in our own minds when disguised under less offensive terms ! Thus, because the scriptures have said : " He that believeth shall be saved, but he that believeth not shall be judged ;" sects have laid down the terms for this belief and salvation, and whoever differs from them in the articles of their creed is subjected to eternal damnation.

' Your lordship is not of this opinion. " We are not to consider all, who differ from us, as unworthy of or excluded from the favour of God." In this sentiment I heartily concur with your lordship : to his own Maker every man standeth or falleth, and there is one judge appointed over all, Jesus our Saviour. But, my lord, how are we to reconcile our opinion with that of the church of England. The church says, there are three creeds " which ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture." In one of these creeds is a clause which I shall here copy : " This is the catholick faith, which except a man believe faithfully, he cannot be saved. Whosoever will be saved, before all things it is necessary that he hold the catholick faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

' The church of England says, that the above clause " ought to be received and believed, for it may be proved by most certain warrants of holy scripture." I read your lordship's account of this clause, and find, first, that, according to your lordship, the " church would have acted more wisely" in leaving it out. Is this really true ? How must the faith then of every churchman in the articles be staggered by an opinion advanced from such high authority ? But this is not all ! This negative disparagement of the church does not satisfy your lordship : you speak more decidedly on this subject, and absolutely deny, that the Athanasian Creed can, as the church of England says it may, " be proved by most certain warrants of

holy scripture." For you do not scruple to assert, that "it is utterly repugnant to the attributes of God, and it cannot be reconciled to our ideas of common justice, that a person should be consigned to eternal punishment, because he did not believe certain articles of faith, which were never proposed to him, or of the truth of which he was not qualified to judge." The church, my lord, does not allow of any such distinctions; her words are clear and explicit: "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

' But, my lord, what shall I say to a still greater attack made upon the church, which affects its discipline as well as its doctrine? These are your words: "I cannot but conceive it to be both unnecessary and presumptuous to say, that except every one do keep them whole and undefiled, without doubt he shall perish everlastingly." Your lordship thinks it presumptuous to utter these words!!! But the church of England not only says that these words shall be uttered, but has appointed the days in which they shall be uttered solemnly in all the churches of England. Your lordship, much to your honour, frequents, and often officiates, I understand, in the parish church adjoining to your palace. What will be the consequence of this your declaration to that parish, and indeed to your clergy in general!!! If your lordship should officiate on one of the days appointed for the reading of this clause, and it should be omitted, will not the clergy be encouraged by such an example to garble the liturgy according to their apprehensions of the propriety of its language? If a clergyman officiates before your lordship on that day, and the clause is uttered, how can he presume to enter afterwards into your presence? and, if it is not uttered, how can he reconcile with such a conduct his promise to perform the service of the church as prescribed in its liturgy?

' You may remember, my lord, a gentleman, who not many years ago was attacked at Cambridge by a cabal there known by the name of the cubicks, under the pretext of "impugning religion as established by publick authority within this realm." You were present at some part of the proceedings against him, which ended in driving him from his studies, and raising several of his adversaries to dignities and preferments in the university and church. One article against him was for saying, that the liberty of the established church "is very far from the standard of purity in doctrine which is required in such compositions." What an unfortunate man he was to be unacquainted at that time with your lordship's sentiments! He might have requested you to answer a few questions, which, without doubt, would have had some influence on the court.

' Question. My lord bishop of Lincoln, did you ever read in the liturgy the following sentence? "Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

' Answer. I have.



‘ Q. Does your lordship think, that this sentence is very far from the standard of purity required in such compositions ?

‘ A. I think it both unnecessary and presumptuous to utter such a sentence.

‘ After such a declaration, my lord, is there not a danger that the name of the right reverend George Pretyman, lord bishop of Lincoln, will in the annals of the university descend to posterity as an impugner of the liturgy of the established church.

‘ With all the respect I can entertain for a person who thinks it unnecessary and presumptuous to utter what the church has ordained to be uttered in her most solemn assemblies, I remain, &c.’

P. 141.

It should seem from a note subjoined to this letter, that the ‘ gentleman’ here referred to, as having been attacked by the cubicks, is the author himself : and we are directed for farther information on this subject to an ‘ Account of the Proceedings in the University of Cambridge against William Friend, M. A. Fellow of Jesus College, Cambridge, for publishing a Pamphlet, intitled Peace and Union, &c. published by the Defendant. 1793. Robinsons.’

The letter that follows concludes the series ; and, with an obvious allusion to what has been already advanced, Mr. Friend quotes from Dr. Pretyman the following very honourable declaration in his Elements, that ‘ if any one thinks that he sees reason to dissent from any of the doctrines asserted in the articles of the church, no dread of inconvenience or disappointment should induce him to express his solemn assent to propositions which, in fact, he does not believe.’ Upon this passage our author makes the following observation.

‘ Dissent in your lordship’s estimation from any of the doctrines precludes subscription. It matters not whether the doctrine, which I disbelieve, is considered by your lordship to be of great importance, or the doctrine, which you disbelieve, is considered by myself to be of little importance, we are not either of us constituted judges of this importance ; we cannot either of us conscientiously subscribe to the articles : we are not either of us true members of the church of England.

‘ If then, according to your lordship’s account, you cannot be assured of “ the divine blessing upon that course of life, to which you have solemnly devoted yourself,” what is to be done ? Must your lordship resign your bishoprick, give up the deanery of St. Paul’s, quit your high station in the church ? These are serious questions, my lord, and the dilemma, in which you have placed yourself, is a solemn call on your lordship to compare the faith required by the church of England of its members with the terms laid down by our Saviour and his apostles for Christian communion.’

P. 148.

The dilemma here pointed out is, we think, obvious : but we should extremely regret if it were likely to be the means of inducing a man of the sentiments, learning, and character of the present bishop of Lincoln, to retire from an episcopacy, to which he is so great an ornament. Infinitely rather would we see the doctrines and articles of the church bend to the more liberal creed of Dr. Pretyman, than the latter relinquish a communion, whose authoritative interpretation of scripture he dissents from, according to his own confession, in a variety of instances. Nothing is more clear than that some degree of change is peremptorily called for ; and would the episcopal bench in general unite with the present worthy dignitary in promoting such a change, they would acquire much credit in the view of the nation at large ; and we believe, with respect to the greater part of its members, would liberate themselves from a thralldom which cannot but be occasionally felt in the more serious moments of retirement.

From the specimens we have given of these letters, our readers, we apprehend, will wish to become farther acquainted with them ; and they will uniformly find, in the perusal, satire combined with courtesy, and seriousness with ratiocination.

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*Journal of a Voyage performed in the Lion Extra Indiaman, from Madras to Columbo, and Da Lagoa Bay, on the Eastern Coast of Africa (where the Ship was condemned), in the Year 1798. With some Account of the Manners and Customs of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language. By William White, Esq. Captain in the 73d Highland Regiment of Foot. Plates. 4to. 7s. Boards. Stockdale. 1800.*

THE author of this Journal has prefixed to it the following advertisement.

‘ When I left India I had not the slightest idea of ever offering any thing to the public eye, and of course was by no means prepared for such an undertaking. My sole reason for laying the following pages before the public is not vanity, but a sincere wish of giving some information to my country, respecting a part of Africa not much known, though often frequented by both British and American whalers. If this should be so considered, my end is gained ; though I must observe, that if my health had permitted, and I had made a longer stay, I could have rendered it much more interesting. I had hardly paper sufficient to make a fair transcript of what I had written, and few or no materials for drawing.’

The narrative is plain and unadorned. Captain White left

Madras in February, 1798, on board a shattered ship taken from the Dutch, which could hardly reach the Bay of Da Lagoa, opposite to the southern point of Madagascar. The account of the storm, by which she was nearly wrecked, would little interest our readers. At Da Lagoa were found three British ships, employed in the whale-fishery, and three American vessels occupied in the same trade. A description of the Bay, and the inhabitants of the adjacent coast, may be found interesting.

‘ Da Lagoa Bay, situated in about  $25^{\circ} 52'$  south latitude, and in longitude  $33^{\circ}$  east of London, is large and capacious, being nearly thirty miles deep from east to west, and about sixty miles long from north to south. It is, however, very little known, as the charts I have seen of it are very incorrect, Deer Island being not laid down in them. It is much frequented by south-sea whalers. The whales come into the bay in the month of June to cub, and leave it in September, when their calves are sufficiently strong to accompany them to sea. They are called right whales, and are commonly about sixty feet long, and make about eight tons of oil: some are much larger. They are this season (1798) very numerous. As the whaler's time is entirely taken up in fishing and boiling down, it is, therefore, in some measure, excusable, that some of them do not publish a plan of a port which ought certainly to be much better known; and if, on the peace with the French and Dutch, we retain the Cape, “which I hope to God we will,” no place, in my opinion, can be so well calculated to form a settlement, in being a commodious harbour, and having several large rivers, particularly Masumo or English River, being navigable for large vessels, having four fathom on the bar at the entrance in spring-tides, and is four miles broad: the channel is, however, narrow, not more, I believe, than one mile over. Captain Hopper, who has obligingly given me every information in his power, as he has been here frequently, was told by the Portuguese who were settled here, that it is navigable for vessels drawing about twelve feet water for upwards of thirty or forty miles, and for large boats several hundred; and, from its appearance, I really think it is so. Ships commonly lie about two miles up the river, where you have a good depth of water, and lie perfectly safe from all winds, with plenty of every sort of refreshment, such as excellent beef, goats, fowls, fish, sweet potatoes, cabbage and greens, lemons, bananas, &c. and plenty of good water on both sides the river.

‘ I would advise a ship coming into the bay to stand to the N. and N. N. W. till she come into between eight and nine fathoms water, and brings Cape St. Mary's to bear S. by E.  $\frac{1}{2}$  E. (allowing for the variation, which is two points westerly), distance near three leagues, and you see high breakers extending for near seven miles to the northward of it; coming near them, you always shoal your wa-

ter, but deepen it as you keep further off; then stand to the westward, i. e. W. by S. W. and W. by N. by the compass, you will meet with frequent riplings; but if you come in at half flood, you will never have less than four fathoms, and there are a number of shoals, flats, and shifting sands in the bay, occasioned by the tide and different rivers that run into it. They shift, I understand, with every spring tide, or when it blows strong from the eastward, which is the only wind that occasions any sea in the bay; but a vessel may ride with perfect safety in many parts of the bay in good holding ground, and sufficient depth of water. The soundings are very uneven and irregular all over the bay, as you have ten fathoms, then five, then no ground at 13, and the next throw of the lead but four fathoms water.


Deer Island is the nearest land you will have coming in: it is low and sandy, with short brush wood, and is about three or four miles long: it has a reef extending for two or three miles out, bearing from N. W. to E. N. E. Half flood is the best time for a ship to stand in, the tide rising rather more than twelve feet (it is high water at full and change at four P.M.), and having sent your boats a-head on the tide's making, and with a leading wind, or two points free, you may very easily escape every danger. The Red Head is a pretty high, bluff, red point, being the north point of Masumo river; it is clearly cut; the opposite point is not so high; keep rather more than one mile off the Red Head, and you will have the deepest water in crossing the bar, as, on the other shore, there is a bank which extends more than a mile out, and part of it is dry at low water.

The inhabitants of Da Lagôa are Caffres, of a bright black colour, but not numerous, as I do not recollect ever seeing more than one hundred or an hundred and fifty at one time, although they crowd round you when you come on shore, therefore do not suppose they exceed six, or at most ten thousand, about the bay: they, in general, are a tall, stout, strong, and well-made race, and, to all appearances, healthy; but great numbers of the men are afflicted with the hydrocele: they go about nearly naked, and the women only use a small narrow piece of cloth, with two or more pieces of leather hanging down behind, ornamented with beads, and coloured or tanned with red earth. The men have mostly the paint of an antelope's or deer's horn, which they use as a call or whistle, suspended by a string about their necks: they have, likewise, wooden and ivory ones, and they hang several brass buttons, pieces of broken china, and some of them with a number of goose quills strung together, and different sorts of roots, to which they attribute some medicinal virtue. I have brought some quantity of it with me, and have found it to be an aromatic, and a great astringent. I have seen them use it to stop any bleeding wound, with success, by chewing and applying it to the part: it is likewise used

by them to cure pains in the bowels, and they assured me that it always succeeded.

They dress their hair in different modes, some of them taking great pains with it, oiling it frequently; but I never could observe two dressed exactly in the same manner. They shave with a piece of iron, formerly a large nail made into a small chissel, without using water, or any other substitute; and, in general, shave all the hair off their heads but a large tuft in the middle of the crown, which they dress up, by putting in some small pieces of stick, and sewing them in, to bring it to the shape of a sugar-loaf, with the point cut off. Some of the men, I have observed, left two large tufts on each side of the head, which they ornamented with pieces of brass, the size of our common buttons, with a hole made in them to pull the hair through. Both sexes shave all the hair off their eye-brows, only leaving two small tufts in the middle. The women shave all their heads but a small piece over the crown, of the shape of a half-moon. They shave or pull out all the hair of their bodies, except under the arms, bying and rubbing ashes on the hair, and then pulling it out. Most of the men and women of rank wear brass bangles, or bracelets, on their necks and wrists, and I have seen several women with them round their necks three inches in circumference, and weighing four or five pounds. The men wear them smaller, having several rows, and likewise from the wrist up to the elbow on both arms (those on the neck angular, but those on the wrists circular). Those about their necks seemed to give them pain, as they could not easily turn their heads; but as it is a mark of rank, and worn only till a certain age, they do not of course like to lay them aside.

I could not, however, learn at what age or time they left them off, but I never saw any worn by men much past thirty; they always told me they were given them by their fathers. Both men and women wear rings on their fingers and toes, and some of both sexes copper chains just under the knee; the women decorate their necks likewise with large blue and other coloured glass beads, but the poorer sort have but very few ornaments: the women are always anointed with oil, mixed with red earth, which is easily procured here.

They are all tattooed, some down the middle of the forehead, and point of the chin, in this way ; and of their temples, of this shape X: their bodies are so likewise, particularly on the chest, but none of them exactly alike; those, however, of the same family are tattooed very nearly in the same manner.

Polygamy is allowed, and they purchase their wives from the father, giving a certain number of bullocks, perhaps ten, or not so many, for each: their chief, however, comes in for a certain number, and he of course encourages this custom. Divorces are

not in fashion at Da Lagoa, for the men are all faithful, and the women, though nearly naked, virtuous; and from particular inquiries among them, found that they were surprised at my even asking such a question, telling me, *that woman, that man wife*; yet there are a class of them who come on ship-board that lessen the general character, but these are very justly considered as outcasts; their numbers are not very considerable, nor will they even permit of a promiscuous intercourse with different men.

‘ Their mode of salutation is *ching, ching*, which they repeat rapidly (laying great emphasis on the last *ching*), offering you one of their hands, bowing down at the same time; but they seem to make no difference or distinction in which hand they offer. *Sahab* is used by some of them after *ching, ching*, but not frequent: both are friendly. They seem a very good-natured and harmless race, being always good-humoured, and laughing heartily on the slightest occasions, particularly in trading, when you offer less than they think their commodities are worth, calling *ha, hah*; but a very cunning set, great Jews, and they will take you in if you do not mind them, for they always ask three or four times more than the value. They are prone to revenge if affronted; for they then take an opportunity of murdering you; but this is only attended with danger to the person who has been the aggressor. I heard of an instance of the carpenter of a whaler having been killed by them, being taken for a man whom he much resembled, that had insulted some of them some time before. At the time the poor man was killed, two boats landed at the same place for wood: they seized the poor man, who had gone some distance from the boats, and run two or three spears through his body. Some of the men heard his cries, and came and carried him to the boats, and several of the natives came and assisted them in getting their boats off.

‘ They are a very honest set of people, but great beggars, on the north side particularly: this they have learnt, I imagine, from the Portuguese. During our stay we never met with an instance of their taking any thing that was not given or sold to them, although they often had opportunities, as the decks of the *Lion* were always crowded with them, from eight o’clock in the morning till four in the afternoon. I am convinced, that if a settlement were formed here, they would soon become a very useful set of people, and nothing but their not having any method of making cloth prevents their being decently clad, as they are very partial to any kind of clothing, even an old jacket, shirt, waistcoat, handkerchief, breeches, stockings or shoes, with which you may purchase fowls, fish, eggs, &c. which they bring off in their boats: hats are in great demand among them, and so are wigs. Several of king Capelleh’s sons, about twelve or fourteen years old, used to come frequently on board the *Lion*, dressed out in old wigs, which they were very proud of. All the labour and work is done by the women, and you will see them working in the fields, cutting down wood, &c.

the men attending them armed. It is not uncommon to meet the women, with a child on their backs, in a goat's skin, with a heavy burthen on their heads, travelling for miles along the beach: however, when the men come on ship board, they will work a whole day for a handful of sugar, called by them English honey; but, though they have plenty of sugar-cane, they are perfectly ignorant of the process of extracting the sugar: they were of great use to us in the *Lion* while discharging her cargo, as some of the damaged bags of sugar used to be given them, and they would often work at the tackle-fall, and ten or twelve of them would do as much in two hours as the lascars in nearly a whole day, they being very weak, from the constant labour and excessive fatigue they had undergone for some time before, though very few ill. In going to any of their villages, you find the men mostly sitting in circles round a fire, smoking tobacco and bang, dressing their hair, making bird-cages, or some other trivial occupation, while the women were employed in beating Indian corn, maize, rice, and other necessary occupations. It appears very extraordinary that they are ignorant of any sort of game or amusement, which is the more remarkable, as time must lay heavy on their hands. Indeed, I cannot but rejoice at their ignorance, for in most other countries, particularly in India, the men would gamble in some way or other, and, after losing all the property they had, stake their wives and children.' P. 21.

This description is illustrated with two prints, representing the natives of the northern and southern shores of Mafumo. In the former the men wear a straw helmet, resembling in shape that of the Normans under the Conqueror. The author observes, that they only feed their slaves with grass and water, and that he would consider it as a Christian duty to carry such wretches to the West Indies.

On the southern side of the river Mafumo, the author found no less than fourteen chiefs, all subject to one Capelleh, whose dominions extend about two hundred miles up the country, and about one hundred round the coast, computed by the natives, from an allowance of twenty miles for a day's journey.

'The best article to bring to trade with here is coarse blue cloth; ambergrease is to be procured in return, with plenty of elephant and sea-cows' teeth, particularly the latter, which you can purchase for a mere trifle, being very numerous in the river, as we used to see them often. They come on shore at night, when the natives watch for and kill them. The natives do not seem fond of parting with the elephant's teeth without something valuable, as they set a great price on them; but this is not by any means too high, for they would be purchased much under a guinea each. As we did not come here to trade, and the whalers were not permitted, we did not have many, and made no inquiry if they had any thing else except skins for sale. We used to purchase a bullock of 400lb. weight for

a piece of coarse blue linen cloth, ten or twelve yards long, which could be bought at the Cape for four or five rix-dollars, and a fowl for an iron hoop. I have procured five good fowls for ten old buttons. Formerly you could get every thing much more reasonable than at present, as every person made his own bargain, and iron hoops were a mere drug, owing to the whalers that were taken up to carry the Lion's cargo knocking up all their casks.

‘ Ships coming here to furnish themselves with a good stock of fresh provisions, should bring coarse blue linen cloth, old clothes, brass rings, pieces of copper-wire, glass beads of different colours, the larger the better, tobacco and pipes, knives, hats, wigs, shoes and stockings; in short, for a mere trifle, you may victual a ship of any size, and we found that the beef took the salt exceedingly well.

‘ Several Persees, from the Malabar coast, have sent small vessels here at different times; and I understood, from some of the Portuguese, who were left behind when their fort was destroyed by the French, that a ship came every year from Mosambique.

‘ When you go to the territories of the other chiefs, they treat you well, and trade for the same articles I have already mentioned. The king of the water is similar to master attendant. He informs Capelleh when any ship comes into the bay, or river, and you cannot purchase a bullock till the king comes down to his house close to the landing-place, at a large tree on the south side, where you must make him a present of old clothes and liquor. He gives you, in return, a bullock, and after that you can get one or two every day. The king of the water is nearly as powerful as Capelleh, and has a great number of cattle. He comes on board your ship, remains as long as you like, and will accompany any officer on shore to trade; keep on good terms with him, and you can get every thing that is to be procured here.

‘ Their boats are nearly of the shape of a fishing coble, and are, to look at, the most ill-contrived of any that I have ever seen: they are sewed together with the bark of trees, similar to those used on the coast of Coromandel, the seams payed with cow-dung: they do not use oars, but sculls made similar to those in use all over India, with one mast and a mat-sail: they are flat-bottomed, about twelve feet long, and four broad, and row well, as you will see only one rower, and sometimes from twelve to twenty people in the boat: they never have more than two rowers: they bring every thing they have for sale in these boats about nine in the morning, and leave you about four in the afternoon. These boats frequently go off in the bay when it blows from the south-east.

‘ You get a variety of very fine fish, all of a most excellent quality, much superior to any I have seen in India: they are wholesome good food, and cost a mere trifle. Mullet, carp, conger eels, with the stone-fish, common in India, having a bone in the head like a stone, sun-fish, skate, shrimps, prawns, crabs, oysters, cockles,



&c. are the different forts. Turtle is taken on Deer Island and in Cow Bay.

' The soil on the south side is a rich, light, black earth, where they cultivate their maize, rice, and Indian corn : it requires very little trouble preparing it for seed, as they only turn it over with a stick. The seed is put into the ground in December or January. Where the ground is not cultivated you meet with a fine rich grass, which was long even at this time of the year, June and July, the dry season. The soil on the north side is lighter, much more sandy, and not so fit for cultivation. The fair season commences in April, and continues till October, when the rainy season comes in. We could get but few cabbages and greens, but plenty of the large white sweet potatoes, which are of a very good quality. The red fort are small, but in great abundance; they are eat raw by the natives; yams are scarce. Here are none of the common potatoes, but I am convinced they would thrive; and I was informed, by some of the Portuguese, that they have plenty of vegetables in the wet season, and might have all the year round, if they would be at the trouble to dig wells, as water is to be procured in many situations well adapted for gardens. Indeed, the vegetables that are now to be got grow wild, for they take no trouble with them, being found in the old gardens where the Portuguese had formerly sown them. You likewise get plenty of bananas, lemons, pine-apples, wood-apples, love-apples, cassava-root, ground-nuts, and a small root, or nut, which is eat raw by the natives, and tastes just like a potatoe when boiled, but much richer and sweeter. They are common at the Cape of Good Hope, and served up in many families as part of the desert after dinner. I saw the castor oil plant, and some young Palmyra trees, on the north side the river; they have been planted by the Portuguese, and seem to do well.' p. 48.

The birds observed were chiefly Guinea hens, partridges, quails, wild geese, ducks, and some small singing birds. There are no horses, asses, or buffaloes, in the territory; nor do the inhabitants employ their oxen in any labour. The dogs are of a breed between a mastiff and a greyhound. Among the wild beasts are the tiger and the rhinoceros: antelopes, rabbits, hares, and wild hogs, are also observed. The author considers the climate as healthy.

We remember to have heard several years ago, from one who was passenger in a ship that was driven on the coast towards the north of Madagascar, that a small animal, in form resembling a horse, was sometimes observed on the sands, and supposed by the sailors to be amphibious. The dung resembled that of a horse. To this story we do not give full credit; but the mention of it may lead to further investigation.

Mr. White has subjoined a little vocabulary of the language; but he ought to have marked whether the final *e* be

accented. No apology was necessary for the publication, as it contributes to increase our scanty stock of knowledge concerning Africa.

*A Synopsis of Husbandry. Being cursory Observations in the several Branches of Rural Economy. Adduced from a long and practical Experience in a Farm of considerable Extent. By John Banister, Gent. of Horton Kirby, in Kent. 8vo. 7s. Boards. Robinsons.*

AFTER the experience of more than forty years, Mr. Banister has attempted to methodise such observations as have occurred to him in the practice of husbandry. He aims not at the meretricious ornaments of language, or the delusive tinsel of systematizing, but endeavours to be plain and useful. He warns the eager *young* agriculturist against the ideal theories which have so often misled his predecessors, and endeavours to demonstrate that the indolent book-worm, the active man of pleasure, or the speculative inquirer, will never become a truly practical farmer, nor reap those benefits which in their earlier dreams they may fondly expect. Such are the author's professions and designs. With these views we have examined his work, and think that, on the whole, he has performed what he has promised. To give cursory observations of utility was his only aim, and this he has accomplished. Much indeed is here detailed that was before known; but to many eager projectors, should this class be disposed to read as well as to theorise, these general observations may, perhaps, be of the greatest utility. He professes that philosophical discussions form no part of his object, but he has, nevertheless, occasionally intermixed philosophy in a rather whimsical manner. Manures, for instance, are often recommended as containing much nitre, and folding is recommended, as the *fiery* dung and urine abound in nitre: but these are trifling blemishes; the fact is sufficient, and the reasoning can only tend to mislead those who are able to correct the error.

This work consists of four books, yet we could have wished for a table of contents, or an index. The first is on soils and manures: on these subjects the observations are judicious, but occasionally appear the result of experience somewhat confined. Sea sand should be carefully examined before it be applied indiscriminately as a manure: it can never be carried in sufficient quantity to loosen the tenacity of clay by mechanical mixture; and unless it contain comminuted sea-shells, it will often do injury. Nitre is most frequently mentioned in this part of the work.

The second book affords remarks on wheat, barley, oats,

beans, pease, tares, rye, turneps, potatoes, rape, and buck-wheat. These, though cursory, are in general judicious, and deserve attention. Some new experiments on the smut of corn we shall transcribe.

‘ The following facts seem, however, to have been established by this experiment. First; that wheat of six years old and upwards, though there be no visible distinction in goodness between that and new wheat, will not vegetate.

‘ Secondly; that the grains from a maternal smutty stock produced universally a succession of ears tinged in a greater or less degree with these noxious particles, and that neither the steeping or change of soil made any alteration in this respect, but that as well the seed which had been steeped and limed, as that which was sown dry, produced smutty ears, although there were many tillows arising from each maternal stock, which bore a mixture of fair and smutty ears. That the straw arising from the distempered seed was more stout, and the balls more prominent and fuller set in the ear, than the straw or grain produced from the healthy seed. Hence one may fairly conclude, that this malady is not always occasioned by a blight, as many people imagine, and therefore that neither the change of soil, or preparation of the seed by steeping, will be of any considerable avail towards averting the evil.

‘ Thirdly; from these experiments may be inferred the hazard of sowing wheat tinged with smut; and that the opinion entertained by many people, that such wheat, if properly steeped, will not produce a smutty crop, is erroneous and ill founded; but if, in support of this assertion, it should be urged that a good sample of wheat has been raised in fields sown with grain adulterated by this pollution; to this I answer, that such smutty corn was not sown in the view of making an experiment, but from necessity, as where the farmer had not an opportunity of procuring his seed corn perfectly clear from soil, and therefore preferred the alternative of a sample in which there were a few smut balls, to that which was stained with the mixture of cockle, drake, or puck needles, by which not only the immediate growth of the current year might be contaminated, but his ground stored with a succession of weeds for a series of years to come; but as the smut in the present instance was not a general taint throughout the whole quantity, so the corn raised from this stock might with propriety be termed a clean sample; because in a field of any extent, the smut balls produced from the defective grains were not perceptible among the good wheat; otherwise I have no doubt, had the experiment been fairly made, though it would have been madness to hazard the ruin of the crop by such experiment, that the result would have turned out as in the before mentioned trials.

‘ On examination of some smutty ears, which grew in a field not far distant from the spot of ground where I made these experiments

on the 8th of July, when the wheat was going out of bloom, having attained to near half its growth in the ear, the same marks both of a strong straw and prominent berry or ball were visible as on the ears before alluded to, which marks were so conspicuous, as to be perceptible at the distance of two or three yards. At this period of their growth, the smut balls, when pounded, emitted less of that cadaverous scent, than when arrived at their full maturity; and on these balls, as on those before mentioned, the male blossoms were found closely adhering to the ball, which (when broken) seemed to be tinged with a greyish powder, as if the disaster had befallen the grain subsequent to its primary formation: perhaps, if the smut balls at this period of their growth were to be viewed through a microscope, some further knowledge might be gained with respect to the origin of this disaster, which has been variously ascribed, by some to a defect in the seed, and by others to a want of preparation in the ground, to blights, &c. but the true reason seems as yet to be undetermined. P. 81.

The third book is on saintfoin, clover, trefoil, ray-grass, lucerne, woad, and hops. The last article is fully and ably discussed. We have not lately seen so much real information in so short a compass. We find it difficult to select any part, and would indeed prefer recommending the whole without mutilation.

The fourth book is on green land (pasture), horses, black cattle, sheep, swine, and fences, with particular remarks on the diseases of horses and cattle; but this latter part is chiefly a compilation; and not very judiciously executed; yet many valuable observations are dispersed on each head through the whole of the chapter.

'Miscellaneous observations' follow 'on the œconomy necessary to be pursued in the various departments of country business,' which we would recommend to the parlour, but hope will never reach the farmer's kitchen. They merit the particular attention of the maker. Rules for predicting the weather conclude the volume. Some of these appear to us generally true: others are, perhaps, locally so. The prediction of the morning rainbow foretelling rain, and of the evening fair weather, seems to arise from a mistake of the meaning of the old adage:

'A rainbow in the morning is to give the shepherd warning.

'A rainbow at night is the shepherd's delight.'

We know that the rainbow is owing only to a rainy cloud interposed between the spectator and the sun, and that at each period it shows only the presence of rain; but in the morning it puts the shepherd on his guard; in the evening it is his delight, as he is then sheltered. Whatever becomes of the ex-

planation, we are certain that it does not portend rain more at one period than another.

On the whole, this work will make an advantageous addition to the little library of the agriculturist, as it contains much valuable information of a practical kind, in an easy and perspicuous style.

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*An Attempt to illustrate some of the Prophecies of the Old and New Testament. By Thomas Zouch, M. A. 12mo. 3s. Payne.*

THERE was a time when protestants in general referred part of the prophecies in Daniel and the Revelations to the antichristian power established in Rome, from whose abominations they were happily separated: they lamented the situation of those kingdoms still groaning under the yoke of her idolatry and superstition; they rejoiced in the foresight of the doom that awaited her, and anticipated the moment when the judgments of God should be poured out, and the blood of the saints shed by her cruel ministers be avenged by a just but dreadful retribution. A strange and awful dereliction of opinion seems now to be taking place in the protestant world, almost sufficient to realise the fears of Sir Isaac Newton, that even in these kingdoms of Great-Britain and Ireland the detested crafts of antichrist might be restored to their wonted pre-eminence. Against such a calamity it is the duty of every minister of the gospel to be upon his guard; it is his duty not only to be constantly attentive to the sure prophetic word, but to caution his flock against the wiles and subtleties of the enemy. On these accounts the attempt before us is highly useful and praiseworthy: it contains in a small compass the material parts of the prophecies relative to popery; it holds out to our detestation, coincidently with the scriptures themselves, the prominent features by which it is distinguished; it clearly depicts its rise and progress; and, by a cordial trust in Providence, piously restrains our grief, while adding, that its final overthrow is not so near at hand as many serious protestants, in consequence of late events, have been led to expect. The ultimate fall of Rome and the papal power will be distinguished by more signal preludes than the separation of an individual limb from the gross body; and, in fact, though the government of France be separated from the papal church, this church still retains the greater part of the people within its spiritual jurisdiction; and though its splendor be diminished, and its enormous power curtailed by a political effervescence, its dominion is by no means completely overthrown. Ireland is a melancholy instance of the length of time in which popery can exist, not only without any connection with, but in actual opposition to

the politics of the state. Her catholic prelates are as formally recognised in popish countries as in any former period, and, in many instances abroad, are placed at the head of very numerous congregations. The outrages in France have induced many persons endowed both with religious zeal and learning to look for a new form of antichrist in the late revolution; but this idea is ably refuted in the work before us, and we are kept close to the marks exhibited in the scriptures of the corrupter, not the denier of all religion. This part of the work we recommend particularly to those who are engaged in a course of studies on this important subject; and as the author himself seems not to have considered the nature of the seventh form of government in Rome, and of which a layman \* has given so good a representation, we recommend this latter publication to his perusal; convinced that he may derive from it considerable assistance in the assignment of the well-known period of 1260 days. Our readers will, we hope, make due reflexions on the conclusion of the work, which we now present to them, and thence be induced to peruse with equal attention the whole of its contents.

‘ The present state of the Christian religion in the world suggests no motives to innovate from the commonly received opinion concerning antichrist. The condition of the monastic order is truly wretched and forlorn. Their habitations plundered, their revenues confiscated, they are reduced to the lowest ebb of distress. In this country some of them have found protection and a safe asylum. The zeal and warm benevolence of good catholics may long continue to support and preserve, if not to restore them to affluence and prosperity. At least their final dissolution hath not yet taken place. The kingdom of antichrist still exists, and hath long existed. In the Roman hierarchy we observe all the marks of “the man of sin,” which are so particularly specified in the volumes of prophecy. Though the temporal power of the pope is suspended; though his cardinals are driven from their palaces, and stripped of their gaudy splendor, yet the spirit of popery, exercising its usurpation over the minds of men, so far from drooping in despondency, is yet alive and vigorous. Her idols, her pictures, her crosses, her relics, are still objects of religious adoration. She retains the same corrupt doctrines—observes the same distinction of meats,—the same abstinence from marriage. She maintains the same claim to miracles, and professes the same intolerant principles, the same aversion to heretics. The recent conduct of the Romanists in Ireland, where the genius of popery preserves its own native disposition, discovers the same bigotry, exciting men to perfidy, massacre, and treason. In short, the present appearance of things tends to confirm in every respect the truth of those prophecies, which regard the latter times.

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\* See our XXVIIIth Vol. New Arr. p. 447.

That open avowal of atheism and idolatry, which disgraces the history of the age in which we live, is a melancholy consequence of the corruptions of the church of Rome, flowing thence as the stream from the fountain's head; and should not therefore excite our astonishment, as if some new sign of the times had manifested itself. "Atheism hath been more prevalent in popish than in protestant nations. The reason is plain. It is the annual spawn, and the natural effect of the gross superstitions and corrupt manners of the Romish church and court."

'The apocryphal moralist, no negligent observer of human nature, hath remarked that "the worshipping of idols not to be named is the beginning, the cause, and the end of all evil." Wisd. xiv:127. Hence he derives that black catalogue of crimes which he enumerates in the preceding verses. And St. Paul, in his description of men given over to a reprobate mind, attributes their depravity to the same cause. And indeed how can it be otherwise? An alienation from the worship of the true God must estrange the heart of man from every thing noble and virtuous. Deserted by that being, whose pure service he hath abandoned, he can have no pretensions to divine grace, no claim of assistance from the holy spirit to purify his heart, or to enlighten his understanding.

'As to the state of popery in this kingdom, it is by no means under depression and debasement. It doth not flourish in its pristine bloom and vigour. It does not display itself in gay and costly processions, in the ostentation of pomp and parade. But surely it may be asked without impropriety, whether the church of Rome hath not enlarged the number of her votaries in this country? whether she hath not augmented her train of missionaries, and with her usual exuberance of zeal exerted every act of wily policy to extend her influence?—When the establishment of that church is pronounced to be venerable—when it is declared that protestants or catholics are divided by thin partitions, whilst in reality they are separated from each other by bars strong as gates of adamant—when the fabric of Romish idolatry is dignified with the appellation of "the majesty of religion"—when it is asserted that "the son of perdition is yet future, and that he shall be neither a protestant nor a papist, Jew nor heathen"—when in a neighbouring kingdom a college hath been founded, at the expence of the nation, for the exclusive education of popish priests, and that with a munificence exceeding all bounds, so that no college in our famous universities of Oxford or Cambridge can boast of a more liberal endowment—do not all these things argue a diminution of attachment to the real interests of the church of England? do they not imply sentiments not very unfavourable to a system of religion, which every genuine protestant must acknowledge to be truly antichristian.' P. 229.

*A Tour through the Island of Man, in 1797 and 1798; comprising Sketches of its ancient and modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c. By J. Feltham. Embellished with a Map of the Island and other Plates. 8vo. 7s. Boards. Dilly.*

AS an appendage to the British empire, the Isle of Man is an interesting subject of description; and Mr. Feltham's publication is calculated to introduce it to the familiar acquaintance of the English reader. Cheapness of provisions, and other circumstances favourable to the unfortunate, induce many persons to banish themselves from the more considerable parts of the British dominions, and seek an asylum in this isolated district. We will, therefore, extract Mr. Feltham's account of the constitution and government of the island, which differ from those of any other territory attached to the crown of Great-Britain.

‘ Previous to the grant of this island to the Stanley family, in 1406, it had been subject to different governments, though usually subsisting as a petty kingdom, to which the dominion of some of the Hebrides was once annexed; and it was successively tributary to, or connected with Denmark, Norway, Scotland, and England. Its most ancient records are the laws and ordinances enacted there, commencing in 1417. The first of these is an act passed by the authority of commissioners, appointed by the lord, and the twenty-four keys, to prevent abuses of the places of refuge, at that time afforded to criminals by some ecclesiastics in the island. The Manks statute-book commences in 1422, and contains “a collection of divers ordinances, statutes, and customs, presented, reputed, and used for laws in the island.”

‘ Henry IV. granted to sir John de Stanly, his heirs and assigns, the island, Castle-Pele, and lordship of Man, and all the islands and lordships, royalties, regalities, and appurtenances, with the patronage of the bishoprick, and all ecclesiastical benefices, in as full and ample a manner as they had been possessed by any of the former lords or kings of Man, to be holden by homage, and the service of rendering to his majesty, and to his successors at their coronations, two falcons. By these, and other letters patent in 7th James I. this island has been held by the family as a fief separately from the kingdom, but dependent on the crown, from 1406 to the revestment in 1765, with some little interruption at the latter end of the reign of Elizabeth, on the failure of issue male of Ferdinando, then earl of Derby.

‘ From the grant of Henry IV. it has been governed by its own laws; its constitution we shall now notice, as to its legislative, executive, and judicial branches. The laws enacted in the 15th and 16th centuries appear to have been prescribed by such different powers, or combinations of power, that, as precedents of the exercise of legislative authority, they can have little weight. Sub-



sequent to this was established the more regular mode of legislation, which subsisted in 1764; and from the last century, with few exceptions, the legislative authority has been vested in the governor, council, deemsters, and keys. These four estates are, when assembled, termed a tynwald court, and by joint concurrence they enacted laws. The lords proprietors had for a considerable time the title of royalty, and had the sovereign controul of government in every instance, under certain restrictions. With respect to the persons who had a seat and voice in the council, various opinions are held, and it is at present a matter of controversy. The deemster (Moore) considers it to have consisted of the treasurer, or receiver-general; the comptroller; clerk of the rolls; water-bailiff; attorney-general; two deemsters, archdeacon, and his official; bishop, and his two vicars-general;—and the clerk of the rolls adds to these the collectors, and considers the bishop, and other ecclesiastical officers, as only intitled to attend this council when summoned. The attorney-general differs from each: he considers some spiritual officers to have had a fixed seat, but does not allow all above-mentioned. He further confines the right to such lay officers as composed the lord's household, and acted in his ministerial departments. He doubts the propriety of the deemsters, (though he admits they have never been absent) and excludes the collectors. So that according to him, the council were, the receiver-general or treasurer; comptroller; clerk of the rolls; water-bailiff or collector; the attorney-general; and probably the bishop and archdeacon, and the vicars-general and official, as occasional members.

\* By the Manks statute-book, some of the spiritual officers appear to have enjoyed the privilege for a series of years; an enumeration of the acts with their signatures is annexed to the memorial of the present bishop and vicar-general, in support of their claims; for in 1776 and 1777, the then governor excluded them from the council, and from having any share in the legislature. This is a delicate question, and it would be highly improper in me to offer, as a stranger, any opinion. The acts stated as signed by the ecclesiastical department, are acts of general concern, not confined to, or connected with ecclesiastical affairs.

\* The duty of this council was to assemble when called on by the lord proprietor, or his governor, and give their assent or dissent to the laws proposed.

\* The 24 keys, or principal commoners, were anciently styled *Taxiaks*, and the worthiest men in the land. In king Orrie's days, six of these were chosen from the out-ishes; when all were chosen in the island first is uncertain, but in 1417, the records state 24 keys as concurring in public acts, and they continue the same number. On a vacancy, the house presents two names to the governor, who chooses one, and then he takes the oaths and his seat, which is for life, unless he resigns, is expelled, or accepts an office that entitles him to a seat in the council. The qualifications are, to be of age, and to possess freehold property; non-residence is no disqualification. They debate upon, approve, or reject any law proposed to them. During the session they adjourn at pleasure,

and they can appoint committees for business; but their ability to continue the session, and the governor's authority to prorogue them before they choose to separate, are points not agreed on.

‘ Their privileges are to elect a speaker, who is to be approved of by the governor, and he holds the office for life without emolument; he has, however, a right to kill game, and an exemption from services to the lord.

‘ A grand court is held once a year at the Tynwald-hill, where all acts are read publicly, and henceforth become binding on the people.

‘ The acts of the legislature thus constituted, are binding in all cases. The statute-book presents laws and enactments respecting every object of legislation, public and private, sanctioned by a long course of years.’ P. 53.

Among other biographical notices, the work contains an agreeable epitome of the life of the celebrated Dr. Wilson, who was bishop of Sodor and Man from 1698 to 1755. The talents, the piety, and the active virtues of that excellent prelate, are remembered with due respect in the island. A correct map is prefixed to this publication, which, on the whole, is useful and entertaining; though the tourist has not happily arranged his materials, and is in many places unnecessarily diffuse.

## MONTHLY CATALOGUE.

### POLITICS, &c.

*Narrative of the Deportation to Cayenne, and Shipwreck on the Coast of Scotland, of J. J. Job Aimé, written by Himself. With Observations on the present State of that Colony, and of the Negroes; and an Account of the Situation of the deported Persons at the Time of his Escape. 8vo. 5s. Wright. 1800.*

THE cruelties exercised by the persons who have been successively possessed of power in France against vast numbers of their countrymen, under pretence of conspiracy, sedition, insurrection, or treason, afford matter for innumerable volumes; and as long as they inspire a detestation of all similar conduct, the publication of them is a benefit to the world at large. The writer of this work was first confined in the Temple at Paris; he was hence hurried in a cart to the sea side, confined with a multitude of his fellow prisoners in the hold of the ship that received him, where the stench was almost intolerable, and at length landed at Cayenne,

to be exposed to all the horrors of that infernal climate. The account of his sufferings does not materially differ from those of many others who have preceded him in narrating their tales of woe; and as many Frenchmen, now in high official situations, have undergone similar hardships, it is to be hoped that a spirit of sympathy and humanity will, in consequence hereof, be diffused throughout France, and indeed all Europe, and prevent us from hearing of such atrocities in future; particularly when exercised against persons who are merely suspected of criminality, and are deprived by violence of all power of defending themselves. Indeed, if the persons in question had really been guilty of the crimes alleged against them, the treatment here described is not to be justified; for if punishment is to be inflicted, let it be inflicted openly and according to the sentence of the law: but to confine unconvicted prisoners in close unwholesome dungeons, and deprive them of their necessary demands of food, is to discover a spirit disgraceful to every government pretending to the least degree of civilisation.

J. J. Job Aimé was one of the victims of the 18th Fructidor. Unable to escape from Paris, he surrendered himself up to the civil power, and was conducted to the prison denominated the Temple, where he found, in a similar situation, Sir Sidney Smith and the Portuguese ambassador. 'The government supplied each of them with a truckle bed, a mattress two inches thick, a pair of sheets fit for packing and scarcely exceeding two feet in width, and a coarse woollen coverlet. These beds were placed so near together that we had scarcely three feet space between them. The food consisted of bread and water, and soup once a-day; but we were permitted to purchase whatever we wanted. At eight in the morning their chamber doors were opened, and they were permitted to enter all those in the tower, or to go into the court. At four o'clock they were obliged to return into the tower, and their names were called over for the first time, and the outer gate was not again opened till next day. At eight they were shut up in their rooms, after being called over a second time.' This imprisonment was exchanged for a journey in carts to the sea side, where the deported were put on board ship, in which the author gives us the following account of their treatment:

'We had been divided into classes of seven for the distribution of our provisions. At eight o'clock our breakfast was brought to us, consisting of a small portion of biscuit verging to putrefaction, and frequently full of worms, which was served in a wooden platter, with a small glass of brandy for each of us in a wooden can. At eleven we had our dinner, which was the same biscuit, with lard, salt beef, or salt fish, for these three articles were allowed us in their turns, and about half a pint of wine. At four or five we supped, on the same kind of biscuit, with a repetition of the half pint of wine, and a soup of horse beans. Besides the bad quality of this coarse food, it was neither clean nor in sufficient quantities. The ship's cook was the most filthy person that I had ever beheld. Nor was it uncommon to find hairs in our messes; which were so

small, that if several of us had not been prevented by disgust from eating the whole of their portions, the rest, who profited of that circumstance, would not have had sufficient to sustain themselves. Remonstrances were frequently made on this subject, but I have no reason to suppose that any attention whatever was paid to them. With respect to water, we were unrestrained; but what water!—after having passed the tropic, its infection was such, that it was absolutely necessary to stop the nostrils in order to swallow it.' p. 82.

At Cayenne the author was fortunate enough to find a friend in one of the colonists, who alleviated his exile by the comforts which his miserable plantation afforded. By means of an American vessel he contrived to effect his escape from this abode of horrors, and was shipwrecked on the coast of Scotland, where he experienced the utmost hospitality from the worthy inhabitants of Fraserburg, to whom, and more particularly to the 'generous George Milne,' who braved the fury of the waves, and was the means of his preservation, he expresses the utmost gratitude. From Scotland he proceeded to London: yet the treatment he had received in France did not diminish his attachment to his native country. He declined the offers made him by an agent of our own government; and, having obtained the necessary passports, he hastened once more to the republic that had used him so cruelly.

This narrative, considering it has already been preceded by so many others, is by far too prolix. An abridgement judiciously selected from all the accounts given of Guiana, and the persons sent to it by the caprice of power, would be an acceptable present to the public, and a proper beacon to those who are infected with despotic principles. We compassionate the afflicted of every party; but the sufferers in the present case are frequently, perhaps, less entitled to pity, from the share they had previously taken in the atrocities of their own government, and we cannot avoid exclaiming at times

— nec lex est justior ulla

Quam necis artifices arte perire suâ.

*Observations on the Danger of a premature Peace.* By Alexander Annesley. 8vo. 1s. Murray and Highley. 1800.

The arguments here advanced against a premature peace will equally apply against a peace at any time. One of the first reasons adduced is, that the power of France is already too great; 'she has humbled Austria,' we are told, 'silenced Prussia, disarmed Russia, weakened Turkey, conquered Italy, Holland, Flanders, and near a sixth of Germany.' Fortunately for us such a description is a little hyperbolical, and we should rather have expected it from a courtier of the chief consul of France than a friend to the British ministry. But allowing the statement to be true, is there a prospect that the power and territory of France will be diminished by a continuance of the war? If, as we are strangely told in another place,

'when struggling with the greatest difficulties a state could possibly experience; surrounded with exasperated nations, equally

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powerful and hostile; distracted with internal divisions; crippled by an exhausted treasury, and compelled to resort to means, as ruinous as perfidious, to replenish it; driven to dilapidate even her capital! and forced to remain a silent but indignant spectator of the annihilation of her commerce, and destruction of her manufactures: yet, under all these disadvantages she has found means, almost at the last gasp, to march the best appointed armies that Europe ever saw, in all directions!' P. 17.

If, under all these difficulties, she has been able to acquire all this aggrandisement, what have we to expect from a continuation of hostilities?

Again we are told that we ought not to

'lose sight of the additional number of hands a peace would supply her with, to improve a country capable of producing not only the necessaries, but every luxury of life: if, while the French were in trammels, and kept in a state of depression and poverty by the *taille*, loaded with feudal oppressions that rendered improvement impracticable: if, while the war continued, and cut off their resources, and in a manner deprived them of manual assistance in the cultivation of their prolific country, we find them enjoying not barely plenty, but rioting in their wonted luxuries, what infinite advantages may not accrue from a peace to France, so aggrandised, and giving laws to Europe?' P. 13.

But if this be a bar that should operate against a peace now, it will equally operate against a peace for ever: for the advantages here dreaded must be enjoyed by the French republic, let the day of pacification return whenever it may.

We have been accustomed to contemplate the marine of this country as the *least vulnerable* part of our offensive force; and it is certainly that which has brought us most glory during the present war. The author before us tells us, however, with a singular instance of self contradiction, (p. 16) that 'as our navy constitutes our *chief strength*, so it is likewise our *most vulnerable part*: a serious impression made there would soon endanger our political existence.' True—but is a serious impression in reality likely to be made there? Are we, or, in plain language, can we be *most vulnerable* in our *chief strength*? We should scarcely think such a doctrine could pass in Ireland; though it certainly carries with it something of the logic of the sister state: and from the observations we have now advanced, our readers will be tempted perhaps to believe that the writer is one of the *newly imported* from the other side of the water.

*A few Words on Corn and Quakers.* By Robert Howard. 12mo. 3d. Phillips.

The Quakers appear to have been severely used by many of the unfounded reports which have been propagated during the present scarcity. The pamphlet before us is a justification of their conduct, and an exculpation from the crime of forestalling. We do not know that any individuals among them have unjustly mo-

nopolised: but this we do know, that if there be any such, they must have acted in gross violation of the principles of their own religious society.

## RELIGION.

*The Diffusion of Divine Truth. A Sermon, preached before the Religious Tract Society, on Lord's Day, May 18, 1800, and published at their Request. By David Bogue. 8vo. 6d. Williams. 1800.*

This sermon is from Psalm xliii. 3. 'O send out thy light and thy truth.' It appears to have been preached on the union of two respectable societies, the one entitled 'The Religious Tract Society,' and the other 'The Society for distributing Evangelical Tracts gratis,' which were incorporated last May, 'under a conviction that greater advantages would result from their united co-operation, than from their separate exertions.'

The author is well known for his zeal in the cause of the Christian religion, and his attachment to the missionary preachers who have been so unfortunate in their benevolent attempt to establish themselves in the Friendly Islands: and, if report err not, was at one time on the point of deserting his own extensive and reputable congregation at Gosport, and uniting himself with them.

The present sermon is a plain, practical, and impressive discourse. We were much pleased with the preacher's observations on infidelity, and shall select a part of them.

'Some are dreadfully afraid of infidelity. While men were Christians in name, and infidels in practice, no fears were expressed: but when they call themselves what they always were, many are petrified with terror. Be not alarmed: not one in fifty of those who call themselves deists, or atheists, understand the nature of that religion which they profess to reject. And are these creatures formidable antagonists who disbelieve what they do not understand, because they wish it not to be true? They are a dishonour to any sect. Besides, the alarm has far exceeded reality. I will venture to affirm, without fear of contradiction, that from the birth of Christ to the present hour, there never was a country where one fifth part of the people were deists, or where one tenth part were atheists: nor a period of twelve years continuance, when the civil government was under the influence of either the one or the other; or when they persecuted the truth. Superstition has slaughtered more victims in a week, than deism and atheism have since the hour that Christ expired upon the cross. But even did infidelity prevail to the extent which the fears of many suggest, infidelity has neither estates nor honours at her disposal; no body of men incorporated in its support; no craftsmen who make silver shrines for Diana, and by that craft have their living; no kings to give to it their power (and compel men to be infidels), as they did to the beast, when for a long succession of ages they compelled all men, both great and small, to worship the beast. Be assured, that a false system of religion which has not these on its side, is not

formidable. Truth mocks at its most pointed weapons, as straw and rotten wood. We have seen the birth of infidelity as a general thing, and affecting the multitude; and I have no doubt but, if we live long, we shall witness its death, and assist at its funeral. A delirium like that of a fever has seized a number of young, of ignorant, of heedless, of conceited, and of unprincipled people: but their infidelity will stand the assaults neither of truth, nor of distress: it has no arguments against truth, no consolations against distress. In the predictive description of the opposers of the Gospel, the sacred writers deign not even to name infidelity. Like a mushroom springing out of the dunghill of antichristian superstition, and a worldly sanctuary, it is the excrescence of a night. The light and heat of divine truth will soon utterly consume it. Be of good courage then, ye friends of God: every foe of truth shall be vanquished: all opposition shall be overcome.' p. 32.

*A Sermon, preached at the Chapel in Hanover-Square, Newcastle, for the Support of the New College, Manchester. By William Turner. 8vo. 1s. Johnson. 1800.*

This discourse is strictly historical: the text selected is from Zech. i. 5. 'Your fathers, where are they? and the prophets, do they live for ever?' and the object of the preacher is to promote the cause of the religious seminary mentioned in the title-page. It comprises a judicious and liberal history of protestantism and non-conformity, together with the origin of the new college at Manchester, which seems to be of considerable standing, and to have primarily arisen under the superintendence of Dr. Richard Gilpin, who was ejected by the act of uniformity from the rectory of Grey-frock in Cumberland.

Not questioning the truth of the paragraph with which the sermon before us concludes, this institution appears, in the present day, to be a matter of essential consequence to the dissenters, as the only source from whence their places of public worship are likely to be supplied with liberal and well-informed clergy. We will quote the passage we refer to.

'There is another consideration, with which I will close this already too long discourse. The new college, at Manchester, is the only English seminary in which young ministers, of the description above named, are at present training up. A similar establishment, in the neighbourhood of London, which was also intended to supply the place of Warrington, has been dissolved, through the failure of its funds; and a very respectable academy at Northampton, which had furnished many useful ministers, has since been discontinued, for reasons best known to its former patrons. On this account, many of our smaller congregations are daily falling into the hands either of the refuse of the Scottish and Welsh seminaries, who, in many instances which might be named, by their total want of respectability either in the pulpit or out of it, have dispersed all the more respectable members, and brought the interest to the lowest ebb; or of illiterate lay-preachers, who, however excellent and truly respectable as to their private cha-

rafters, and however suitable and edifying their instructions to persons of similar habits, do not adequately supply the place of the ministers whom they have succeeded,—at least they do not satisfy those of their hearers who have been accustomed to devotional exercises and religious instructions, drawn up in a more methodical and orderly way. These, by degrees, withdraw from their old associates, and either mix with the establishment, or, what is much more to be lamented, for the religious interests of their families at least, decline public worship altogether.—Thus have many of our former supports been lost to us.

‘On the whole, then, it appears, that this institution is of great importance to the continuance of “a cause, which originated with the Reformation in England, and to which religion, and truth, and science, have, to this hour, been greatly indebted.”’  
P. 20.

*A Sermon preached in the Parish Church of Langton juxta Partney, in the County of Lincoln, on Sunday, June 8, 1800, being the first Day appointed for a Public Thanksgiving to Almighty God for the providential Protection of the King from the late atrocious Attempt against his sacred Person. By the Rev. Robert Uvedale, M. A.* 4to. 1s. Hurst. 1800.

The motive of this sermon is sufficiently explained in the title. The text selected is 1 Peter, ii. 17. ‘Fear God—honour the king.’ Novelty is not to be expected: but the language is chaste, the sentiments liberal, and the arrangement neat and luminous.

*A Sermon, preached at the Assizes, holden for the County of Southampton, on the 23d of July, 1800, before the Right Hon. John Lord Eldon, Chief Justice of the Court of Common Pleas, and Sir Alexander Thompson, Knt. one of the Barons of the Court of Exchequer. By Daniel Lancaster, A. B.* 8vo. 1s. Cadell and Davies. 1800.

The text is from 2 Tim. i. 10. ‘Who hath brought light and immortality to light through the Gospel.’ The object of the preacher is to prove the importance of the doctrine of a future resurrection, even in a political point of view, by encouraging men to do what is right, and deterring them from what is wrong. The discourse is elegantly written, and the argument well supported.

*A Farewell Sermon, preached at Market-Deeping, on Sunday, April 6th, 1800. By the Rev. Robert Lascelles Carr.* 4to. 1s. West and Hughes.

The separation of a respectable and venerated minister from his congregation, after many years of assiduous and pious labour among them, is of itself an affecting circumstance; and the author of the discourse before us has happily availed himself of it to expatiate the more forcibly on those moral evils and irregularities which appear most easily to beset the flock he has now left, to warn them against the fatal consequences of such indulgencies, and to recall them to the serious and diligent discharge of every Chris-



tian duty. The text is from 2 Corinthians, xii. 2. 'Finally, brethren, farewell!—Be perfect;—be of good comfort;—be of one mind;—live in peace;—and the God of love and peace shall be with you.' This address is solemn and pathetic: we doubt not that it was productive of much effect on the moment of delivery—and it will be happy for his parishioners whom he has now left if such effect should be permanent.

*The Sinfulness of withholding Corn. A Sermon, preached at Great Ouseburne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M. A. &c. humbly recommended to the Nobility and Gentry to distribute among their Tenants. 12mo. 3d. Rivingtons.*

'That discourses addressed from the pulpit to an assembly of Christians, should either illustrate some interesting doctrine, or enforce some essential precept of the Gospel, is gladly admitted, and religiously observed, by every preacher whose mind is impressed with a sense of the value of salvation: still it must be allowed, that circumstances may sometimes occur, which justify a deviation from this useful practice; and such, I presume, will the subject be considered on which I this day propose to expatiate; a subject which occasions very general conversation, because it involves a very general interest; I shall easily be understood to mean the present high price, and extreme scarcity of corn, one of the chief ingredients of human subsistence.' p. 6.

It is thus the writer of the present discourse, whose text is derived from Prov. xi. 29, introduces the important subject before us; and we perfectly agree with him in the proposition he advances. Indeed, we can scarcely conceive of a more honourable character in which a Christian minister can possibly stand than as the advocate of the poor, cordially pleading their cause in his parish church, whilst surrounded by a large body of his parishioners, who, from being themselves for the most part growers of corn, have it principally in their power to mitigate the evils complained of by a charitable reduction of the price. This honourable character Mr. Clapham sustains with dignity and effect: and we sincerely hope his labours were not in vain; and indeed have reason to believe so from a passage occurring in the dedication, which is to the bishop of Chester, and which intimates that the sermon is published at the 'solicitations' of the preacher's 'affectionate auditory.'

In a note suspended to p. 18, we meet with the following remark:—we hope the conduct referred to is not universally applicable. 'Acting as a commissioner under the income bill, I observed that farmers who occupy land estimated at nearly 400*l.* per annum, a third of which is their own, do not pay more than the clergy whose entire property consists of preferment of 16*l.* per annum.'

## M E D I C I N E, &amp;c.

*Nosology; or, a systematic Arrangement of Diseases, by Classes, Orders, Genera, and Species, with the distinguishing Characters of each, and Outlines of the Systems of Sauvages, Linnæus, Vogel, Sagar, and Macbride. Translated from the Latin of William Cullen, M. D. &c. 8vo. 6s. Boards. Robinsons.*

We early noticed the first appearance of this work, and particularly the author's third improved edition, in our LIVth volume. To say, however, that in eighteen years our opinion has not changed; that so long a period, employed in the diligent study and assiduous practice of a profession, has not afforded new lights, would be to accuse ourselves of obstinacy or ignorance. In reality, it has altered, not respecting the utility of nosology, but the peculiar excellence of the system before us. We can still truly call it a great and original work, the first of its kind, and from which even the next in merit is far, very far, distant. Yet we think it has some fundamental defects, and requires to be again moulded with other views. The definitions, however, which are truly excellent, will always command unqualified regard; and, from its numerous references, the whole becomes a most valuable performance. The confused mass of Sauvages is thus rendered useful and intelligible. Of the translation we can speak with respect; for we have discovered no material errors, and it is neatly as well as uniformly printed.

*Memorials on the Medical Department of Naval Service; transmitted to the Lords Commissioners of the Admiralty. To which is annexed, an Address to Parliament, on the Expedience of amending the Laws relative to the Exportation of Corn. By William Renwick, Surgeon in the Royal Navy. 8vo. 1s. Longman and Rees. 1800.*

These Memorials are Mr. Renwick's last words to the public, though uttered to the lords of the admiralty some time since. Many of our author's requests have been complied with; and, as his proposals are equally dictated by experience and humanity, there can be little doubt that those which have been rejected have not been thrown aside without reflection and consideration. The author will have at least the consolation of having meant well.

*Experimental Enquiries concerning the Principle of the lateral Communication of Motion in Fluids; applied to the Explanation of various Hydraulic Phenomena. By Citizen J. B. Venturi, Translated from the French. 8vo, 2s. 6d. Taylor.*

This most excellent work was published some time since by Mr. Nicholson in his Journal, and is now brought forward in a separate form. It is wholly incapable of abridgement; nor will it admit of an extract, without the assistance of plates.

## E D U C A T I O N.

*A Selection of the Lives of Plutarch abridged; containing the most illustrious Characters of Antiquity; for the Use of Schools. By William Mavor, LL. D. &c. 12mo. 4s. 6d. Bound. Phillips. 1800.*

In general we are not fond of abridgements: they too frequently convey a dispirited and imperfect statement of the sentiment or labours of the original writer; and are apt to infuse into the mind of the reader a vain and superficial degree of knowledge. We readily admit, however, of some exceptions, and in the number of these we freely class the work before us. The Lives of Plutarch are too long a compilation to be very generally engaged in by school-boys, considering the variety of other labours to which their time must necessarily be devoted; added to which they contain a multiplicity of uninteresting details, idle superstitions and allusions to the rites of pagan worship, which it were much better to suppress when the work is intrusted to the perusal of youth. Dr. Mavor, therefore, we think has been laudably engaged in the present abridged biography; and he appears to have executed it with his usual ability. Prefixed to the work itself is a very valuable table of the most difficult proper names that occur in the volume, duly accented and divided into syllables.

*The Elements of a polite Education; carefully selected from the Letters of the late Right Hon. Philip Dormer Stanhope, Earl of Chesterfield, to his Son. By G. Gregory, D. D. 12mo. 4s. 6d. bound. Phillips. 1800.*

The vast fund of practical and beneficial knowledge contained in the justly celebrated letters of lord Chesterfield to his son has rendered them an object of admiration in this and every other European country. Unfortunately, however, these valuable epistles are debased and rendered unfit for general use by the air of libertinism and immorality which too frequently pervades them. A selection, therefore, from the general mass, that shall suppress the more exceptionable parts, and exhibit the gold extricated and refined from its alloy, must be an acceptable present to the public; and we have no hesitation in saying that such a present is now offered by the labours of Dr. Gregory. But let the author speak on this subject for himself.

There is not any book extant in our own, or perhaps in any other language, which contains such a fund of useful practical knowledge as Lord Chesterfield's Letters to his Son. Impressed with this opinion, I had procured a copy, from which I meant to expunge every exceptionable passage, for the use and instruction of my own children. On casually mentioning the circumstance before some intelligent persons, who, as well as myself, were fathers of families, they united in a wish that the benefit might be more extensively diffused; and that an edition might be published, from which every sentiment should be carefully expunged which might injure or pervert the morals of youth;—they further recommended

that the publication might have the sanction of some name, not altogether unknown in the religious world, to give it that currency which its utility deserved.

‘Such is the history of the book which is now presented to the public, a work from which no accession of fame can be reasonably expected, and with respect to which I commit myself, merely that the public may have some assurance that it contains nothing but what is strictly moral, and, I trust I may add, instructive.’

The doctor has used the pruning hook to great advantage: there are few passages in the present compilation that can be regarded as exceptionable by any sect. Nevertheless there are some letters which we could wish had been still farther curtailed, and we more particularly allude to several which relate to *dress* and the *female sex*.

*A new Introduction to Enfield's Speaker: or a Collection of easy Lessons, arranged on an improved plan. Designed for the Use of Schools. By William Johnston. 12mo. 1s. 6d. West and Hughes. 1800.*

The merit of the late Dr. Enfield's Speaker has acquired for it a deserved popularity: but it never was intended as a book of initiation into the English language, and should doubtless be preceded by some of simpler construction and more infantine adaptation. The well-directed labours of Mrs. Barbauld, Mrs. Trimmer, and several other writers, have furnished us already with many of this description; but as ‘store is no store,’ the present author is also laudably engaged in a similar undertaking, and we wish him success in his efforts. His selection is judicious, commencing with lessons of monosyllables, culled principally from the Scriptures, and gradually ascending to anecdotes, tales, and essays, of more difficult reading, deduced from the writings of Goldsmith, Berquin, Blair, Chesterfield, and many other writers of celebrity.

*The School-Room Party, out of School Hours: a little Work, that will be found, for young Ladies and Gentlemen of every Description, a most pleasing Companion to the Leverian Museum: so called from its Original Possessor, the late Sir Ashton Lever. 9d. Hurst. 1800.*

This little book is designed as a vade-mecum for children to the Leverian museum, a theatre of natural history to which every child should be taken, who has an opportunity, as soon as he is possessed of judgement and reflection. So numerous, however, are the subjects of observation which necessarily crowd themselves on his notice in a visit to this cabinet, that it is impossible for the most accurate attendant to point out the properties in half of them that are worthy of remark before the sight becomes fatigued and the memory exhausted. Some degree of previous information and arrangement, therefore, is necessary; and no pamphlet can be better calculated for this view than the little volume before us, which is written in the form of dialogue, and is sufficiently accurate for the purpose to which it pretends.

In citing the following couplet (p. 4)—

' Proclaiming, as they sing or shine,  
The hand that made us is divine'—

the author should have known that the first line is a misquotation; and that the passage, instead of belonging to Dr. Watts, as is here asserted, comprises a part of Mr. Addison's paraphrase of the 19th psalm.

*Memoirs of Dick, the little Poney, supposed to be written by himself; and published for the Instruction and Amusement of good Boys and Girls.* 2s. Walker. 1800.

Children should have their books of amusement as well as their parents: and when such compilations are made the means, as in the present instance, of combining a history of human life with important moral observations, a most valuable point of education is obtained. We can heartily recommend this 'little Poney' to our young masters and misses as a pleasing companion after their school-hours, and have no doubt that he will afford them an agreeable evening's excursion.

*The Stories of Senex; or, Little Histories of Little People.* By E. A. Kendal. 2s. Newbery. 1800.

The writer of this little volume is well known to our juvenile friends from his former productions; and the success he has heretofore met with once more induces him to exert his amusing powers in their behalf. The present stories relate chiefly to domestic adventures; and contain statements of much that should be avoided, and much that may be copied with advantage. We recommend them as useful and entertaining sketches of real life.

*Juliania; or, the Affectionate Sisters.* By the Author of the *Happy Family at Eason House, &c.* 2s. Hurst. 1800.

Juliania is a young lady who, during a long period of illness, affords many laudable examples of patience, resignation, and filial affection. She eventually recovers from her illness, and is rewarded as she deserves. In the course of it she accompanies her parents to several watering-places, which lay the foundation for a variety of amusing anecdotes and agreeable descriptions of the adjacent country. The first rudiments of geography are also pleasantly enough inculcated in this entertaining little book.

*A Chronological Abridgement of Universal History: to which is added, an abridged Chronology of the most remarkable Discoveries and Inventions relative to the Arts and Sciences. Translated from the French of the Seventh Edition.* By Lucy Peacock. 12mo. 3s. 6d. bound. Peacock. 1800.

The present book is a translation of the well-known *Abrégé Chronologique* of M. La Croze. In the original it has passed through a variety of editions, and has been found very useful on the continent, as a book of elementary instruction. The translation, so far as we have examined it, is correct and easy: the original arrangement, as well as the form of question and answer, are preserved unaltered. Some addition is made to it, however,

to bring down the chronology to the present time. It is dedicated to Mrs. Carter, the tutorefs of a respectable female ſchool; where, as well as in many other ſeminaries, we doubt not that it will be reſorted to and employed with conſiderable advantage.

## P O E T R Y.

*The Poems of Gray. A new Edition. Adorned with Plates. 8vo.*  
Wright. 1800.

The objects of this publication are detailed in the following advertisement:

‘We have added few notes to this edition beſides thoſe proceeding from the pen of the author, which are referred to by letters: but we have carefully preſerved every poem or fragment published by Mr. Gray’s executor; ſeveral of which have been unaccountably omitted in a late edition. The public may therefore look upon this as the only complete collection of Mr. Gray’s poems that has appeared ſince the one edited by Mr. Maſon. Upon the merits of the embellishments annexed to this volume it is not for us to decide: we ſhall only ſay that no expence has been ſpared (as the names of the artiſts employed will ſufficiently evince) to render them worthy, not only of the poems they illuſtrate, but of the progreſs made by the national taſte within theſe few years; and that every degree of attention has been beſtowed on the correctness of the text (an object ſo important, yet ſo generally neglected), which we have reaſon to believe will be found entirely free from typographical errors.’ P. v.

This work has the boaſt of elegant typography, and ſeveral beautiful and appropriate engravings. The latter conſiſt of five in number, deſigned by Hamilton and Fuſeli, and executed by Heath, Holloway, and Neagle. Nor does the editor pay an overſtrained compliment to theſe artiſts, when he characteriſes their productions as worthy of the pieces they illuſtrate. To the poems is prefixed a concise, but neat life of the author.

*Reflection, an Elegy, occaſioned by a Viſit to Coſſey, dedicated to Sir William Jerningham, Bart. With Colin, a Dirge. 4to. 1s.*  
Weſt and Hughes.

This elegy expreſſes the train of the author’s ideas on viſiting Coſſey, the ſeat of ſir William Jerningham, bart. to whom this little work is dedicated. If elegiac compoſitions glow not with a more than an ordinary ſhare of the pure poetic flame, they are inſallibly heavy and monotonous; and we muſt confeſs we have not been able to diſcover in theſe ſtanzas the indications of the *vis animi* which renders poetical productions immortal. We ſhall quote two ſpecimens, the one from the elegy, the other from the dirge. The former is an inſtance, in our eſtimation, of the author’s happieſt efforts: in the latter we trace very little that can entitle him to the claim of poetic merit.

- ‘ And where, amidst her ample round, appears  
A spot, with purer, happier taste design’d  
Than Cossey,—whose enamell’d bosom bears  
A living transcript of the owner’s mind.
- ‘ Here, Genius, long enamour’d of the place,  
Flung Beauty’s zone round playful Nature’s stole,  
And gave, till then unknown, a nameless grace,  
That laps in boundless extacy the soul.
- ‘ Hence, all that vast variety is seen  
Which mocks the poet’s and the painter’s skill;—  
Lawns ever verdant, trees for ever green,  
The tower-crown’d mountain, and the murm’ring rill.
- ‘ Here shall no fretful politician frame  
New conquests for aspiring chiefs to gain,  
Or add fresh fuel to the fatal flame,  
That marks too deeply Discord’s dreadful reign.’ p. 9.

Recording in the dirge the death of a female friend, he sings or says,

- ‘ No spectre at midnight appear’d—  
To tell us what fate had decreed;  
The red-breast was all that we heard,  
And sweetly he warbled indeed.
- ‘ Yet know, from the regions above,  
Where stretch’d on her death-ridden bed,  
Some faint, in the form of a dove,  
Whisper’d peace to her soul as it fled.’ p. 15.

*A Dish of Hodge-Podge, or a Collection of Poems. By Paul Bobbin, Esq, 1s. Law.*

In the course of our critical labours we sometimes meet with works whose characters are so decided that only two opinions will be entertained concerning them; viz. that of the author and that of the public. Of this description are the effusions of Squire Bobbin, whence we shall indulge our readers with a short extract,

- ‘ When Olus howling sovereign,  
Did heaven’s bright face with darkness stain;  
Shook the low cot, and lofty fane,  
Tore from its top the whirling vane;
- ‘ Each merry friend I’d then constrain,  
To chat—and taste of my champaign;  
Read o’er my books—both sacred and profane:  
These things to winter appertain.’ p. 30.

*Ex pede Herculem*, gentle reader! that is to say, being interpreted, you may judge of the sack of wheat by the sample.

## D R A M A.

*Speed the Plough: a Comedy, in Five Acts. As performed with universal Applause at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. 8vo. 2s. Longman. 1800.*

At a period when noise and nonsense, grimace and the glitter of pantomime, seemed to have taken entire possession of the theatre, bold was the man who could venture the exhibition of a legitimate English comedy. We are happy, however, to find that the public taste is not yet so much depraved by foreign cookery as to be insensible to the relish of truth and nature, and that a British audience have had the good sense to receive with distinguished approbation the comedy of *Speed the Plough*. A successful drama which, when shorn of the allurements of graceful actors and fascinating actresses, of splendid scenery and brilliant decorations, can charm the critic in his severe and solitary closet, is now a prize of rare occurrence. Great, therefore, are the obligations we owe to Mr. Morton for the pleasure we have derived from an acquaintance with the decent village pride of dame Ashfield, and the honesty and cheerfulness of her husband; the kind and innocent simplicity of their daughter Susan, and the mortification allotted so frequently, in the midst of her ridiculous affectation, to the low-born bride of sir Abel Handy. The projecting baronet is an amusing original, and the busy meddling spirit of his son is a good counterpart of his father's theoretic ingenuity. The character of sir Philip Blandford is strongly drawn, and exhibits, in an awful aspect, the horrors of a guilty conscience. The plot unfolds itself naturally; and the whole story is uncommonly interesting. We have only to wish that Mr. Morton had accomplished the *dénouement* without the aid of a mysterious chamber, and the exhibition of a bloody cloth and knife,—incidents which favour too strongly of the hackneyed horrors of modern romance.

In the following scene the author successfully satirises the pursuit of fashionable celebrity. The reader will observe that as Handy junior, in the true spirit of meddling, is teaching dame Ashfield to make lace, his father and miss Blandford, his intended bride, make their appearance, and the dialogue thus proceeds:

\* *Sir Abel.* I vow, miss Blandford, fair as I ever thought you, the air of your native land has given additional lustre to your charms!—(*Aside.*) If my wife looked so—Ah! But where can Bob be—you must know, miss, my son is a very clever fellow! you won't find him wasting his time in boyish frivolity!—no; you will find him—(*sees him.*)

\* *Miss B.* Is that your son, Sir?

\* *Sir Abel* (*abashed*). Yes, that's Bob!

\* *Miss B.* Pray, Sir, is he making lace, or is he making love?

\* *Sir Abel.* Curse me if I can tell (*hits him with his stick*). Get up you dog! don't you see miss Blandford?

\* *Handy jun.* (*starting up*). Zounds! how unlucky! M'am, your



most obedient servant (*endeavours to hide the work*). Curse the cushion! (*throws it off*).

• *Dame*. Oh! he has spoiled my lace!

• *Handy jun.* Hush! I'll make you a thousand yards another time—You see, Ma'am, I was explaining to this good woman—what—what need not be explained again—Admirably handsome by heaven! (*aside*.)

• *Sir Abel*. Is not she, Bob?

• *Handy jun.* (*to miss B.*) In your journey from the coast, I conclude you took London in your way? Hush! (*to Dame*.)

• *Miss B.* Oh no, Sir, I could not so soon venture into the beau monde, a stranger just arrived from Germany—

• *Handy jun.* The very reason—the most fashionable introduction possible! but I perceive, Sir, you have here imitated other German importations, and only restored to us our native excellence.

• *Miss B.* I assure you, Sir, I am eager to seize my birth-right, the pure and envied immunities of an English woman!

• *Handy jun.* Then I trust, Madam, you will be patriot enough to agree with me, that as a nation is poor, whose only wealth is importation—that therefore the humble native artist may ever hope to obtain from his countrymen those fostering smiles, without which genius must sicken and industry decay. But it requires, no valet de place to conduct you through the purlieus of fashion, for now the way of the world is, for every one to pursue their own way, and following the fashion is differing as much as possible from the rest of your acquaintance.

• *Miss B.* But surely, Sir, there is some distinguishing feature by which the votaries of fashion are known?

• *Handy jun.* Yes; but that varies extremely—sometimes fashionable celebrity depends on a high waist—sometimes on a low carriage—sometimes on high play, and sometimes on low breeding—last winter it rested solely on green peas!

• *Miss B.* Green peas!

• *Handy jun.* Green peas!—that lady was the most enchanting who could bring the greatest quantity of green peas to her table at Christmas! the struggle was tremendous! Mrs. Rowley Powlcy had the best of it by five pecks and a half, but it having been unfortunately proved, that at her ball there was room to dance and eat conveniently—that no lady received a black eye, and no coachman was killed, the thing was voted decent and comfortable, and scouted accordingly.

• *Miss B.* Is comfort then incompatible with fashion?

• *Handy jun.* Certainly!—Comfort in high life would be as preposterous as a lawyer's bag crammed with truth, or his wig decorated with coquelicot ribbons! No—it is not comfort and selection that is sought, but numbers and confusion! So that a fashionable party resembles Smithfield market, only a good one when plentifully stocked—and ladies are reckoned by the score like sheep, and their husbands by droves like horned cattle!

• *Miss B.* Ha, ha! and the conversation—

• *Handy jun.* Oh! like the assembly—confused, vapid, and

abundant; as "How do, Ma'am!—no accident at the door?—he, he!"—"Only my carriage broke to pieces!"—"I hope you had not your pocket picked!"—"Won't you sit down to faro?"—"Have you many to-night?"—"A few, about six hundred!"—"Were you at lady Overall's?"—"Oh yes; a delicious crowd and plenty of peas, he, he!"—and thus runs the fashionable race.

'Sir Abel. Yes; and a precious run it is—full gallop all the way: first they run on—then their fortune is run through—then bills are run up—then they are run hard—then they've a run of luck—then they run out, and then they run away!—But I'll forgive fashion all its follies in consideration of one of its blessed laws.

'Handy jun. What may that be?

'Sir Abel. That husband and wife must never be seen together.

P. 23.

*The Lawyers, a Drama, in Five Acts, translated from the German of Augustus William Iffland. By C. Ludger. 8vo. 2s. 6d. West.*

The great object of Iffland in all his dramatic productions, as we are informed by his translator, 'is to render the theatre what it was in the *palmy* days of Terence, a school of morality, by exhibiting virtue in all her native charms, and vice in all her deformity.' This is a laudable object; but, in attempting to execute it, the German dramatist introduces improbable incidents, and characters that are not to be found in life.

The subject of the play is the conversion of two lawyers to honesty;—the one a young man, misled by ambition and by the counsel of the other, an old and successful practitioner in iniquity. Young Clarenbach is reclaimed by the blunt honesty of his father and the virtue of his mistress,—Reissman, the old lawyer, by the fear of punishment for an attempt to poison one of his own profession.

All the dramatic pieces that we have seen of this author are defective in plan, and have too much of the violence of German writing.

## NOVELS.

*Fitzmaurice; a Novel. By William Frederick Williams. 2 Vols. 12mo. 5s. sewed. Murray and Highley. 1800.*

This novel has greater merit than the generality of works of that description. Some pieces of poetry are introduced; and though the introduction of poems in narratives may be deemed awkward and unseasonable, their merit in this instance made us wish that they were more numerous. We select part of an ode, written on a mountain in Devonshire.

'Crown'd, yon gray mafs of rock behold,  
With oaks by autumn ting'd with gold,  
Whose roots tenacious wind around  
The hoary ruin. Hark! the found

Of rising winds that fullen blow !  
 Now distant waters strike the ear ;  
 In awful murmurs hoarse and slow,  
 The fields of ocean heave below,  
 And mix delight with fear.

‘ The eye to other scenes is drawn,  
 To the cool vale and level lawn ;  
 To th’ hillock, from whose moss-grown side  
 In clouds of foam descends the tide ;  
 O’er broken rocks it glides away,  
 Now ripples o’er the fallen tree,  
 In various channels now will stray,  
 In forms fantastic murmur’ing play,  
 And seek the wider sea.

‘ Why at the prospect heaves the sigh !  
 What means the tear that dims my eye ?  
 Ah, why do scenes which should bestow  
 Calm thoughts, but prove a source of woe ?  
 In scenes less grand—to me more dear—  
 In ———’s still and pleasing grove,  
 Amanda’s voice has sooth’d my ear—  
 (Accept, dear faintest shade ! a tear)  
 With purest, fondest love.

‘ When I behold rich Devon’s plain,  
 A transient pleasure I obtain ;  
 The mental banquet soon is o’er,  
 When mem’ry paints the scene that’s lost—  
 Ah ! lost to me the spot I lov’d :  
 But she—the soul of all—is fled,  
 (Whose presence, deserts had improv’d,  
 Whose beauty, faints to love had mov’d,)  
 And number’d with the dead.

‘ Cease, cease to hope, oh child of woe !  
 That pleasure’s cup for thee shall flow.  
 For thee the seasons cheerless roll,  
 And nature chills, not warms thy soul.  
 A retrospect of pleasures gone,  
 Damps ev’ry hope of future joys.—  
 Cease, cease thy heart-oppressive moan,  
 And rest with her, beneath one stone,  
 Who most thy thoughts employs.’ Vol. i. p. 153.

*The Sufferings of the Family of Ortenberg ; a Novel, translated from  
 the German of Augustus von Kotzebue, by P. Will. 3 Vols.  
 12mo. 9s. sewed. Geisweiler.*

The admirers of the drama have been frequently entertained  
 with the sentimental effusions of Kotzebue ; and the readers of  
 novels may in this work find frequent appeals to the feelings,  
 mingled with the effusions of satire. Charles Frederic Ortenberg,  
 a grammar-school in a Prussian town, is introduced

in a scene of domestic happiness, from which he is suddenly called away. His pregnant wife, alarmed at his departure, and suspecting danger from an enemy, miscarries, and dies. We are then informed of the previous history of Ortenberg, who, after an academical education, had eagerly courted an examination before the consistory; that he might prove himself worthy a benefice, which might enable him to maintain Caroline, the charming object of his affection. While he was waiting the effect of a promise of preferment, he kept a small school; and Caroline supported herself by attending an old lady. In this situation she was exposed to an attack from an amorous colonel, at whose insolence her lover was so enraged, that he attempted to chastise the offender, but was wounded on the occasion. Being disappointed in his hopes of ecclesiastical preferment, he banished himself from his native place, and re-engaged in the task of tuition. He was in a state of indigence and obscurity, when he was unexpectedly visited by a young nobleman whom he had known at the university. Commiserating his poverty, his friend warmly recommended him to the king of Prussia, who appointed him master of a considerable school. Hastening to communicate this intelligence in person, the patron of Ortenberg had an opportunity of rescuing a beautiful girl from the danger of violation; and he found, on inquiry, that she was the intended wife of the worthy divine. He strongly felt the force of her charms; but, as he knew that her heart was engaged, he checked the rising passion, and conducted her to the abode of her lover. He then, in consequence of a challenge, fought with the villain who had assaulted Caroline; but, in this combat, as it too frequently happens, the innocent person lost his life. The brutal conqueror afterwards occasioned the death of Caroline, and confined Ortenberg for twelve years in a dungeon, from which he escaped only to die of hunger and grief.

The sufferings of Ortenberg's son are also included in the narrative. After having lived for many years in poverty, he meets with his uncle Nicolaus, by whom he is maintained and liberally educated. He enters into the army, and saves the life of an officer, whom he discovers to be the persecutor of his parents. By this ungrateful villain he is studiously exposed to danger, being sent out with small parties in search of the enemy; and he loses his life in a skirmish.

The story of Nicolaus Ortenberg is less tragical in its close. He undergoes various hardships at sea, but acquires wealth in India by marriage, and, after his return to Europe, lives in retirement, occasionally lamenting the death of his Hindu wife, and moistening her urn with his tears.

This novel is not very regular in its plan or construction; but it claims the merit of sentiment and pathos, and, in various passages, *traits* of humour are discernible. Many readers will perhaps be disgusted at the occasional strokes of satire on the *great*; but it ought to be observed, that the author has made some compensation for this freedom by introducing a very respectable character from the circles of high life.

## MISCELLANEOUS LIST.

*A New System of Short-Hand, by which more may be written in One Hour, than in an Hour and a Half by any other System hitherto published; which is here fully demonstrated by a fair Comparison with one of the best Systems extant; with a short and easy Method by which any Person may determine, even before he learns this System, whether it will enable him to follow a Speaker. By Samuel Richardson. 8vo. Vernor and Hood. 1800.*

The comparison of different systems of short-hand requires a great deal of time and reflexion; and it is necessary to establish previously just principles on which the comparison is to be formed. The principles are very judiciously laid down in this work; and the comparison between the author's and Dr. Mavor's system of short-hand is conducted with a great degree of impartiality. The chief points to be considered are facility in making and learning the characters, quickness in writing, and legibility. The want of the latter quality is the great obstruction to the general use of short-hand; for, without continual practice, the meaning of a variety of abbreviations is likely to escape the memory. In point of time, it appears from several specimens that a great deal is saved in the author's mode; for Dr. Mavor uses about 2060 marks, where Mr. Richardson uses 1199. But the latter has proposed an improvement in short-hand, which entitles him to great praise, and deserves the consideration of every person employed in the art. It is simply this. The paper to be used is previously ruled like musical paper, with three instead of five lines; and perpendicularly to these lines are drawn others, a small distance from each other, from the top to the bottom of the page. Between these perpendicular lines are drawn other perpendiculars, which do not mark the paper from top to bottom, but only where they cross the horizontal lines. Hence, by means of the three horizontal and the two perpendicular lines, twenty places are obtained, and the first letter of every word is known by the place in which the next letter is written. Thus, to write *turn*, the pen is fixed on the place for *t*, and the letters *urn* are written. The saving, when practice has given a facility to the learner, must be immense; and the ingenuity and simplicity of the contrivance must recommend it to short-hand writers. Paper ruled for the purpose is to be had at the places where the book is sold; and to give persons who have no knowledge of short-hand a true idea of its nature, as well as to enable them to form an estimate of the system which they propose to adopt, we recommend this work to their perusal. The teachers of the art will, we doubt not, avail themselves of many useful hints which abound in this work, and do great credit to the writer.

*Some Account of St. Bartholomew's Hospital, London. 12mo. 6d. West and Hughes. 1800.*

This is a short but accurate history of this useful and celebrated

charitable institution; and it contains some hints, at the same time, that are by no means unworthy the attention of its governors and medical officers. It intimates a wish that 'more regularity was, or at least could be, observed by the physicians and surgeons in their visits; as much time is, in consequence of their calling at uncertain hours, idly spent by pupils eager to obtain a competent knowledge of their profession.' And it proposes the following queries, which we shall take the liberty of transcribing.

'1. Would it not be eligible to erect a dial on the north house, and facing the south? If want of uniformity should be objected against this suggestion, another dial might be placed immediately opposite.

'2. Does not the staircase in all the wings require white-washing, as well as the wards? White-washing is not only desirable for its clean and decent appearance, but has been found in similar institutions to act as a preventative to the spreading of a contagious distemper.

'3. Would not the abolition of one of the grand dinners be a desirable measure, especially in times of scarcity and general want?

'4. Would it not be advisable to augment the salaries of the physicians, so as to render it worth their while to attend half an hour longer than they are accustomed to do every time they visit their patients at the hospital?' P. 18.

*The Rise and Dissolution of the Infidel Societies in this Metropolis: including the Origin of modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's Age of Reason till the present Period. With general Considerations on the Influence of Infidelity upon Society; answering the various Objections of Deists and Atheists; and a Postscript upon the present State of Democratical Politics; Remarks upon Professor Robison's late Work, &c. &c. By William Hamilton Reid. 8vo. 3s. sewed. Hatchard. 1800.*

On reading the preface to this work, the first impression made on our minds was, that the author intended to ridicule the writings of Barruel and Robison: but, on perusing a few pages of the work, we found him to be in earnest, and with sober sadness relating the rise and fall of several infidel societies which met at the Golden Key, near Moor-lane, Moorfields; at the Green Dragon, near Bunhill-row; at a hair-dresser's, in the High-street, Shore-ditch; at the Angel, in Cecil-court, St. Martin's-lane, &c. These conventicles were frequently visited by justices of the peace and constables; and the infidels being driven from post to pillar, were obliged to shut up shop, or rather to betake themselves to their shops, and to mind their business. Our readers had no idea that infidelity had been so organised in this metropolis; that it had raised its banners, and occupied such exalted stations in the city. The number of the infidel host is not recorded in these pages. The author, it seems, wrote *currente calamo*; and it appears that

he is ready to prove every thing he has stated, if he should be called upon; for he boldly says,

*Quod scripsi, scripsi.*

This work, thus written *currente calamo*, is of such importance in the eyes of the vain writer, that he is not afraid of concluding with the exulting strains of the Roman poet,

‘ Jam ... opus exegi, quod nec Jovis ira, nec ignis,  
Nec poterit ferrum, nec edax abolere vetustas.’

Alas! what neither Jove, nor fire, nor sword, nor age can do, those impious grocers will perform, by making this sublime monument a vehicle for their vile *thus et odores*.

It is probable that societies of this kind may have been formed. In this great metropolis, in which exist so many sects, it would be very extraordinary if there were not some partisans of infidelity. An attempt was made some years ago to establish a chapel for deism: the attempt excited no alarm; it fell by itself. It is probable that if the societies here mentioned had been decorous in their meetings, they would have received no more interruption from the magistrates than the gaming-houses in St. James's parish; but it seems that they were noisy, and the neighbourhood found them a nuisance, not for their infidelity, but their unseemly conduct. Many infidel writings have been dispersed within these few years; and from their nature they were not likely to make converts. Political disputes gave a celebrity to the name of Thomas Paine: he made it a vehicle for the diffusion of his deistical opinions; and his work soon fell into deserved contempt.

But our author does not confine himself to infidels: he is very severe upon methodist preachers, and, with the anonymous clergymen of the diocese of Lincoln, attributes the decline of religion to their exertions. Swedenburg also has his share of rebuke; and by the introduction of Bonaparte, Voltaire, the Corresponding Society, Whig Club, &c. this everlasting monument of the writer's fame is extended to 117 pages, of which the rise and fall of the infidel societies in this metropolis, a subject on which our curiosity was excited, forms a very small proportion.

*Lettre Latine de plusieurs Evêques de France au Pape Pie VI. et Réponse du Souverain Pontife; traduites en François par un Prêtre, exilé pour la Foi.*

*A Latin Epistle from some French Bishops to Pope Pius VI. with the Answer of the Sovereign Pontiff; translated into French by a Priest exiled for his adherence to the Catholic Faith. 8vo. 1s. Dulau.*

The misfortunes of the late pope excited the commiseration of every feeling heart, but more particularly of those who were attached to that religious system of which he was the chief director. After his expulsion from his territories, and his flight into the Tuscan dominions, some French *ex-bishops* addressed to him a letter of condolence, to which he sent an answer of considerable length. The prelates, after referring to the calamitous state of

the catholic church, express their hopes, founded on scriptural and prophetic declarations, that it may at length recover its influence and its privileges. The compliment which they take occasion to pay to the pontiff we will transcribe, as a specimen of their epistle.

‘ Romam justo et leni imperio gubernasse, legibus temperasse, beneficiis devinxisse, tum veteribus tum novis artium monumentis decorasse, quod est magni principis; ecclesiam doctrinâ simul et pietate et prudentiâ et imperterritâ animi magnitudine, inter difficillimas rerum angustias, fulcire, solari, et regere, quod est optimi pastoris; hæc, beatissime pater, hæc vestra laus est, hoc pontificatus vestri decus et ornamentum.’

The passage above quoted may be thus translated:—To have governed Rome, like a great prince, by a just yet merciful sway; to have extended over the whole territory the efficacy of laws; to have conciliated the people by benefits; to have repaired ancient works of art, to have erected new monuments of taste and magnificence; to comfort, support, and govern the church, like an exemplary pastor, in times of extraordinary difficulty and danger, by learning, piety, prudence, and undaunted fortitude and greatness of mind; these, most holy father, are the foundations of your praise, these are the honours and ornaments of your pontificate.

In the answer to this complimentary address and pious communication, the pope applauds the devotion of the bishops to the holy see, and their firmness in maintaining the catholic faith; desires them not to be grieved at his misfortunes, or to despair of the safety of a church which cannot be overthrown; and represents the bold attacks upon that establishment as serving only to render its triumphs more glorious. In the true catholic cant he thus exclaims:

‘ Since we have seen our church flourish, and even augment its influence, amidst the rage of persecution, what may we not expect when a time of tranquillity shall arrive, when the church, winnowed by the fan of God, tried by the fire of tribulation, ennobled by your brilliant triumphs and those of our venerable brethren the cardinals, dignified by the faith, constancy, and piety of so many bishops, so many holy virgins, so many monks, and so many general votaries of Christianity, shall signalise the glory of the Almighty?’

Near the close of the letter an elegant compliment is paid to the king of Great Britain for his humanity to the emigrant clergy.

The epistles are written with perspicuity rather than with elegance. They are well clothed in a French dress; and the translator we understand is M. Hamel, a respectable emigrant, whose former publications have been noticed in our review.

*Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy, by the Editor of the Voyage of Hanno. 8vo. 2s. 6d. Cadell and Davies.*

Mr. Falconer's observations merit considerable attention, in opposition to a system which he contends is calculated to lay the foundation of scepticism in the nursery. This may perhaps be



considering the question too deeply. He follows, however, Mr. Bryant closely in the original authors, and proves him to be guilty of great unfairness in his argument, by mutilating and even interpolating his quotations. To these proofs, were it necessary, we could add many others; and even in the boasted Analysis there are many instances in which this author has either left a sentence, pretended to be cited, unfinished, or has omitted to look at the very next line.

The rape of Helen was undoubtedly a predatory expedition, and the war of Troy only a similar retaliation. Fable is indubitably mixed with the different events, but these are perfectly consistent with every thing known respecting the state of society at that period.

*An Expoftulation, addreffed to the British Critic. By Jacob Bryant.*  
4to. 5s. sewed. Payne.

We have engaged at length in this question as the fucceffive works appeared, and therefore feel little inclination to step out of our way either to affist or oppofe the *fraternæ acies*. Mr. Bryant's 'Expoftulation' is in general calm, and he has with great dexterity feized fome little points which the rapid demands of a monthly publication may, from hafte, or a venial inattention, have left unsupported:—*petimus damusque viciffim*. On the whole, however, we do not think he has added greatly to his former evidence; though, if his object were to vindicate the exiftence and veracity of Homer, as well as the events of the Iliad, by the controversy thus excited, it has been completely obtained.

*Irish Purfuits of Literature, in A. D. 1798, and 1799, confifting of*  
1. *Translations*, 2. *Second Thoughts*, 3. *Rival Translations*, 4. *the Monftrous Republic*, 5. *Indexes*. 8vo. 7s. 6d. Boards. Wright.

The obferver iffues forth from his tower near the weftern ocean another effufion of his learned, though ill-digefed and ill-arranged, conceptions. With great zeal for the f acred caufe in which he is engaged, he attacks the follies which in this age of reafon have fhut forth on all fides their widely extended roots. His guide is the anonymous author of the *Purfuits of Literature*, whole inafignity, however, he does not always exhibit. If the French republic or popery fall in his way, he can no longer be kept within bounds; and he then emulates the jacobin and the anti-jacobin in the afperity of his rhapsodical cenfures. The dedication will give our readers the beft idea of the author's fyle, and in every line brings Martin Van Butchel and his advertisements to our recollection.

'To Erin, Britannia, and the Reading World; throughout the wide extended reign and fpredding fway of the Englifh language; worthy fucceffor of the primæval Hebrew and imperial Greek; thefe mifcellaneous purfuits of literature, claffical, philofophical, and political, exhibiting a concise fket ch, and faithful regifter of the curious, various, motley learning, opinions, and practices of the age of reafon; "to all that have ears to hear, and eyes to fee, and hearts to underftand," the awful and impending figns of the times foretold in holy writ, fpeedily to precede "the days of vengeance," on rebellious Jews and apoflate Chriftians; ufhering in

the sign of the son of man; or, the second appearance of Jesus of Nazareth the crucified, in power and great glory, at "the ultimate era of Sibylline prophecy," and also of evangelical, to establish "a new and grand order of things," in his fiduciary kingdom upon earth, for a thousand generations during the age of faith: are most humbly, charitably, piously presented, dedicated, bequeathed, by an Irish theophilanthrope.' P. v.

The translations are in general bald; and indeed the writer does not seem at any time to aim so much at an elegant as a faithful translation of his original. His censures are not directed entirely against the common enemy; the advocates for the good old cause sometimes feel the lash; and the premier himself, though loaded with encomiums, is for one folly deservedly stigmatised: for he, 'at this eventful crisis, forgetting his hardihood, has had the weakness, the rashness, the impolicy, and the anti-christian spirit, to fight a duel.' The French are reprobated for every thing; and the writer seems to forget that, in some instances, they might quote the example of his own empire in favour of their excesses. 'Not satisfied with the plunder of the western world, the great nation invades the eastern too, to support the profusion of expence, the domineering inequality of their proud and unprincipled usurpers.' The invasion of Great Britain in the eastern world are not less notorious than those of the French.

The morality of our archdeacon Paley, though it certainly deserves censure on some occasions, is too strongly reprobated, when his chapter on religious establishments and toleration is termed, by this writer, 'crude, inconsistent, antiscriptural, and anti-constitutional.' But our observer knows no bounds to his praise or censure: and we frequently hope that several of his assertions are ill founded. Thus we can scarcely believe that Buonaparte 'sold his Austrian prisoners of war to the Spaniards to work in the mines of America,' as the example was fraught with mischief to the contriver of the plot; and he who sells the natives of one country to another in these times of civilisation, deserves to be stigmatised as a wretch unworthy to breathe even the foul air of a subterrane. But, amidst much virulence, we find interspersed some proofs of our author's proficiency in learning and science, ancient and modern: we lament only that he cannot chastise the pruriencies of imagination, or check the ebullitions of zeal.

*The State of the Hop Plantations, including a candid Review of the Disputes between the old and new Hop Merchants & with a correct Table, exhibiting the prime Cost and Sale of the Hops. To which are added, Strictures on Monopoly; together with Hints on the present Scarcity and high Price of Provisions. By W. Randall, Nurseryman, Maidstone, Kent. 8vo. 2s. 6d. Symonds. 1800.*

We perceive in this 'State' a too studied eulogy on some late transactions, which, perhaps, might have been more slightly noticed with greater effect; and a too anxious wish to depreciate the late growths of hops. The whole may have been as the author represents; but a detail of facts is seldom so studiously guarded. The substitutes for hops are also too much reprobated. Why

should quassia, the 'growth of twenty years,' be less wholesome; on that account, than the annual production of the hop? Does the quassia check fermentation or not; or is it unfit either to afford flavour, or preserve the beer? We mean not to decide on either point, but merely state questions which the author should have noticed more carefully. The brewer will, however, smile at the limited number of substitutes, and tell him, that, though the quassia has no essential oil, other bitters, as commonly employed, possess it in a large proportion. It is not our business to disseminate the knowledge of these, though we could mention many. On the whole, we must conclude that this pamphlet is designed to answer some peculiar purpose, and is not, in our opinion, calculated to impart the real 'state' of the question respecting the 'hop plantations.'

*A New Essay on Punctuation; being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for after the Manner of Parsing. By Thomas Stackhouse. 12mo. 2s. West and Hughes.*

We do not see the necessity of a new essay on punctuation: for, though that appendage of grammar does not receive due attention, easy and adequate rules are given for it in various grammatical works. We may observe, however, that Mr. Stackhouse has performed his task with some degree of precision.

*Observations on the Objections made to the Export of Wool from Great-Britain to Ireland. By John, Lord Sheffield. 8vo. 2s. Debrett. 1800.*

We always attend to lord Sheffield with pleasure, even when our opinion differs from his own; because his facts are, in general, stated with fairness, and his arguments adduced with candour and perspicuity. In the question propounded we agree with his lordship completely, that the export cannot be dangerous in the present guarded state of the allowance; and we are pleased to see that the Spanish wool may be produced in this country without any deterioration. We have already given our opinion on the fabric of cloths with wool of English growth, and since that time have found additional reasons for maintaining the same belief.

*Observations upon the Town of Cromer, considered as a Watering Place, and the Picturesque Scenery in its Neighbourhood. By Edmund Bartell, Jun. 8vo. 3s. 6d. Boards. Hurst. 1800.*

Cromer is situated on the north-east coast of Norfolk, where the sea has encroached on the land, and greatly lessened the importance of the town and lordship of Skipdon, to which Cromer once belonged. The cliffs are consequently bold, and the shore a fine sand. It seems to be Mr. Bartell's object to render it a fashionable watering-place, and he describes with apparent good taste the shores and the scenery of its neighbourhood. In reality, we think this one of the most judicious and sensible recommendations of a watering-place that we have lately seen; but having never visited Cromer, we can only survey it with Mr. Bartell's eyes, which we have no reason to distrust.

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*Munimenta Antiqua; or, Observations on Antient Castles. Including Remarks on the whole Progress of Architecture, Ecclesiastical, as well as Military, in Great Britain: and on the corresponding Changes, in Manners, Laws, and Customs. Tending both to illustrate modern History: and to elucidate many interesting Passages in various antient classic Authors. By Edward King, Esq. F. R. S. and A. S. Vol. I. Folio. 3l. 13s. 6d. Boards. Nicol.*

WHATEVER may be the public opinion of this author's pious eccentricities in his attempts to illustrate the Scriptures, his papers on ancient castles, published in different numbers of the *Archæologia*, are favorable monuments of his skill in antiquities. We therefore took up the present work with considerable expectations of entertainment, though not a little surprised to find a vast folio entitled Vol. I. The idea of a second folio on such a subject struck us as the excess of prolixity. We leave our readers, therefore, to judge of our surprise on finding that the author, in his preface, promises no less than four similar volumes! As Mr. King is a religious man, we wish to remind him of the severe account that will hereafter be demanded of him who makes use of *idle words*; of which certainly no work ever presented a greater number than the publication before us. We shall, however, in the present instance consider the author merely as an antiquary; and in so doing we beg leave to remind him that one of the grand merits of his papers on ancient castles was their brevity, and that he could not more deplorably have disappointed the expectation of those who have hitherto been pleased with him than by this unexpected transition to the most diffuse and tedious prolixity.

The learned author, well aware that his papers on ancient castles have been well received, seems, on *this* account, principally to have extended that title to the present work: for the

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first chapter alone, and indeed only a part of this chapter, has any connection with the subject of ancient castles. The remainder, or about nine-tenths of the whole volume, consists of repetitions of the visionary doctrines of Stukeley, Borlase, and others, concerning what are called druidic monuments, though there be no real ancient testimony concerning druidic monuments whatever. Nor is the word *munimenta* unobjectionable; for though in classical latinity *munimentum* imply a castle or fortification, yet as the greater part of Mr. King's book must refer to what are called the middle ages, he should have reflected that in the language of these times *munimentum* was employed to designate a deed, charter, or diploma; and that in consequence the learned world have a right to expect from the present title a collection of ancient charters, instead of a treatise on ancient buildings.

In attempting to convey to the reader some idea of this ponderous and eccentric volume, we shall commence with an extract from the preface.

‘ The beginning of our narration, and which is contained in this volume, relates solely to the earliest periods in Britain; before the invasion of the Romans. The days of primæval simplicity, and rudeness;—the days of druidism,—and of patriarchal manners. .

‘ And here; with regard to such of the druidical structures as were indeed unquestionably temples; I have carefully avoided, as much as possible, the repeating, or interfering with what has been written, so much at large, by doctor Stukeley :—leaving the curious still to draw their own conclusions from his learned dissertations;—though it cannot but be observed, that in the course of this work, conclusions, even on different grounds, have led me very much to agree with him. My object, it will be found, has been to add, if possible, by fair observations, new and additional light to the interesting subject; by an investigation of circumstances, which had before escaped due notice.

‘ And in other points, with regard to Rowland, Borlase, and other able writers, to whom we are so much indebted, it will be found that I have, as much as possible, observed the same rule.

‘ The second volume, which has the plates already engraved, and is printing with all expedition, will relate to the works of the Romans in this island, and the improvements introduced by them;—to such works of the Britons as were imitations of Phœnician, and Syrian architecture, with which they were made acquainted by the traffickers for tin;—and to such as were mere imitations of Roman architecture;—and also to such as, in the more barbarous parts of the island, were only imitations of those imitations.

‘ The third volume, which is also ready for the press, will contain the history of what truly relates to the Saxon times.

‘ And the fourth, the history of the strenuous efforts of Norman genius :—and of the preparations which their sturdy, and violent endeavours were permitted to make for better times.

‘ As viewing the history of our country in this light, has opened a scene of wonder and delight ; and carrying with it a full conviction of truth, though mixed with much novelty of ideas, to the mind of the author ; it may perhaps become no less striking, and interesting to the minds of others.

‘ The world becomes, by this means, in the truest sense, the great and splendid theatre, on which are displayed the wonders of divine wisdom, and designation, bringing light out of darkness, and a spiritual world of created beings to maturity.

‘ But there are scenes ; amidst which we must proceed with cautious steps.

‘ In this first part, therefore ; it may be observed, that there are circumstances of particular superstitious observances, that are said to have prevailed amongst the druids, which yet are not detailed at length in these pages.

‘ And the reason is,—because they do not relate to the peculiar object of these observations ;—because also of the uncertainty with regard to some of them, (many of the conclusions resting on surmise ;)—and because they have been more than sufficiently mentioned by others ;—whilst, at the same time, it is surely to be wished, that a veil should for ever be drawn over the foul and foolish abominations of horrible idolatry ; wherever sacred truth does not demand the naming of them.

‘ Such circumstances are ;—

‘ The account of the stately old tree, in the deep wood, with its branches lopped off ; and having the two largest fixed expanding horizontally at top, so as to cause the whole to resemble the form of a T.

‘ The use of the ideal device of the orbicular winged serpent ;—so much corresponding with the idea of the wings, the orb, and the serpent, found amongst the Egyptian hieroglyphics.

‘ The use also of the ideal device of the mundane egg.

‘ And the pretence concerning the anguinum, or serpent stone, sometimes called the adder stone.

‘ The various kinds of lustrations :

‘ The attention to the white horse, and to the white bull.

‘ The veneration for the vervain, and other consecrated grasses ;—which was perhaps only a dark initiation to some science of botany, and medicine.

‘ The reverence for the crescent moon.

‘ The hallowed, and unhallowed solemn turnings from east to west, or from west to east.

‘ The supposed dances of three groups ; the one wheeling round in a circle, from the right hand to the left ; and the other from the

left hand to the right; with the slow walk of the third round a central altar, at the same time.

‘ The supposed fire dances.

‘ The fires, or bealtine, lighted on the cairns, on May-eve:—and the double fires on May-day; between which they caused their men and beasts to pass, which were destined to be sacrificed.

‘ And finally, the horrid magical rites of devoting their enemies; in deep groves, whose trees were sprinkled, and reeking, with blood and gore.

‘ Barely to name such detestable offences of dark ages, (from any enlarged narration of which, if such had been possible, no good could be derived;) is more than sufficient.

‘ And the more interesting and safe pursuit, is to investigate, by means of scattered remains of antient labour and architecture, and by means of scattered records, how, amidst the deepest errors, useful exertions have yet been made;—and how the mind of man has been insensibly guided through the whole wondrous chain of events, from gloomy darkness, unto hope, and light.—How obstinate prejudices have been overcome;—the bonds of habit broken;—and the fetters that held the human mind in such sad duration, by degrees loosened.

‘ This will be still more the purport of what is proposed to be printed in the succeeding volumes, than even of what is contained in this. But as, in this present volume, there has been occasion both to refer to, and to fling some light upon, the historical part of the Holy Scriptures; and also upon several passages in the most antient classic authors; two short indexes are added; besides a very full and minute table of contents.

‘ The one index, points out the passages in the Holy Scriptures, that are at all illustrated in these pages;—in regular order, according to the arrangement of the Sacred Books.

‘ And the other index, leads to such passages in antient writers, as are here placed in any striking point of view;—or have had any additional light cast upon them.—And also some particular circumstances, besides those mentioned in the table of contents, that are most deserving of notice.—And is made as short, and comprehensive, as possible.

‘ The same plan will be pursued in the succeeding volumes; if the author's life is spared to print them.—And as to the rest of their contents; it would be improper here to repeat what has been said in the advertisement prefixed to the Vestiges of Oxford Castle. And especially as no part of that little tract will now be inserted in the body of this publication; but the whole will be left to be bound as an Appendix to the work at large: that no one may be obliged to purchase the contents of that dissertation, in any shape, a second time, for the completion of this publication.’ R. ii.

The remainder of the preface, which extends to twenty

pages, consists of meagre and uninteresting observations in a singularly colloquial, or rather talkative, style, better adapted to a private fire-side than to the eye of public criticism.

This first volume, or Book I. as the author calls it in the contents, is divided into seven chapters. Chapter I. gives a description of the old British fortresses, extending from p. 17 to p. 44. The remainder of the chapter relates to caves and hiding places. Hence, as will presently appear, only about 40 pages, out of 343, correspond with the title-page of the book.

After describing all the pits and hiding places mentioned in the Scriptures or profane travels, and a complete history of Jonathan and his armour-bearer, the author proceeds to chapter II. concerning all the stones of memorial which have been erected on the face of the earth. In chapter III. he proceeds to all the circles of memorial, of observances, and of observation; and in chapter IV. he gives us sacred circles, with altars of oblation. If the reader's head be not turned amidst these circles, he may advance to chapter V. concerning cromleches, and to chapter VI. concerning barrows and cairns. The VIIth and concluding chapter relates to rocking-stones, *zolmen*, and bason-stones. The traveller, with our author, will perceive that the soil is extremely stony, and we need not add that it is also extremely barren.

The introduction tells us, in a prodigality of words, the superiority of civilised over barbarous society, and how very fortunate it is that we have no human sacrifices. From chapter I. we learn that the British forts were chiefly situated on the tops of hills. From Cæsar's description we should rather have supposed them to have been placed in the midst of woods, and on low ground, for the sake of concealment, as the towns of the savages in America were generally found. But as Mr. King must know better than Cæsar, we shall dismiss this topic with observing that, instead of minute and original descriptions, which we expected, the author generally refers us to delineations by other writers, and even these references are sometimes erroneous; as, for instance, the *catter-thun*, which is taken from Pennant instead of general Roy; and so ignorant is our author of the common geography of his country, that he repeatedly styles the shire of *Mearns*, or Kincardin, the county of *Merris* or *Meris*. Even amidst the small portion of this volume which relates to ancient castles he falls into a variety of eccentric digressions, as his account of the canoes, the temple of Solomon, &c. &c. Nor can any thing be more deceitful than the author's table of contents, which indicates that descriptions of the places referred to occur in the pages enumerated; for, on turning to them, the reader will generally find not more than a line or two devoted to this pur-



pose, and often a mere reference to another author. Accustomed as we are to the fervility of antiquaries, we have no hesitation in pronouncing that we have never met with any work more foreign to its title, or more injudiciously constructed, than the present. Mr. King is perpetually a close imitator of the pedagogue mentioned in *Gil Blas*, who wrote a dissertation to prove that the Athenian children commonly cried when they were whipped. After prying into a number of foreign caves, as if they were very singular things, he thus proceeds:

‘ All these accounts uniformly shew, what recourse mankind in general, in an uncivilized state, in different countries, and especially in those which were first of all inhabited, had to these kind of hiding places, for security; as well as to strongholds, on rocks, and hills. It may therefore very reasonably be conceived, that the primæval inhabitants of this island, would not be without such rude resources: and accordingly we find remains that answer most precisely to such sort of hiding places.

‘ For, as to those for corn and grain, there is one that can hardly be mistaken; although such strange conclusions have been drawn by some writers with regard to it; and even by one who judged so excellently well in other matters.

‘ It is at Royston, in Hertfordshire; most manifestly quite unconnected with the foundation of the present town; and prior to the existence of any place of that denomination: for it was discovered, at last, only by means of an endeavour to put down a post in the market-place, in 1742.

‘ A very imperfect sketch of it, taken from Dr. Stukeley’s drawing, may be seen in Mr. Gough’s *Additions to Camden’s Britannia*, but it is in reality of a much more conical form than there represented. The descent to it is by a narrow pipe or well, just like those in Syria. And as to the figures, and odd holes cut in the sides, in the chalk, they are clearly the rude carvings of idle persons, who have been down there at different times; and afford no rational ground for any conjectures, like those of Dr. Stukeley, concerning a lady Reïsa, or its having been her oratory. Its situation, in a country full of British barrows; and in a spot of such note in early ages, that two Roman roads were made to meet there; as well as the whole appearance of the place, speak it to have been a most antient repository for grain; and sometimes even a secret hiding place for persons, against irruptions of enemies, of that violent and sudden kind so frequent in early ages.

‘ Of the same sort of structure also; and (as seems most plainly to appear from their whole form) designed for the same use, are those numerous pits near Crayford, in Kent; described by Mr. Hasted. There are now to be seen, he says, as well on the heaths near Crayford, as in the fields and woods hereabout, many artificial caves in the earth; some of which are ten, some fifteen, and others twenty

fathoms deep. At the mouth and thence downward, they are narrow, like the tunnel or passage of a well, but at the bottom they are large and of great compass, inasmuch that some of them have several rooms, one within another, strongly vaulted, and supported with pillars of chalk. Mr. Haisted apprehended them to have been made by the Saxons, in imitation of the custom of their German ancestors, as described by Tacitus; but if we consider how much superior the other Saxon modes of fortification appear, it seems much more reasonable to conclude that they were first formed by the Britons, in conformity to the most antient usages of mankind.

‘There are several more of these kind of hiding pits, and of the like peculiar structure, near Faversham, in the same county.

‘And of this kind seem to have been the pits mentioned by Camden, near Tilbury in Essex.

‘That they were all really the works of the Britons, may be concluded; because Diodorus Siculus expressly tells us, that the Britons did lay up their corn in subterranean repositories: from whence the antient people used to take a certain portion every day; and having dried and bruised the grains, made a kind of food thereof for immediate use.

‘Nor is it unworthy our notice, that this sort of diet, and also the quick mode of preparing it, greatly resembles what we read of, as being still in use, in some of the most uncivilized of the western islands of Scotland; and in some parts of the Highlands; amongst the descendants of the old British Caledonians. For there sometimes, to this very day, a woman taking an handful of ears of corn, and holding them by the stalks in her left hand, sets fire to the ears; and then with a stick in her right hand, beats off the parched grain, very dexterously, at the very instant when the husk is quite burnt; by which means a quantity of corn is winnowed, ground, and baked, within an hour.’ P. 47.

The author then gives us some excellent caves, ready cut and dried, from the history of Josephus, and passes with the rapidity of an eagle from Scotland to Palestine, and from Palestine to Wales. All the passages of Scripture which mention any caves or holes are carefully reprinted, lest the reader may not perhaps possess a Bible. Nay, to fill up the book, even whole pages are borrowed from Dr. Robertson's History, and from Sully's Memoirs, concerning the surprisal of some modern castles!

It would be endless to endeavour to rectify Mr. King's confused ideas respecting many ancient places. Courts of justice, and other civil monuments, are by our author converted into castles or temples, and instead of discussing the real intention of the edifice he gravely takes it for granted, whereas his very first office ought to have been to have laid solid foundations, and to have convinced his readers that he could not mis-

take a church for a windmill. All the ancient Britons he likewise considers as *aboriginal*, as he calls them, totally forgetting the Belgic colonisation mentioned by Cæsar, and other ancient authors. This ignorance of the real history of his country necessarily leads to the grossest blunders; for it is impossible to give a just and satisfactory illustration of ancient monuments, except by profound inquiries into the annals of the country where they are found.

The following extract may perhaps amuse our readers more than the tedious enumeration of old forts and caves, interlarded with passages from the Scriptures and Josephus.

‘ After having thus endeavoured to form a clear idea of the nature of the fortresses, and of the mode of habitation of the ancient Britons; we cannot but wish to obtain, as far as is possible, some little conception of the appearance of their persons, and of their manners.

‘ Cæsar says, the inhabitants of Kent were the most civilized of any; and the most nearly resembled the natives of Gaul. For the inhabitants of the interior parts of the island, according to his account, were so utterly unacquainted with the conveniences of life, that they did not even sow any corn at all, but lived entirely upon milk, and flesh.

‘ All the Britons painted themselves more or less (*vitro*), that is, according to the apprehensions of the best commentators, with woad, of a bluish colour, in order to render themselves of a more formidable appearance in battle. And Herodian affirms, that some of them, on the sea coast, punctured their bodies (*στιγννται*) with figures resembling various kinds of animals; in consequence of which they also went without garments, that they might not cover or conceal those indented representations; which we may observe must have been very nearly of the same kind, as to the manner in which they were impressed, with the marks made by tattowing in the South Sea Islands.

‘ They had long lank hair; but were shorn in every part of the body, except the head, and upper lip. And excepting the persons just mentioned, they were, in general, clad with skins.

‘ To this, which is the substance of the account given by Cæsar, Strabo adds, that many of the inhabitants were so rude, and unskilful, as neither to be able to make any cheeses, although they had plenty of milk; nor to cultivate pot herbs; or to use any kind of tillage of the ground whatever.

‘ Their wretched black substitute for salt also, was obtained merely by pouring sea water on the embers of burning wood. And with this they, or at least the neighbouring Irish, are said, in some instances, to have devoured human flesh, and to have drank the blood of animals, and even of their enemies. And it must be confessed, that the barbarity and horrid customs of some barbarous nations,

lately discovered, render these accounts too probable, however questionable the authority of the authors who relate them may be.

‘ But though there were such instances of barbarity in some parts, yet this wretched savage state was not universal: and with regard to their druids, we may infer, from Strabo’s account of those in Gaul, whom they so nearly resembled, that this order of men were even richly clad; and that some of them even wore golden chains, or collars, about their necks and arms; and had their garments dyed with various colours, and adorned with gold.

‘ Chains also, both of iron, and gold, appear to have been worn by some of the chieftains, and noble personages.

‘ And from his account of the common people in Gaul, and of the intercourse the Britons had with them, and of the close similarity of their customs, we may conclude that some of the common order of Britons, instead of the rude skins of beasts, wore very thick coarse wrappers, made of wool: which must plainly have been a sort of blankets, or rugs, fastened about the neck with a little sharp pointed piece of stick. They wore also a coarse slit short vest, reaching down barely to the thighs, with sleeves. Whilst, for weapons, and armour, they had a long two-handed sword, hanging by a chain, on the right hand side; a great long wooden shield, as tall as a man; long spears; and a sort of missile wooden instrument like a javelin, longer than an arrow, which they darted merely by the hand; (both of which latter, seem plainly to denote two different sorts of those kinds of weapons, called Celtes, fixed at the end of staves and sticks) and some of them used slings for stones. There were amongst them also those who had breastplates made of plates of iron, with hooks, or with wreathed chains; and such as had helmets also of different fashions: but some went into the field of battle nearly quite naked, who probably were those mentioned by Herodian, whose bodies were punctured with figures resembling various animals: and who had sometimes wreathed chains of iron about their necks and loins.

‘ They generally lay and reposed themselves on the bare ground; yet most of them ate their food sitting on seats.

‘ And they had a particular species of dogs, most excellent for hunting; and so fierce, that the Gauls made use of them in war.

‘ From these accounts compared together, and duly weighed, we may venture to represent to our imaginations some tolerably adequate idea of the appearance which the antient Britons must have made.’  
P. 96.

‘ When the author refers, p. 101, to German statues, supposed to represent druids, he should have looked into the ancient authors, who would have told him in express words that the Germans had no druids. There is no reason to believe that any were known among the Belgæ in Britain, a German colony; and consequently this vast and costly volume on castles may be pronounced, in a great measure, a castle in the air.

When Mr. King, p. 112, gravely asserts that a modern Welch pig-stye, built of stone, affords the real representation of the ancient British huts, which were of wood, and that the Welch sledge, with low or no wheels, resembles the ancient British car used in battle, we can only pity such a confusion of ideas; for the wheels of the car must have been of considerable height, otherwise the chiefs could not have fought with any advantage, or their personal commands been observed by numerous battalions.

The author observes, p. 113, that the term druidic temples is absurd, as the druids had no temples: but his distinction between temples and sacred circles is truly nugatory; and it is surprising that the truth did not strike him that Stonehenge, and other such circles, have not the most distant connection with the druids, being found in Germany, Scandinavia, and other countries, where druids were totally unknown, and where the antiquaries have well described them as ancient courts of justice, proportioned in size to various dignities, from the regal down to the baronial, or the smallest subdivision of public judicature. This fact he might have found staring him in the face in many pages of the Icelandic historians; such as Snorro, the Landnama, or origins of Iceland, and the commentators. It is true that a sacrifice, sometimes human, was offered up before the business commenced; but these sacrifices do not constitute a temple any more than our prayers in parliament render the house of lords a church.

The author's quotations from Scripture and from profane writers, to evidence that stones were anciently erected as memorials, might well have been spared, the fact being universally known and admitted. It reminds us of a fashion in the time of James I. by which no author was permitted to observe that snow was white, without adducing ten or twelve authorities in support of his asseveration. The preparation of lead, mentioned p. 124, which will quickly wear away the hardest granite, ought to have been specified; nor is the authority of Dr. Moyes sufficient for such a new and singular discovery.

In the third chapter, after a very ample display of learning, biblical and profane, we expected to have found a more particular account of British monuments, but were again disappointed. The author, who is an entire stranger to the ancient population and history of Great Britain, wildly supposes that the Picts of the North, who came from Scandinavia, where there were no druids, nevertheless followed the druidic system, and that what are called Picts' houses were the residence of druids!

The only interesting part of the fourth chapter is the account of Stonehenge, accompanied with large engravings, which seem pretty faithful. On a recent visit to this remarkable edi-

fice, the shortness of the diameter was matter of surprise to us, being only forty-seven steps; nor did the whole fabric answer our expectation. The imaginary plans drawn by various antiquaries to support their hypotheses we shall not stop to examine, but shall only briefly mention that these ruins consist of three concentric circles, the innermost being of small stones, about five feet high each. The second circle of large stones, about eighteen feet in height, appears to have been formed into a kind of gateway, by a third stone being laid over two uprights, in such a mode that there was no room for another stone to rest over the vacancy, as the overlaying stone extends to the extremities of the two uprights. In the outermost circle, on the contrary, the stones at the top are uniformly continued, so as to present a narrow pavement around the whole court. At a distance equal to that of the diameter of the circle stand three high stones, one towards the west, and another towards the east. On the south there never appears to have been any; but on the north is not only a high and massy stone, but one of great breadth and length, which never can have stood upright, as it is, on the contrary, surrounded by a parapet in every direction. This, we agree with Mr. King, was the altar. From what part the stones were brought is by no means obvious; but they are generally pale yellowish sandstones, not fermenting with acids, and therefore consisting either wholly of siliceous particles, or mixed with an argillaceous cement.

From this plain account of this celebrated structure, it will strike every northern antiquary, accustomed to such objects, that it was a high national court, in which rude parliaments were held, and justice administered. Within the innermost circle are three stones, which seem intended for seats, and on which probably were placed the king or chief of the Belgæ or German settlers, who inhabited Wiltshire and other countries to the south, and on each side of him the high priest, and the chief judge, or most skilful man in the traditional laws. When they had taken their seats, a rope was drawn around the innermost circle of small stones, as usual in Scandinavia, to prevent any improper intrusions; and this ceremony being accomplished, the court was said to be fenced, a phrase yet retained in the Scottish law. The subject proposed by the king or chief judge being afterwards debated by the chiefs, who stood around within the exterior circle, the next object was to submit the proposition to the general council of the nation, consisting of all the males capable of bearing arms. To be seen and heard by so numerous an assembly, considerable elevation and change of situation became necessary, and such, it may be conceived, was the intention of the outermost circle, presenting an uniform pavement at the top, around which a

chief or chiefs (having ascended by small ladders) might walk and discourse at ease to the surrounding people. And it cannot fail to impress the spectator, that at a very considerable distance from the circle there is in every direction a kind of shelving bank, natural or artificial, capable of containing an immense multitude, who might all behold what passed within the circle itself, which is, as it were, in the central bottom of this gentle cavity.

Instead of a plain rational account of these ruins, our pious author has crowded numerous pages with ample quotations from the Scriptures concerning the kingdom of the Messiah, though no sound mind can perceive any connection between such a subject and Stonehenge; and the reader, who is judicious as well as religious, will be apt to esteem such an incongruous mixture a mere profanation. In p. 189, Mr. King mentions Mr. Keate's two views of Stonehenge, but ought to have added that they are completely out of drawing, to use the language of artists; for by presenting the backs of some stones, of which he ought to have given the front, as we observed on the spot, and other gross errors in perspective, the views are literally good for nothing. As to Mr. King's history of this and other circular remains, it is like the rest of his work, injudicious, visionary, and obscure.

The fifth chapter, on cromleches, or monuments of two stones, with one above and across, presents nothing worth notice; nor do the author's eccentric opinions, here again crowded into the subject, deserve the attention of any man of sound learning. Many of these pretended monuments of art occur in Alpine countries, where they arise naturally from some pieces of the rock being harder than others, and remaining in grotesque situations, while the softer parts are washed away. Nor can any thing be more ludicrous than to see our author, amidst his solicitous labour in illustrating pagan monuments, expressing such religious execrations of pagan rites. Having mentioned that the celebrated Cook was presented to idols in the South Sea, he calls out Horror! horror! horror! and he pronounces any theatrical representation of pagan rites abominable. Can even the weakest author in this enlightened age forget that it is merely the intention which constitutes guilt, or suppose that captain Cook, or any spectator of a drama, founded on foreign superstitions, has the most remote idea of professing such superstition himself? Totally different was the case when Christianity was struggling with paganism;—but the author's perpetual confusion extends even to the most plain and palpable subjects.

As much has recently been written concerning the barrows on the plain of Troy, we shall extract a part of Mr. King's diffuse chapter on barrows.

' The barrow said to be that of Patroclus and Achilles, with some others near adjoining, are thus described by Dr. Chandler; who surveyed them in their present state.

" Early in the morning we descended the slope, on which Sigeum stood. After walking eight minutes we came between two barrows, standing each in a vineyard, or inclosure. One was that of Achilles and Patroclus; the other, which was on our right hand, that of Antilochus, son of Nestor. This had a fragment or two of white marble on the top, which I ascended: as had also another, not far off, which, if I mistake not, was that of Peneleus, one of the leaders of the Boeotians, who was slain by Eurypylus. We had likewise in view the barrow of Ajax Telamon; and at a distance from it, on the side next Lectos, that of Æsytus, mentioned in Homer."

' The fragments of marble found here, on the tops of the barrows of Antilochus, and Peneleus, deserve our attention: because they plainly shew, that here were placed rude marble pillars, similar to that which was erected on the barrow of Ilus, which has been already so particularly taken notice of.

' And because we have also reason to think there was formerly such an one on the barrow of Achilles: inasmuch as Plutarch tells us, that Alexander poured oil on the stone pillar of the grave of Achilles; when he had passed the Hellespont, on his way into Persia.

' The barrow of Hecuba, Chandler says, is still very conspicuous, near one of the castles of the Hellespont.

' And the same curious and intelligent traveller observed, before the antient Sardes, on the opposite side of the plain, many barrows, on an eminence, some of which are seen afar off.

' And at the distance of five miles from thence, by the antient Gygæa, where was the burying-place of the Lydian kings, he saw many more barrows, of various sizes; four or five of which were distinguished by their superior magnitude. All of them covered with green turf, and retaining, as far as he could examine them, their conical form, without any sinking in at top.

' They are all placed on an eminence.—And on the same rising ground, near the middle, and towards Sardes, is most remarkably conspicuous, the vast monument, or barrow, of Halyattes, the father of Cræsus. Where the mold, which has been washed down by time, now conceals (as Chandler very fairly supposes), the basement of stone, mentioned by Herodotus.

' That great historian's very remarkable description of the mode of constructing it well deserves our notice.—And especially as one part of his account will admit of two different kinds of explanation: and as that which has never yet been adopted, may probably be the true one.

' Herodotus says, " Lydia exhibits one work, by far the greatest of any, except the works of the Egyptians and Babylonians. For



there is there, the sepulchre of Halyattes, the father of Cræsus. The foundation of which (or the bottom part), ἡ κρηπίς, is of great stones; but the rest of the sepulchre χωμα γῆς, a tumulus of earth."

' Here we have, surely, in the first place, an exact description of what perfectly resembles a large British, or Irish barrow.

' We have also some intimation, in the next place, of the probable existence of a passage, and *kistvaen*, or small room, under the foundation of great stones; designed for the reception of the bones and ashes; and formed of large rude stones, as in some of our barrows; and both covered, and surrounded with other large stones. Over which there was then, a vast tumulus, or mount of earth, heaped up very high.

' And the historian, after this, goes on, and says, as has hitherto been apprehended), "that the artificers, the labourers, and the girls who were prostituted for hire, constructed it. And even to my days, are remaining five termini, on the top of the sepulchre; having letters inscribed, recording what each had performed. And on a measurement it appeared, that the work of the girls was the most considerable.—The circuit, or circumference, of this sepulchre is six stadla, and two plethra (that is, a little more than three quarters of a mile; and the breadth is thirteen plethra."

' But in translating the whole in this manner, there seems to be no small difficulty as to the word οὐροί; which is translated *termini*, or *rude boundary stones*; and also as to the words γραμματα ενσκευαλαπτο; which are translated *letters were inscribed*. For, indeed, it is only by a particular mode of accenting, that οὐρος can ever be put for ὅρος *terminus*, or *fines*—a *boundary*, or *limit*.—And much more properly οὐρίς may mean *alveus*, or *fossa*, a *ditch*, or *artificial trench*; whilst, at the same time, the word ενεκεκολαπτο, in reality rather implies, that letters, or marks, were impressed, *by being stampd*, or *beaten in*, than by being *inscribed*, or *cut*. The expression, therefore, actually used by Herodotus, does not, in reality, at all agree with the idea of an inscription being cut on boundary stones; or on any stone monuments: but exactly agrees with that of rude characters, or marks, being stampd, or beaten into the side of a dry ditch (perhaps somewhat in the manner that those old memorials, the figures of the white horse, and of the white-leaf cross, are formed on the sides of certain chalk hills, in our own country.

' Herodotus then expressly says, it appeared, by measuring, that the work of the girls was the greatest. And we may observe it certainly would be so, in every respect, if their ditch was, as it should seem to have been, the outermost of five concentric ones, formed on the summit of this vast barrow.

' I should therefore be greatly inclined to translate the words of Herodotus as follows; taking them as they might appear before the invention of accents.

“ Τὸς ἡ κρηπίς μὲν ἐστὶ λίθων μεγάλων, τὰ δὲ ἄλλα σῆμα, χωμα-  
γῆς. ἐξεργάσαντο δὲ μὲν οἱ ἀγοραῖοι ἀνδρῶποι, καὶ οἱ χειρωνακτές,  
καὶ αἱ ἐνεργαζόμεναι παιδίσκαι. οὐροὶ δὲ πέντε εὐντες, ἐτὶ καὶ ἐς ἑμὰ  
ἡσδνέμι τοῦ σημάτων ἀνω· καὶ σφὶ γράμματα ἐνεκεκολλήτο, τὰ ἐκασ-  
τοὶ ἐξεργάσαντο· καὶ ἐφαίνεται μετρεῖσθαι τὸ τῶν παιδίσκων ἐργον  
ἐὼν μεγίστον.

“ The bottom part of it was a mass of great stones; but the rest of the sepulchre a tumulus of earth.—The men in civil life (or, who exercised public offices), and the craftsmen (or mechanics), and the girls who were prostitutes, reared this sepulchre, each class by themselves.—And there were yet existing, even to my days, five ditches (or artificial trenches), upon the sepulchre on the upper part; on which were stamp- (or impressed) letters (or characters), shewing what each set had wrought. And; on measuring, it appeared that the work of the girls was the greatest.”

‘ According to this translation, we find, this sepulchre was (as Chandler indeed found it to be) a great barrow, or artificial hill.

‘ And, according to this translation of the whole, we are further informed, that it was raised over certain great stones, which immediately covered the bones and ashes; whilst, at the top, were five great works, like ditches, or artificial trenches; somewhat in the manner of those of an antient hill fortrefs, surrounding the area on the summit. On the slopes of which ditches were rudely stampd, in large characters, certain marks, or letters, expressing how much of the work each of the several classes of people had performed.

‘ And this account surely agrees much better with the rudeness of those early ages, than the idea of any regular pillars, or carved stones, with inscriptions engraved upon them. Which pillars, if such had really been what he intended to describe, the historian would rather have mentioned, by the proper word *στήλαι*. By which the rude pillars, on the barrows of Ilus, and of Patroclus, and Achilles, are actually mentioned.

‘ To proceed then with the consideration of such works of the primæval ages, in parts of the earth first inhabited, as were similar to our British barrows.

‘ Chandler saw in Greece, another barrow, on the shore near *Ægina*; which seems to have been the same with that seen by Pausanias in Adrian's time, when it had still remaining, upon its summit, a rough stone.

‘ There is also still remaining a most remarkable barrow, on the plain of *Marathon*; which was in like manner taken notice of by Pausanias; and seems to have been that under which the Athenians were buried, after the celebrated battle with the Persians. It is, though so many centuries have elapsed since the time of Pausanias, a mount that still towers above the level of the plain. It is of light fine earth, and has a bush or two growing on it. And from the summit is a most pleasant view of the country.

‘ There are also some other barrows in the adjacent region, near-

a part called Brauron, which may probably be some of those others mentioned by Pausanias, as belonging to other persons slain in this famous battle.

‘ And it ought not to be forgotten, that when Laius had been slain at Phocis, in a sudden tumult, by his son Œdipus, stones were heaped over him, and those slain with him ; which must have formed a kind of cairn, or stone barrow, and seems to have existed in the days of Pausanias.

‘ Neither should it be forgotten, that when Tydeus, the father of Diomed, was slain, in the Theban war, he was buried by heaping, or pouring out, earth upon him ; that is, by means of forming a barrow, or tumulus over him.

‘ Τυδεος, ον Θηβησι χυτη κατα γαια καλυψε.

‘ So, the sepulchre of Lycus, near Sicyone, was a barrow of earth.

‘ And even so late as in the time of Alexander, his friend Hephestion (like Patroclus the friend of Achilles), was buried under a barrow.—Justin says, that Alexander raised a tumulus over him, at the expence of twelve thousand talents. And from the manner in which Quintus Curtius speaks of it, we may clearly perceive that such a kind of interment was then become, even in those days, which we now deem so early, somewhat unusual.

‘ So also, if Xenophon’s History of Cyrus is to be relied on as containing real facts ; when Abradates and Panthea were honoured by that conqueror with distinguished marks of respect ; on the interment of that unhappy pair (Panthea having killed herself, that she might be interred in the same grave with her husband), a great tumulus of earth was raised over them ; Cyrus having before promised Panthea, that such a monument should be reared by many hands, and that such victims should be sacrificed, as were becoming the memory of a brave man.’ P. 270.

In this chapter, as usual, the professed object of the book is not once mentioned ; and even the object of the chapter, which ought, at least, to have particularly illustrated the barrows in Great Britain, is exchanged for a desultory enumeration of those found all over the world. The rocking-stones of the last chapter are frequently the mere produce of nature, proceeding, as we before mentioned, from one part of a rock being harder than another. In short, the reader will rise from this ponderous folio with the firm opinion that the author is very religious, but very weak, and certainly very ignorant and injudicious as an antiquary ; for his subjects, instead of receiving illustration from his labours, are involved, if possible, in additional darkness. We do not wish to remind him of the archbishop of Granada, but no writer can be more unlike himself ; and when we consider that this work is produced by the

author of the observations on ancient castles, published, as we have already observed, in the *Archæologia*, we are prompted to exclaim, in his own favourite language of Scripture, 'What is man!'

## کتاب مسالک و ممالک تصنیف ابن حوقل

*The Oriental Geography of Ebn Haukal, an Arabian Traveller of the Tenth Century. Translated from a Manuscript in his own Possession, collated with one preserved in the Library of Eton College, by Sir William Ouseley, Knt. LL. D. 4to. 1l. 7s. Boards. Cadell and Davies. 1860.*

AMONG the curious and learned productions for which the literary world is indebted to sir William Ouseley, this may be classed as the most important. The antiquity of Ebn Haukal, and the frequent references made to his work by Edrisi, Abulfeda, and others who have thence derived a great part of their materials, have justly excited a desire to become acquainted with the original. This father of Oriental geography appears to have been a great traveller, and to have actually visited most of the countries which he describes. The dryness of his manner will not recommend him to the general reader; but as a book of reference he may be frequently and advantageously consulted.

In his preface, the ingenious translator first demonstrates, from passages in the work itself, that the author flourished rather before the middle of the tenth century, and proceeds to mention the title of this work in the original Arabic preserved in the library at Leyden, and in the Persian translation which he has used. It is to be regretted that in these references the author has been negligent in affixing the diacritical points, so that the proper enunciation of the names is often left obscure. Sir William afterwards shows, from quotations by Abulfeda, that this is the identic work of Ebn Haukal, and laments the great inaccuracy of the Oriental copyists, who disfigure their transcripts with numerous errors and omissions.

'Of the difficulties arising from an irregular combination of letters, the confusion of one word with another, and the total omission, in some lines, of the diacritical points, I should not complain, because habit and persevering attention have enabled me to surmount them in passages of general description, or sentences of common construction; but in the names of persons or of places never before seen or heard of, and which the context could not assist in deciphering, when the diacritical points were omitted, conjecture alone could supply them, or collation with a more perfect manuscript. The former I have seldom indulged, and the latter has enabled me, in

several instances, to ascertain the true reading; and even the few names in which I have supplied the diacritical points from conjecture, are pointed out to the reader by a note, or otherwise.

Notwithstanding what I have just said, and although the most learned writers on Hebrew, Arabick, and Persian literature, have made observations on the same subject, it may perhaps be necessary to demonstrate, by a particular example, the extraordinary influence of those diacritical points, which, as they are essential parts of letters, must not be confounded with the vowel points or accents.

One example will suffice—Let us suppose the three letters forming the name **تبت** Tibbet to be divested of their diacritical points, and thus written **ببب**—The first character may be rendered, by the application of one point above, an N, thus, **ن**—of two points a T, **ت**—of three points a TH or S, **ث**; if one point is placed under, it becomes a B **ب**—if two points, a Y **ي**—and if three points, a P **پ**. In like manner the second character may be affected, and the third character may be, according to the addition of points, rendered a B, P, T, and TH, or S.

Thus, amidst the multiplicity of names which may be formed of those three characters, it would be almost impossible, without the aid of context, or previous consideration, to ascertain the true reading: and, to use the words of Golius, that most learned Orientalist, on a similar occasion, one must act the part of a diviner before he can perform that of an interpreter.' P. xix.

We rather suspect that sir William Ouseley allows too much space for the medium of a day's journey, when he computes it at thirty miles. In the hot climates of the East, and the slow progress of camels and caravans, not more than twenty miles a day may be allowed; and in real fact the day's journey is sometimes only twelve. The parasang sir William Ouseley estimates at about four English miles. When the learned editor observes that the Macedonian conquests must have introduced the numerous coincidences to be found between the Persian and Greek languages, he certainly ascribes too much to such a brief, partial, and transitory event, and should rather have admitted, with the most eminent literati, that there was an original identity of speech, afterwards nearly obliterated, as that between the English and the German,—a common fountain and intermixture of language. A vague passage of that declaimer Seneca would afford but a poor proof of the prevalence of the Macedonian tongue. Seneca was a mere rhetorician, and, consistently with his profession, would have no objection to sacrifice the truth to a false ornament of speech. The editor further mentions, that finding his notes on several passages exceed the bounds he had intended, he has reserved them

for another work on the geography of the Asiatics, derived from numerous Oriental writers, and illustrated with maps; a work which will no doubt meet with the most favourable reception. He concludes his preface with expressing his hopes that this publication may prove acceptable to the Orientalist, the antiquary, and the geographer:—

‘ For the result of my former labours has taught me to expect no other recompense than praise, and the hopes of substantial profit have been extinguished by successive disappointments.’

It seems indeed impossible that any pecuniary recompense can arise from publications of this nature; and it is much to be regretted that the most opulent commercial company in the world, deriving so many advantages from its Oriental intercourse, should not allot some small pittance out of its vast income to promote this peculiar department of science. Even the Dutch East-India Company, a mere skeleton in comparison with the English, evinces more taste and a more liberal spirit; and would scarcely have failed to have encouraged a Townson in exploring the mineral wealth of their possessions, or an Ouseley in diffusing the knowledge of the language and literature they contain. When, in the course of revolving ages, our opulent and chartered company shall have vanished away, its memoirs will hardly be rescued from oblivion by the scientific liberality it has manifested, or transmitted to posterity by the grateful monuments of scholars whom it has fostered.

A general idea of this work may be conveyed in a few words. Ebn Haukal first explains his plan; gives a cursory description of the countries and seas that lie within its range; and then enters into a brief account of Arabia, Abyssinia, the west of Africa, Egypt, and Syria. The chief part of his publication is dedicated to Persia and the surrounding states.

Such a stranger is Ebn Haukal (p. 8) to the Franks, that he supposes them to be all subject to one king. Whether this error proceed from his applying the term Franks to the subjects of the Byzantine empire alone, or from his considering every European nation as subject to the emperor of Germany, may be matter of inquiry. In p. 21 the author mentions Fez, and says that it was possessed by Iahia, which can scarcely be reconciled with the accounts published by M. Caron in the Oriental manuscripts. A part of the description of Egypt we shall transcribe.

‘ There are great quantities of dates, and many corn fields, along the banks of the Nile, from that to near أسوان Asouan, and to the borders of أسكندرية Iskanderiah. When the weather becomes very warm, the water increases; and when it sinks, they sow their grain; after that, there is no necessity for water. In the land

of Egypt there falls not either rain or snow; nor is there in the whole country any running stream beside the river Nile.

‘ **فيوم** Fioum is not a very considerable town. It is said that the prophet Joseph, on whom be the blessing of God! brought the water to that place, and called it **الاهوت** Lahout: And there is not any person who knows the fountains or source of the river Nile; on this account, because it issues from a cavern in the territories of **زنگبار** Zingbar, from a certain spot, which a man may very nearly approach, yet never can arrive at: after this, it runs through the inhabited and desert parts of the land of the Nubians to **مصر** Mifs (Egypt); and there where it first becomes a river, it is equal to the **دجله و فرات** Deljeh and Frat (Tigris and Euphrates.) And the water of the river Nile is the most pure and delicious of all the waters on the face of the earth.

‘ The Nile produces **نهك** crocodiles, and the fish **سكنقور ماهي** sekenkour: and there is also a species of fish, called **راعه** raadah, which if any person take in his hand while it is alive, that person will be affected by a trembling of his body; when dead, this fish resembles other fishes. The crocodile's head is very long, so long as to be one half of his whole form; and he has such teeth, that, if a lion were to come within their hold, he would be destroyed. It sometimes happens that the crocodile comes out of the water on the dry ground; but he has not then the same powers as when in the water. His skin is so hard that it resists the blows of all weapons when stricken on the back: they therefore wound him where the fore legs join the body (literally, under the arm pits), and between the thighs. The **سكنقور** sekenkour is a species of that fish (the crocodile), but the crocodile has hands and feet; and they use the sekenkour in medicinal and culinary preparations. This creature is not found any where but in the river Nile.

‘ From **أسوان** Asouan, along the banks of the Nile, as far as the sea, the country is all inhabited and cultivated. On the southern side of the Nile there is a place called **سعيد** Saied, where are mines of **زبرجد** zeberjed, and emeralds (**زمرد** zemrud) far in the desert; and beside these there are not any mines of those precious stones. On the northern side of the river Nile, near Fostat, there is a certain hill, called **معظم** Moazem, in the vicinity of which is found the stone **خباهن** khemaden; and this hill extends to the land of the **يونان** Iounans (Greeks): And near that

Shafai, in the district of Fostat, is a burying-place, where the tomb of Shafai is situated;—the Lord be merciful to him!

‘**اسكندرية** Eskandaria, Alexandria, is a considerable town, built on the sea-side: the houses, and other edifices, are of marble. And out in the sea there is a **مناره** minareh, or watch-tower, of hard stone, and very lofty; it contains about three hundred houses: No one without a guide can arrive there.’ p. 31.

In describing Basrah, p. 63, Ebn Haukal’s 120,000 streams ought surely to be reduced to 120. In the opinion of Ebn Haukal, Persia was the first country in the world; and he accordingly illustrates it with a more minute and detailed description. He thus commences his account of its cities:

‘**اصطخر** Istakhar is a city neither small nor great, more ancient than any city whatsoever of Pars. The extent of it is about one mile; and the sovereigns of Pars had their dwellings there, and Ardesfir resided in that place; and there is a tradition that Solomon the prophet (the blessing of God be on him!) used to set out from **تبرته** Tabertha in the morning, and at night arrive at Istakhar. There is in Istakhar a mosque, which they call the mosque of Solomon, the son of David: and some people affirm that **جم** Jam, who reigned before **زحاک** Zohak, was Solomon; but that opinion is erroneous. In ancient times Istakhar was well inhabited; and the bridge called Pool-i-Khorasan **پول خراسان** or the Khorasan bridge, is without the city.

‘**بشادور** Beshadour was built by king Shapour. It has strong ramparts, and a ditch with water, in which weeds and thorns grow as high as the waist of a man, so thickly entangled, that one cannot, without considerable difficulty, be extricated from them. This place has four gates; and in the midst of it is a singular hill, or eminence, like a tower or dome. The buildings are of clay.

‘**جور** Jawr was built by Ardesfir. It is said that this place was formerly a small lake, and that Ardesfir, having there obtained a victory over his enemy, desired to build a city on the spot, and ordered the water to be drained away. The walls are of clay. There are four gates: One is called the **باب مهر** Bab Mihr; it leads to the east: another is the **باب بهرام** Bab Behram, leading to the west. On the right hand is situated the **دروازه هرمز** Derwazeh Hormuz, or gate of Hormuz; and on the left the gate of Ardesfir **دروازه اردشیر**. This gate was erected by Ardesfir; and from it there is a view of all the districts and territories. Op-



posite to this is a hill, from which water gushes with great force, and falls into an aqueduct, which was formed of stone and mortar, but is now fallen to ruin. The city is well supplied with running water; and in the vicinity of each gate there is about a *farfang* laid out in gardens and pleasure-grounds.

‘*مکه بن شيراز* Shiraz is a modern city, built by *مکه بن يوسف* Mohammed ben alcahem Okail, uncle (or cousin-german) of *هجاج بن يوسف* Hejaje ben Yousuf. The productions of every city are brought to Shiraz, and are not taken from that to any place. This was chosen as the station of the army of Islam, on account of its vicinity to Istakhar, during the war. The city was at that time built: it extends about one *farfang*, and has not any walls. Here is a *ديوان* divan (court of revenue, tribunal, &c.) and the collectors of the revenue go there.’  
P. 100.

The account of the Persians may also supply an interesting extract.

‘The inhabitants of the warm parts of this province are of slender make, and brown complexions, with little hair. In the colder region they are fatter, and have more hair, and their complexions are fairer. And they have three languages: The *پارسی* (زبان پارسی), which they use in speaking one to another; though there may be some variations of dialects in different districts, yet it is in fact all the same, and they all understand the language of each other, and none of their expressions or words are unintelligible: The Pehlavi language, *زبان پهلوي* which was formerly used in writings; this language now requires a commentary *تفسير* or explanatory treatise; and the Arabic language, *زبان تازی* which at present is used in the divans, or royal courts of justice, revenue, &c.

‘The dress and ornaments of the princes are, short coats, or tunics, open before; and large cloaks, or outer garments; small sashes wrapped round the turbans, and swords hung by belts, with tight boots. The cazis (or magistrates) wear on their heads caps (*کلاه*), so that their ears are covered, the end hanging on their shoulders. Their shirts are of a fine texture; but they do not wear boots, nor the outer cloak. The secretaries, or writers (*دبیران*) of Pars, wear the cloak and boots, and their habits resemble those of the Arabians.

‘As to the manners of the people in Pars, those who are the chief men, and who occupy the higher offices in the service of the sovereign, are polite and courteous: they have fine palaces, and are

very hospitable. The people, in general, are kind and civil in their manners. The merchants are remarkably covetous, and desirous of wealth. I have heard that there was a certain man of Siraf who had passed forty years at sea, never leaving his ship during that time; whenever he came to a port, he sent some of his people on shore to transact his commercial affairs; and when that business was finished, he sailed on to some other place. The inhabitants of Siraf devote their whole time to commerce and merchandise. The author of the book says, "I myself saw several persons who possessed four thousand thousand dinars; and there were some who had still more; and their clothes were like those of hired labourers." But the people of Cazeroun and Befa traffick on shore; and they derive their fortunes from this kind of commerce: they are persevering and patient in the acquiring of riches; and the men of Pars, wheresoever they go, are powerful and wealthy.

'As to the different religious sects of the people of Pars, those who inhabit the sea-shore are of the same sect as the people of Basrah. From Siraf to Mahi-rooyan, and to ارغان Arghan, are nearly all the same. The inhabitants of جهرم Jehrem are of the Moatazelite heresy: Those who dwell in the warm region are of seven different sects: and those of the cold region, of Shiraz, and Istakhar, and Befa, are believers in the Sonna (or traditions of Mahammed); and some are like the people of Baghdad, and have the Fetwa, according to the rules of those who follow the Hadith, or holy traditions.

'In Pars there are fire-worshippers, or Guebres (کبران), and Christians (ترسیان), and some Jews (جهودان); "and the books of the Guebres, their fire temples, and their customs or ceremonies of guebrism, or magism, still continue among the people of Pars; and there are not in any country of Islam so many Guebres as in the land of Pars, which has been their capital or chief residence."

'In the books of the Persians (پارسیان) it is recorded that several of their kings were of Pars, such as Zohak, and Jem, and Feridoun, and others, till the time that Feridoun divided the earth among his sons; and they were the kings of the earth till the time that Zhu'l'karnein (Alexander the Great) came, and slew Dara, the son of Darab; and the empire declined until the time of Ardesfir. After him there were kings, such as Shapour, and Baharam, and Kobad; and Firouz, and Hormuz, and others; most of whom were of Pars, or of Arabia: their dominion extended to the borders of روم Rوم. But when an Arabian race conquered the whole world, Pars became as a considerable province to them, and the seat of empire was removed to Irak. The kings of Pars have been

highly celebrated; their history is so well known, that it were unnecessary to say more of it in this place.' P. 114.

The remainder of this account is interesting, and may illustrate some obscure passages in Oriental history. We cannot conceive what is implied by the expression 'hanged alive,' p. 127. If it be an Orientalism, it should have been explained, for in England we rarely hang the dead.

After a brief history of Hindustan, Ebn Haukal returns to Armenia and other western regions.

‘ **دربند** Derbend is a city built on the shore of the sea, on two banks of a bay, with two walls constructed so as to render the navigation of ships more convenient and safe; and a chain is drawn across the entrance, that ships may not enter or sail out without permission; and these two walls are formed of stone and lead: and this town of Derbend is situated on the coast of the sea of **طبرستان** Taberistan. It is larger than Ardebil, with many fields, and meadows, and cultivated lands. It does not produce much fruit, but the people supply that from other quarters. A wall of stone extends from the city to the mountain; and another of clay, to hinder the **کافران** Cafres (infidels) from coming into the town. Part of this wall projects a little way into the sea, so that ships may not come too near the ramparts. This wall is a strong building, and was the work of **نوشیروان عادل** Noushirvan Aadel (the just.)

‘ This city of Derbend is very large, and remarkable: it is surrounded by enemies, who have different languages. On one side of Derbend is a great mountain called **ادیب** Adeib; on this they assemble every year, and make many fires, that they may confound and disperse their enemies from the borders of Azerbaijan, and Armenia, and Arran: they are as numerous as the waves of the sea that come up to the walls of the city. It is said that this mountain, which is close to Derbend, contains above seventy different tribes, who have each a peculiar dialect, and understand not one the language of another.

‘ The sovereigns of Persia have considered the possession of this city as a matter of great importance, and have established a race of people to guard it, called **طایربران** Tairberan: and there is another tribe called **حیلابشار** Heilabshar, and another called **لکزان** Lekzan: there are also two other tribes, the **لنیران** Leniran and **سروان** Servan: the foot soldiers are mostly of these tribes; they have few horsemen. Derbend is the port-town for **خزر** Khozr, and **سریر** Serir, and **گurkan** Gurkan, and

کپچاک Taberistan, and کرج Kurge, and کپچاک Kapchak; and from it they send linen clothes to all parts of Arran and Azerbaijan. Here they also weave tapestry, or carpets, and cultivate saffron.' P. 158.

The account of the countries adjacent to the Caspian Sea present many curious particulars. After a description of Balkh the author proceeds to Tokharestan, and observes, p. 225, that in the mountains near Badakhshan are found the ruby and the lapis lazuli. The latter substance, though now reported to exist only in Siberia, was certainly known to the ancients, and was probably brought from these mines in Bactriana, near the sources of the Oxus. It is probably the blue jasper of Pliny, of which he says the Scythian was the best kind, and was sometimes spotted with gold.

'The province of Maweralnahr is one of the most flourishing and productive within the regions of Islam or Mohammedanism. The inhabitants are people of probity and virtue, averse from evil, and fond of peace. Such is the fertility and abundance of this country, that if the other regions were afflicted by a scarcity or famine, the stock laid up on the preceding year in Maweralnahr would afford ample provision for them all. Every kind of fruit and meat abounds there; and the water is most delicious. The cattle are excellent: the sheep from Turkestan, غزنین Ghaznein, and Samarcand, are highly esteemed in all places.

'Maweralnahr affords raw silk, wool, and hair, in great quantities. Its mines yield silver, and tin or lead (ارزین), abundantly; and they are better than the other mines, except those of silver at پنجهیر Penjhir; but Maweralnahr affords the best copper and quicksilver, and other similar productions of mines; and the mines of sal ammoniac (نوشادر) (used in tinning or soldering) in all Khorasan, are there. Like the paper made at Samarcand, there is not any to be found elsewhere. So abundant are the fruits of فرغانه Soghd, and استرشینه Afterstheineh, and چاج Ferghanah, and چاج Chaje (or Shash), that they are given to the cattle as food. Musk is brought from تبت Tibbet, and sent to all parts. Fox-skins, sable, and ermine skins, are all to be found at the bazars of Maweralnahr.

'Such is the generosity and liberality of the inhabitants, that no one turns aside from the rites of hospitality; so that a person contemplating them in this light, would imagine that all the families of the land were but one house. When a traveller arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best

proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allots a portion of his cottage for the reception of a guest. On the arrival of a stranger, they contend, one with another, for the pleasure of taking him to their home, and entertaining him. Thus, in acts of hospitality, they expend their incomes. The author of this work says, "I happened once to be in Soghd, and there I saw a certain palace, or great building, the doors of which were fastened back with nails against the walls. I asked the reason of this; and they informed me, that it was an hundred years, and more, since those doors had been shut; all that time they had continued open day and night: strangers might arrive there at the most unseasonable hours, or in any numbers; for the master of the house had provided every thing necessary both for the men and for their beasts; and he appeared with a delighted and joyful countenance when the guests tarried a while. Never have I heard of such things in any other country. The rich and great lords of most other places expend their treasure on particular favourites, in the indulgence of gross appetites and sensual gratifications. The people of Maweralnahr employ themselves in a useful and rational manner: they lay out their money in erecting caravanserais or inns, building bridges, and such works. You cannot see any town or stage, or even desert, in Maweralnahr, without a convenient inn or stage-house for the accommodation of travellers, with every thing necessary. I have heard that there are about two thousand rebats or inns in Maweralnahr, where as many persons as may arrive shall find sufficient forage for their beasts, and meat for themselves." P. 233.

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‘ In all the regions of the earth, there is not a more flourishing or a more delightful country than this, especially the district of Bokhara. If a person stand on the *قهندز* Kohendiz (or ancient castle) of Bokhara, and cast his eyes around, he shall not see any thing but beautiful green and luxuriant verdure on every side of the country: so that he would imagine the green of the earth and the azure of the heavens were united: And as there are green fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and Maweralnahr there are not any people more long-lived than those of Bokhara.

“ It is said that in all the world there is not any place more delightful (or salubrious) than those three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damascus.” But the Ghutah of Damascus is within one farsang of barren and dry hills, without trees; and it contains many places which are desolate, and produce no verdure. “A fine prospect ought to be such as completely fills the eye, and nothing should be visible but sky and green.” The river Aileh affords, for one farsang only, this kind of prospect; and there is not, in the vicinity of it, any eminence from which one can see beyond a farsang; and

the verdant spot is either surrounded by or opposite to a dreary desert. But the walls, and buildings, and cultivated plains of Bokhara, extend above thirteen farfang by twelve farfang; and the **سغد** Soghd, for eight days journey, is all delightful country, affording fine prospects, and full of gardens, and orchards, and villages, corn fields, and villas, and running streams, reservoirs, and fountains, both on the right hand and on the left. You pass from corn fields into rich meadows and pasture lands; and the Soghd is far more healthy than the Rud Aileh, or the Ghuteh of Dameshk (or Damascus); and the fruits of Soghd are the finest in the world. Among the hills and palaces flow running streams, gliding between the trees. In Ferghanah and **چاج** Chaje, in the mountains between Ferghanah and Turkestan, there are all kinds of fruits, of herbs, and flowers, and various species of the violet: all these it is lawful for any one who passes by, to pull and gather. In **سیروشته** Siroushteh there are flowers of an uncommon species.' P. 236.

The work closes with an account of the towns in Bokhara and Soghd, with their distances in farfangs.

The appendix contains the original Persian of several curious or dubious passages. From an extract, p. 298, it appears that Samarcand, or the city of Samar, was so called from a conqueror, the ancient name having been Che. Yet it is commonly esteemed to be the Manacanda of Ptolemy, in which case that geographer has placed it far too much to the south. The volume concludes with two indexes; a necessary appendage to a publication which will be chiefly consulted upon particular topics by literary investigators; who are no doubt deeply indebted to sir William Ouseley for this labour and care bestowed upon the father of Oriental geography.

*Persian Lyrics. (Concluded from p. 274.)*

HAVING already offered some general remarks upon the Persian gazel, and examined the 'introductory observations' prefixed to the present translation, we now proceed to the gazels themselves, which are selected for this express purpose. They are eleven in number, and the mode of selection is thus expressed by our author.

'The reader is not to suppose, that the following gazels have been selected from the rest of the series, under any idea of their superiority in point of beauty or excellence over others of the diwan. Such a supposition would neither be doing justice to the poet, nor to his imitator, who frankly owns himself by no means so adequately acquainted with the entire diwan, as to presume to decide

on the comparative merit or demerits of each poem. He is at the same time perfectly aware, that these gazels by no means *outriv*, nay, very possibly do not even equal, others that, as well as part of these, have already appeared in print. The choice of them was entirely casual: but the order in which they are disposed, will require an apology. They were thrown into this artificial state of arrangement merely with a view to the progressive operations of Love, the passion chiefly described, with which the two first, that relate to the vernal season, may be supposed to have some collateral connection, from the influence of the climate, and the festivities so prevalent throughout the East at the period of their *Nuruz*. The first will therefore be found to be descriptive of morning and spring; the second, of spring, and the consequent festivities and youthful levities of the season; the third, of juvenile revelry; the fourth, of amorescency; the fifth, of incipient love, love-sick passion, &c.; the sixth, of plaintive absence; the seventh, of remonstrative plainiveness; the eighth, of adulation, though testy and plaintive; the ninth, of plainiveness with professions of constancy; the tenth, of hope and doubt of reconciliation; and the eleventh, of despondency.

P. 24.

The odes selected do great credit to our author's taste; we should, perhaps, have made some little variation, had it fallen to our own lot to have chosen; but they are all possessed of much merit, and are among the happiest efforts of the bard of Mosellay. The prose version is, for the most part, highly animated, and generally a faithful type of the original. Without any disparagement to the metrical paraphrase, we certainly give the former the preference. We are, nevertheless, aware of the extreme difficulty of exhibiting the poetry of Asia in European versification, and think the rhyme translation entitled to much praise. We shall select the third and fourth gazels as specimens of our author's talents,

‘ Minstrel, tune some novel lay,  
 Ever jocund, ever gay;  
 Call for heart-expanding wine,  
 Ever sparkling, ever fine.  
 Sit remov'd from prying eyes;  
 Love the game, the fair thy prize;  
 Toying snatch the furtive bliss,  
 Eager look, and eager kiss:  
 Fresh and fresh repeat the freak,  
 Often give, and often take,

‘ Can'st thou feed the hung'ring soul  
 Without drinking of the bowl?  
 Pour out wine; to her 'tis due:  
 Love commands thee—Fill anew;

Drink her health, repeat her name;  
Often, often do the same.

' Frantic love more frantic grows,  
Love admits of no repose:  
Haste, thou youth with silver feet,  
Haste, the goblet bring, be fleet;  
Fill again the luscious cup,  
Fresh and fresh, come, fill it up.

' See, yon angel of my heart  
Forms for me, with witching art,  
Ornaments of varied taste,  
Fresh and graceful, fresh and chaste.

' Gentle Zephyr, should'st thou roam,  
By my lovely charmer's home,  
Whisper to my dearest dear,  
Whisper, whisper in her ear,  
Tales of Hafiz; which repeat,  
Whisper'd soft, and whisper'd sweet;  
Whisper tales of love anew,  
Whisper'd whispers oft renew.' p. 40.

We add the prose version for a comparison :

' 1. O minstrel with a sweet voice ! begin an air that is fresh and new :

Call for heart-expanding wine fresh and fresh.

' 2. Sit down from prying eyes and enjoy thy mistress, as a game, in private :

Snatch eager kisses from her fresh and fresh.

' 3. How canst thou eat the bread of life without drinking wine ? Quaff wine to her dear remembrance again and again.

' 4. O cup-bearer with legs of silver, I am intoxicated with the love of thy beauty !

Quick fetch the cup, that I may fill it again and again.

' 5. My heart-ravishing angel makes for me Ornaments of various hues and odours afresh and afresh.

' 6. O ! gentle Zephyr, when thou passest by the habitation of my fairy,

Afresh and afresh tell her, in whispers, the tale of Hafiz.'

p. 82.

This last beit, or stanza, which in the original is exquisitely tender and elegant, is possessed also of much beauty in the paraphrase, though we cannot avoid thinking there is too much iteration of the word 'whisper' in the metrical version. This admirable couplet reminds us so forcibly of a parallel passage in *Metastasio*, that we must take the liberty of quoting it :



‘ Placido Zeffiretto !  
 Se trovi il caro oggetto,  
 Digli che fei sospiri,  
 Ma non gli dir di chi.  
 Limpido ruscalletto !  
 Se mai t’incontri in lei,  
 Digli che pianto fei  
 Ma non gli dir qual ciglio  
 Crescer ti fa così.’

Of which the English reader may accept the following version :

Gentle zephyrs ! should ye find  
 The fond idol of my heart,  
 Softly whisper ‘ ye are sighs,’  
 But tell not from whom ye start.  
 Limpid riv’lets ! should ye meet  
 Him, the source of all my woe,  
 Kindly murmur, ‘ ye are tears,’  
 But tell not from whom ye flow.

Before we quit this gazel, we shall just remark that the word here translated *zephyr* is, in the original, *sēbā* (صبا) ; and that although it imply generally a *gentle breeze*, yet its real and appropriate meaning is the *east wind*, rather than the *zephyr*, which has generally been denominated the *west*. The same term we observe recurring in gazel X, and translated in the same manner. We know, indeed, that it has been common thus to interpret it, and that the powerful authority both of sir William Jones and the baron Reviski might be advanced on the occasion ; but we are not to be seduced by mere names alone. We see no possible reason why the appropriate synonym of east wind, or ‘ *eastern breeze*,’ might not be adopted, without any injury to the beauty of the poetry. In the following inimitable and parallel passage, in the common version of the Song of Solomon, we do not think any advantage could be obtained by introducing the term *zephyr* in the place of the north and south wind : ch. iv. 6.

“ Awake, O north-wind ! and come, thou south !  
 Blow upon my garden, that its spices may flow forth :  
 Let my beloved come into his garden, and eat its delicious fruits.”  
 Yet the Hebrew verse,

עֲרִי צֶפֶן וּפֹאֵי דוֹם

might, with as much propriety as exists in the beir above, be rendered

Awake, O Zephyr ! breath of Zephyr come !

The gazel which follows is, perhaps, the most exquisite of

any in the whole diwan. It seems to have been regarded as such both by Revinski and the late lamented president, and has, in consequence, been translated by each of them. The version of the former is in Latin: that of the latter in our own language; and it exhibits no small degree of hardihood in Mr. Hindley to have attempted it after so able a master. Indeed, we cannot but regard this as a labour altogether unnecessary, and certainly profitless to our author's fame; and cordially wish he had bestowed the same time on some other gazel not yet submitted to the eye of an English reader.

' Fair maid of Shiraz, would'st thou take  
My heart, and love it for my sake,  
For that dark mole my thoughts now trace  
On that sweet cheek of that sweet face,  
I would Bokhara, as I live,  
And Samarcand too, freely give.

' Empty the flagon, fill the bowl,  
With wine to rapture wake the soul:  
For, Eden's self, however fair,  
Has nought to boast that can compare  
With thy blest banks, O Rocabad!  
In their enchanting scen'ry clad;  
Nor ought in foliage half so gay  
As are the bow'rs of Mosellay.

' Insidious girls, with fyren eye,  
Whose wanton wiles the soul decoy,  
By whose bewitching charms beguill'd  
Our love-smit town is all run wild,  
My stoic heart ye steal away  
As Janissaries do their prey!

' But, ah! no laureat lovers' praise  
The lustre of those charms can raise:  
For, vain are all the tricks of art,  
Which would to nature ought impart;  
To tints, that angelise the face,  
Can borrow'd colours add new grace?  
Can a fair cheek become more fair  
By artificial moles form'd there?  
Or, can a neck of mould'ryne  
By perfum'd tresses brighten'd shine?

' Be wine and music, then, our theme;  
Let wizards of the future dream,  
Which unsolv'd riddle puzzles still,  
And ever did, and ever will.

' By Joseph's growing beauty mov'd,  
Zuleikha look'd, and sigh'd, and lov'd,  
'Till headstrong passion shame defy'd,  
And virtue's veil was thrown aside.

' Be thine, my fair, by counsel led,  
At wisdom's shrine to bow thy head;  
For, lovely maids more lovely shine  
Whose hearts to sage advice incline,  
Who than their souls more valued prize  
The hoary maxims of the wise.

' But, tell me, charmer, tell me why  
Such cruel words my ears annoy:  
Say, is it pleasure to give pain?  
Can slanderous gall thy mouth profane?  
Forbid it, Heav'n! it cannot be!  
Nought that offends can come from thee:  
For, how can scorpion venom drip  
From that sweet ruby-colour'd lip,  
Which, with good nature overspread,  
Can nought but dulcet language shed?

' Thy gazel-forming pearls are strung,  
Come, sweetly, Hafiz, be they sung:  
For, Heav'n show'rs down upon thy lays  
Thoughts, which in star-like clusters blaze.' P. 47.

We subjoin the version of sir W. Jones for a comparison  
instead of the prose paraphrase.

' Sweet maid, if thou would'st charm my sight,  
And bid these arms thy neck infold;  
That rosy cheek, that lily hand,  
Would give thy poet more delight  
Than all Bocara's vaunted gold,  
Than all the gems of Samarcand.

' Boy, let yon liquid ruby flow,  
And bid thy pensive heart be glad,  
Whate'er the frowning zealots say:  
Tell them, their Eden cannot show  
A stream so clear as Rocabad,  
A bower so sweet as Mosellay.

' O! when these fair perfidious maids,  
Whose eyes our secret haunts infest,  
Their dear destructive charms display;  
Each glance my tender breast invades,  
And robs my wounded soul of rest,  
As Tartars seize their destin'd prey.

' In vain with love our bosoms glow:  
Can all our tears, can all our sighs,  
New lustre to those charms impart?  
Can cheeks, where living roses blow,  
Where nature spreads her richest dyes,  
Require the borrow'd gloss of art?

' Speak not of fate :—ah ! change the theme,  
And talk of odours, talk of wine,  
Talk of the flowers that round us bloom :  
'Tis all a cloud, 'tis all a dream ;  
To love and joy thy thoughts confine,  
Nor hope to pierce the sacred gloom.

' Beauty has such resistless power,  
That even the chaste Egyptian dame  
Sigh'd for the blooming Hebrew boy ;  
For her how fatal was the hour,  
When to the banks of Nilus came  
A youth so lovely and so coy !

' But ah ! sweet maid, my counsel hear  
(Youth should attend when those advise  
Whom long experience renders sage) :  
While musick charms the ravis'd ear,  
While sparkling cups delight our eyes,  
Be gay ; and scorn the frowns of age.

' What cruel answer have I heard !  
And yet, by heaven, I love thee still :  
Can aught be cruel from thy lip ?  
Yet say, how fell that bitter word  
From lips which streams of sweetness fill,  
Which nought but drops of honey sip ?

' Go boldly forth, my simple lay,  
Whose accents flow with artless ease,  
Like orient pearls at random strung :  
Thy notes are sweet, the damsels say ;  
But O ! far sweeter, if they please  
The nymph for whom these notes are sung.

Vol. iv. P. 449.

The story of Joseph and Zuleikha (for thus the Persians denominate the wife of Potiphar) has been always in much vogue in this country, and a common subject of comparison. Zuleikha is, in the original, represented as naturally possessed of chastity as well as beauty ; and it is the uniform character attributed to her among the Asiatics. In the elegant poems of Jami and Nazami (founded upon this express anecdote of sacred history), she is thus delineated ; in both these she is the paragon of virtue. But such, at the same time, they represent the form and accomplishments of Joseph, that no female was capable of beholding him with indifference ; and the lovely Zuleikha only fell, because every other woman must have fallen in the same situation. The present is not the only instance in which this tender drama is alluded to by Hafiz himself. In another gazel, and one of great excellence, though not para-

phrased in the work before us, he thus boldly and figuratively addresses the idol of his soul :

ماه کنعاني من مسند مصر آن تو شر  
گاه آتست گم پر رود کني ز نراترا

‘ O my moon of Canaan, the throne of Egypt is thy own ;  
Now is the time that thou shouldest liberate thyself from prison.’

In this be it Joseph is the personification of beauty in general, under the metaphor of *ماه کنعاني* (*Mēhi Kēnāni*) or

‘ Moon of Canaan,’ which was the symbol uniformly applied to him. *Mēhi* or *meh* is probably of Babylonian or Chaldee origin, and derived from *men* : from *men*, *mehen*, *meh*, and *mehi*. But *men* signifies a *ship* ; it is synonymous with the Egyptian *ⲉⲙ* (*hip*), and has an obvious allusion to the arkite idolatry of the Cushites. It would be easy to prove, if this were the proper place, that the worship of the moon was first of all attached to her crescent form—her resemblance to the ark or arc which was constructed by Noah, deified in Egypt under the denomination of Osiris, to preserve the remnant of the human race during the universal deluge. Hence, according to Plutarch (*De Isid. et Osirid.*) the priests of Isis, during their annual celebration of the arkite feast, represent Osiris, or the arkite deity, under the symbol of *μνοειδὲς ἀγαλματιον*, a little *luniform* image. Indeed it is very obvious that the Greek words *μην*, *μην* (*mēn*, *mēnē*), ‘ a month,’ ‘ the morn,’ as well as the Latin *mens*, importing the same thing, and even our own term ‘ moon,’ are derived from the same radical. When in the Babylonian idolatry the *sun* was a deity importing vigour, power, and masculine strength, the arkite or crescent moon, and afterwards the moon generally, was made a symbol of beauty and excellence ; and hence its application to the lovely Joseph. But we shall shortly have an opportunity of pursuing this subject at a much greater length.

In the ensuing gazel of the present selection, and we shall conclude with this extract, the following stanza is very inadequate to the merit of the original :

‘ Oh ! were she but clasped in these arms !  
Oh ! how happy would then be my case !  
No vest that infolds her rude charms,  
Could enjoy, like my heart, the embrace.’

The prose paraphrase is far superior :

‘ Might I take her in my embraces like the garment that enfolds  
her,  
My heart would be at rest on becoming near her as her nearest  
vestment (*chemise*).’

چوپیراهن شوم آسوده خاطر  
کزش همچو قباکیرم در آغوش

There is so strong a resemblance in this idea with a passage in Barnes's Ode XX. of Anacreon (the Hafiz of Teos), that we cannot forbear quoting it.

Εγὼ χιτῶν γενομένην,  
Ὅπως αἰσφορῆς με.—

‘O! were I, love, the robe which flows  
O'er every charm that secret glows,  
In many a lucid fold to swim,  
And cling and grow to every limb!’ MOORE.

The analogous exclamation of the impassioned Romeo is within the recollection of every one.

‘Oh! that I were a glove upon that hand,  
That I might kiss that cheek!’

The translation that has least pleased us is that of the sixth gazel in the present collection. The spirited interrogatory

ام که می پرس which invariably closes every verse in the original, and occurs twice in the first, is very indifferently preserved in the English version.

Upon the whole, however, we think the present publication possessed of much merit. Mr. Hindley discovers a classical knowledge of Arabic and Persian, and often translates with felicity; and we have been induced to exceed our usual limits, because, like himself, we wish to excite the attention of the public to the polite literature of the East.

*An Outline of the History and Cure of Fever, Endemic and Contagious; more expressly the Contagious Fever of Ships, and Hospitals; the Concentrated Endemic, vulgarly the Yellow Fever of the West Indies. To which is added, an Explanation of the Principles of Military Discipline and Economy; with a Scheme of Medical Arrangement for Armies. By Robert Jackson, M. D. 8vo. 7s. Boards. Longman and Rees.*

IN the third volume of our New Arrangement, (p. 140) we noticed Dr. Jackson's ‘Treatise on the Fevers of Jamaica,’ which we considered as a work of no common promise, since it displayed an accuracy of discrimination and a precision of judgement on these subjects which we had not seen subsequent to the pub-

lications of Torti, Senac, and Cleghorn. The present 'Outline' confirms our favourable opinion; for, though we shall find something to blame, we shall meet with more to commend; and, indeed, our blame should be expressed with diffidence, since we find our author's ideas generally judicious, and always grounded on well-distinguished facts.

In his preface he acknowledges his having engaged in practice without sufficient opportunities for study, and candidly admits errors, which we shall again notice, from this source. But we need not enlarge on the medical history of the campaigns, or the disgraceful retreats in Holland and Flanders, or that of the scarcely more brilliant warfare in St. Domingo. The remarks on the proper management of recruiting regiments, and the conveyance of troops to distant ports, we must recommend to the attention of military commanders, to whom it is too often exclusively committed. We shall only observe that, in attending to the statements in the volume before us, the national object intrusted to them, and what may perhaps appear to some of more consequence still, their own character in the result of the expedition, will be materially assisted. In this part we shall only remark, what is afterwards more fully insisted on, that disease seldom follows, or is owing to fatigue: it proceeds rather from the fulness and inactivity subsequent to great exertions. We well know that, in the American war, the active part, the alert of the army, was uniformly healthy. We know that, in private life, incessant exertions, in a healthy constitution, seldom induce disease.

\* It appears in the medical history of the present war, that armies in Europe have been nearly destroyed by artificial disease,—by contagious fever, a disease which never ought to be seen among troops, and which will not long exist, where principles of sound science are known and rigidly applied in practice. In the West Indies mortality has been great, and though the endemic be less avoidable than the contagious fever, yet it is evident, from a detail of the state of health in the different positions in St. Domingo, that the great loss has been chiefly owing to defects of arrangement,—to an injudicious disposition of the European forces. It might reasonably have been expected that the various informations, communicated on different occasions, respecting the preservation of health, would have produced, before this time, a disposition of military forces, different from that which exists: For though colonists and merchants, whose object is gain, and whose views, in forming settlements, are chiefly directed to facilities of trade, may be allowed to build towns and storckhouses in bays, creeks, and on the muddy banks of rivers; yet statesmen, governors, and leaders of armies, who are supposed to possess the general principles of science, and

who are expected to embrace, in their arrangements, the interests and concerns of the nation at large, will not easily vindicate the practice of stationing troops on the borders of swamps, swampy rivers, or on scorching plains destructive of health, much less in towns, near swamps and sea-coasts destructive both of health and morals, unless where it is found to be impossible, that the purposes of service can be answered by other means. To determine this question requires the investigation of unprejudiced and capable men; the author does not enter upon the subject; he is aware that to offer political counsels, or to furnish military suggestions, may be deemed presumptuous or impertinent; but information, on the subject of health, is the duty of his station; and convinced that health has suffered, and still suffers from inattention and defects of arrangement, he could not in justice to that duty withhold a few remarks.' P. 99.

In this extract the attentive reader will at once perceive a distinction not very usual, between *endemic* and *contagious* fever. This distinction must, however, be kept in view, as immediately connected with the subsequent chapter, and indeed with the whole work. Endemic fevers, viz. those arising from the local circumstances of the country, are, in our author's opinion, not contagious. Many are attacked at the same time, but Dr. Jackson contends that this is owing to the general state of the air, not to personal communication; that those who are with the patients, who wear their clothes, &c. are not more subject to the disease than others not exposed to the effluvia of the sick: in fact, that one is owing to the miasmata of marshes, the other to the exhalations of the disease. We should be very willing to admit this simplicity of idea, and indeed, on the whole, we think it true, but that such unlimited doctrines may be dangerous. Allowing the system to be correct, it must be still considered that human effluvia, not in themselves contagious, may become so by stagnation and concentration; and that the doctrine itself is liable to various limitations, as the fomes may be of the one or the other kind, or compounded of both; and we think we have seen, to adopt the language of our author, miasmata become contagion, assisted by powerful exciting causes. We pretend not to say that our experience of the effects of miasmata has been great, but, so far as it has extended, contagion has been occasionally suspicious. In the epidemic catarrh, for instance, the action of miasmata is most clear and discriminated. In this disease, where a number in company has been seized the same evening, contagion cannot be suspected: all cannot have been equally exposed to it, and no one is so much affected as to have affected the rest. Yet when a person hanging over another in the evening has been seized the next morning, contagion on the other hand may be suspected. Again: disor-



ders originally endemic may be propagated by contagion, as the plague. We mention these facts, not to invalidate our author's doctrine, but to limit it, and to prevent injury from trusting it too implicitly and at all times. But perhaps he may mean only to include general fever, and we trust his hint will not be lost: we must once more return to the subject.

In this statement of our author's opinion we have anticipated much of what he has said on the subject of remote causes. When he connects miasmata with vegetation, and seems to resolve his two causes of fever into vegeto-animal and animal; we cannot always agree with him. We now know that fresh earth will decompose the atmosphere, and absorb its oxygen: we know that hydrogen is exhaled from marshes, and from agents so powerful the most destructive effects may follow.

The cases of contagious and endemic fever in the fourth chapter, and the description of the contagious fever in the British army in England, Holland, and Ireland, as well as the more concentrated endemic of St. Domingo, deserve our commendation, as perspicuous and accurate. The account of the latter is divided into the periods of irritation; of oppressed or impaired energy; of the dark cloudy aspect, with irritation or more frequently oppression; and of the remitting or intermitting stage. Dissections consequent upon fevers of the worst kind are not common, and we shall therefore transcribe our author's observations on the appearances evinced after death.

‘Appearances, upon dissection, are different, according as the cause acts generally or locally, or according to the mode of the action. In the first form of fever, where the irritation is great, the re-action of the vascular system violent in the early stage, irregular determinations and destruction of organs are commonly the consequence:—the liver, the brain, and very frequently the inner surface of the stomach exhibit marks of derangement. The second form seldom terminates fatally, till the external appearances of the third are in some degrees present. When the third is rapid in its course, the spongy organs,—the liver and lungs are sometimes, as it were, suffocated or oppressed,—the lungs are like a bag filled with grumous blood,—the liver and spleen distended with black blood, in such a manner that their coverings are sometimes ruptured. In the second, and in the more protracted cases of the third, the venous system is turgid, as if filled by injection.

‘The following are the more usual appearances, according to the changes produced upon the principal organs.

‘Head. The vessels of the head, in the first form are frequently full and distended with blood; in some particular instances, marks of inflammation in the membranes, adhesions and sometimes cheesy exudations near the falx:—water was found in the ventricles on some occasions, but this was by no means a common occurrence—

it seemed to be more frequent in diseases of type than in the violent continued fever;—the distension and fulness through the whole volume of the brain was considerable. In the second form, particular marks of inflammation were seldom visible, but the venous system was uniformly and generally distended, as if filled by a successful injection; yet upon the whole the general distension of the brain was less conspicuous than in the former:—the plexus choroïdes was often a clotted mass of blood.

\* **Thorax.** In the first form, the lungs do not often show much appearance of disease; in the second, they are irregularly spotted,—the back parts particularly are black with stagnated blood; in the third, they often appear, through the whole extent, like a sponge filled with black blood, but without any traces of actual inflammation.

\* **Abdomen.** In opening the abdomen, the omentum and its appendages generally appear of a faded, olive, gray and dusky colour; the blood vessels are large and distended, as if from injection, but there are seldom signs of actual inflammation; the exterior aspect of the stomach and intestines correspond in colour with that of the omentum, grey, dark and marcid; the blood vessels are much distended, but actual inflammation is rarely apparent; the appearance of the inner surface is seldom uniform through the whole,—the veins are generally distended; but besides this, the inner surface of the stomach, in the first form particularly, often exhibits large spots, or circles of a bright red, resembling actual inflammation, in the centre of which are frequently seen small points, like beginning gangrene; the villous coat is also loose,—in the act of separation, and actually separated in some places; in the second form, more frequently than in the others, the colour of the inner coat of the intestinal canal is like brick dust, the coat hanging loose and almost separated; sometimes this takes place uniformly through the whole tract, sometimes it is confined to particular places or a congeries of distended blood-vessels, entangled in the mucous membrane, appear in clusters to bespangle the surface with bloody spots; the cavity is sometimes also lined or filled with black grumous blood. In the first form, or where black vomiting has taken place, liquor, resembling the grounds of coffee, is found in the cavity of the stomach; where the vomiting has not been black, the liquor found in the stomach is generally pituitous, viscid, and with flakes of mucus, seemingly portions of the inner coat.

\* **Liver.** The appearances of the liver are various; where marks of re-action in the general system have been considerable, and where a local determination has taken place in extent and degree, the vessels of the liver bear marks of great distension; the blood-vessels and biliary ducts are then often preternaturally enlarged,—full of fluid blood and black bile; the colour is sometimes variegated like marble, with shades of red and yellow. In the third form, particularly when of rapid course, the liver appears sometimes un-

commonly large, black and distended, as if suffocated with blood, the membranes are sometimes ruptured, or they give way in the act of handling the liver. In the first form, or where black vomiting has taken place, the gall bladder is more or less full of bile, often black and thick like tar or molasses; the gall ducts are enlarged, and the bile is traced into the duodenum, tinging, with its sooty colour, the contents of the stomach and intestines.

\* Spleen. The spleen is sometimes distended, ready to burst, or the membranes are actually ruptured; sometimes it is more flaccid, or like a bag of grumous blood.

\* Bladder of urine. The bladder is often small and contracted, the sides of it dense and firm, as if long in a state of constriction: it seldom contains urine, or it contains it only in small quantity: on the internal surface are often found bloody spots, or clots of blood, entangled in the mucous membrane, circular and insulated, like the impression of the print of a bloody finger on a pale surface.' P. 208.

Dr. Jackson next proceeds to examine the characteristics of these two kinds of fever; that proceeding from the vegeto-animal source, and that arising from the living fomes of contagion. The appearances of these diseases are nearly the same, yet it is necessary to distinguish them.

\* In forming an opinion of the existence or non-existence of contagion, it will be necessary, on all occasions, to bear in mind, that as the conclusion is a matter of much importance in society, it must not be admitted, so as to be acted upon, without the most rigid examination, and the concurrence of many corroborating testimonies. If various persons, brought into hospitals on account of accidents, become affected; in a certain course of time, with a fever not connected with their conditions, little doubt will remain that a contagion exists, or that the fever originates from that source; if the medical officers, nurses and attendants become generally affected with the fever prevailing in those hospitals, while a similar disease does not appear in neighbouring places, or only as traced to this source, the conclusion of contagion may be safely admitted; if clothes, bedding, even the persons of men, from this infected source, be removed to a distant place, a disease arising in this place, and extending itself to others, may be justly concluded as proceeding from contagion. Under the above circumstances the existence of contagion may be considered as positive; under the following it is presumptive, but not certain. If the form of fever, in a country where the character of the endemic is strongly-marked, be irregular, fluctuating,—not exactly observing the periods of tertian, simple, or compound, there are grounds to suspect a cause of contagion. This was particularly the case on the continent in the campaign 1794. The scene of that campaign was laid in a country where intermitting fever is the reigning disease, yet genuine intermitting fever ap-

peared very rarely, in such part of the British army as fell within the observation of the author. The disease was fluctuating in its form;—a febrile period of three, or of five days, was followed by a remission of uncertain duration,—followed in its turn, by a renewal of febrile motions, ceasing and recurring at intervals,—sometimes for a considerable length of time. The opinion of the existence of contagion, though not positive, will be strongly presumptive, where a certain form of disease, fever, flux, or ulcers of the legs, appears in a society or isolated class of people, but does not extend without the circle, unless from immediate communication. This was the case on the continent and in Ireland; medical officers suffered,—military officers, living under the same general atmosphere, but little connected with the subjects specified, were strangers to sickness. When fever prevails epidemically in a town, portion of a town, or district of country, and when nurses, physicians, and attendants on the sick, or even occasional visitors in the districts, become affected with similar disease, the existence of contagion is believed to be established; but this, in fact, is by no means the case; for the cause of disease generally diffused in the atmosphere of the district, infects those who enter its circle without the necessity of communication with diseased bodies.' P. 216.

To this is added a want of power to propagate fever at a distance from its source; and for this reason, prior to our having read the volume before us, we observed that the propagation of the yellow fever was not to be feared, unless with it we could import the autumnal constitutions of the Pennsylvanians. Our author thinks with us respecting the nature of this formidable scourge of the United States, and supposes it to be the usual endemic of the country, the common autumnal remittent. This opinion he supports with many satisfactory arguments and well-selected facts.

The prognosis is judiciously detailed, and the changes on the days, usually styled critical, ably supported. Dr. Jackson adds one observation, we believe new in the doctrine of infection, viz. that, previous to the fever actually forming, the septenary period is observable; for after receiving infection, though nausea and great inconvenience be for a time felt, no fever appears till the seventh, and sometimes not till the fourteenth day. There seems, in his opinion, some change going on in the fluids, before the cause assumes such a power as to be capable of producing the violent effects we have so often occasion to lament.

The proximate cause of fever has never yet been ascertained. Our author scarcely adds to our knowledge; yet he approaches the problem with so much judgement, that we seem to perceive it in a clearer light.

'The human body is formed to be acted upon by external causes; life is supported by the application of appropriate ones—it

is endangered by the opposite: the product of faulty combinations of matters,—animal and vegetable, and the secretions from deranged action of the living system, seem to possess an irritating quality,—a quality, in consequence of which, when in a certain state, or when at a certain point of fitness, a train of unnatural motions are excited, disturbing, interrupting, or in a manner suspending the alternate and uniform action and rest of the irritable and moving parts of the body, but not disturbing the action of every part, or of every series of parts, in the same proportion. When the chief force of the cause is exerted upon parts of locomotion, tremors, startings, and various agitations prevail; when upon the heart and arteries, the motions become irritated, and the current of circulation is disturbed; when upon the veins and colourless vessels, parts less capable of expressing action, the motions seem torpid and languid, the circulation is slow, and the current finally stagnates; when locally on organs or parts of the body, the appearances are more complex. Sore legs, inflamed eyes, diarrhoea, and peripneumony are frequent forms of the local action of fever. When these are repressed, by a new action excited in the part, general fever, or other local affections frequently arise. The cause which directs this action of fever to organs or series of parts deserves notice; it seems to be no other than the condition of irritability in parts,—in other words, than the diminished power of resisting causes which disturb the ordinary and healthy operations of the system,—in many cases accidental, or arising from customs and habit. In this manner, and in consequence of this accumulated irritability, from preceding habits of action, the locomotive powers, the heart and arteries are principally acted upon by the cause of fever, among the labouring and active classes of men, the veins and colourless vessels, among the sedentary and indolent, the alimentary canal and its connections, among the pampered and luxurious. In the first case, action appears to be increased, and the fever in consequence is named inflammatory; in the second, there is little active effort, the usual train of movement is disturbed or impeded, and the fever is denominated slow, nervous or putrid; in the third, the whole parts of the organ are involved, and the mode of action is more complex, but the form of fever, resulting from it, is usually denominated bilious.

Under those circumstances, causes, which alter this figure of locally diseased action, give rise to commotion in the general system or in a series of parts, till such time as another diseased action is produced in a remote part, or upon an excretory organ. The changes effected on this action, by accident or artificial means, are often rapid; and commonly effected through channels of communication not very obvious to the senses: The manner of the whole is indeed obscure; and it is not pretended that the operation is explained, by what is here said. It however appears, from the most general view of things, that the febrile cause is a cause of irritation, disturbing; but not increasing in a natural manner, the action of the moving fibre,—on the contrary interrupting, impeding, and as

It were suspending the operation essential to health and life; by which means, the expression of its effects principally consists in debility and impaired energy.' P. 251.

Dr. Jackson, in this explanation, comes very near what we have often said, that fever consists in a change of balance, a disturbed equilibrium, probably both in the nervous and circulatory systems. This we think arises from a debilitating cause; for debility, with disturbed arrangement, constitutes the whole of fever, so far as it can be judged of by obvious symptoms; nor does our author's idea of that irritation, which does *not* 'increase the action of the moving fibre,' greatly militate against the idea.

The eleventh chapter, on the cure of fever, we think a very valuable one; but we need not analyse the whole; it will be sufficient to speak of some of the more leading principles. In the early stages, the use of James's powder, joined with calomel, is spoken of with respect. Free air is of course recommended, and accident seems to have suggested the utility of joining to free air, exercise in a spring cart. We well know the advantages of exercise in open air, yet journeys of fatigue we have wished to avoid; for common fevers, not apparently dangerous, have been more frequently fatal, so far as our observation has extended, when, from necessity, the patient has been removed from a distance in the earlier stages. We mention this not to oppose our author's remark, but to prevent it from being too hastily adopted without due consideration in this climate.

In the cure of the endemic fever of America, and the West Indies, the propriety of bleeding has been much canvassed. Our author is a friend to the practice, on what we think judicious grounds. When the fever is *forming*, his great object is, by a bold decisive conduct, to change '*forcibly the existing state of things*.' The advice is judicious, though the language is not exactly what we should have chosen. A large bleeding is one of his decisive measures, and this is followed by James's powder, calomel, and affusion of cold water, as well as moving the patient in a carriage through the pure air, sheltered from the sun. In the second stage, that of oppression, bleeding is still recommended, and it was in this state we attempted to find some clue to support and explain Dr. Rush's facts, in our review of his work on the bilious fever of Philadelphia. The bleeding, in this state, must not be slight, but continued 'till a change in the *existing state* of the circulation be affected.' This our readers may recollect was the situation of Dr. Dover's patient, and the rule of his conduct. Even in the third stage, bleeding and stimulating purgatives are, in Dr. Jackson's opinion, highly useful. The more

minute and particular management of the remedies cannot be abridged with advantage. We are surprised that our author had not rested somewhat on the authority of Dr. Moseley, who has recommended a similar practice; but Dr. Jackson is very sparing in general of drawing from any source but his own. In the account of different methods of cure, the conduct of the French physicians, usually so much extolled, is spoken of and explained with great candour. On the whole, he does not consider their success as greater. The progress of fever is, he thinks, less rapid under their management: recovery is also more slow, but relapse is less frequent. The method of cure by calomel does not meet our author's approbation.

The consequences of fever are very accurately detailed, and the local action of a febrile cause, either as thrown on the intestines producing diarrhoea and dysentery, or on the skin occasioning eruptions or ulcers, carefully examined. The subjects of the two last chapters are 'prevention' and 'convalescence,' which need not detain us.

The second part contains an 'Explanation of the Principles of Military Discipline, Military Economy, and a Scheme of Medical Arrangement for Armies.' The observations, in this part, are bold, original, and we fear unfashionable. The author's object is to abandon the stiff system of German tactics; to familiarise the soldier to labour, to active exertions, to a dependence on his own powers;—above all, to inspire his mind with a generous patriotism, with a love of virtue, and a sense of true religion, which, in the moment of active service, will give an energy and spirit which can never be suggested by the system at present adopted, of straight lines, of slow and formal motions.

On the whole, we think this work truly original, and that it displays much useful information; and we can recommend the author as a man of ability, judgement, and observation.

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*An Historical Description of ancient and modern Rome; also of the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added, a Tour through the Cities and Towns in the Environs of that Metropolis, and an Account of the Antiquities found at Gabia. Carefully collated with the best Authorities, by J. Salmon, Antiquary, late of Rome. Embellished with beautiful Engravings from original Drawings. 2 Vols. 8vo. 1l. 10s. Boards. Taylor. 1800.*

NUMEROUS, in a variety of languages, are the descriptions of Rome, once the political, and afterwards the religious, tyrant of the European world. Yet we do not recollect having met with any minute and satisfactory detail in our own

language, and the defect is attempted to be supplied by the present performance. We cannot, however, congratulate the writer upon his judgement or abilities; and he is evidently more conversant in the host of trifling Italian guides for strangers than in the grand sources of personal and experimental information. Hence his work, which has too much the semblance of a mere catalogue, is perused without interest, and laid aside without recollection. But let the author speak for himself.

‘ The classes of readers to whom the following work will be interesting and permanently useful, are so numerous, that it will not be surprising should an enumeration of so vast and ramified a detail of the fine works of art, collected and accumulated through successive centuries; by princes, nobles, pontiffs, and religious communities, be sometimes tedious to those who cannot feast their eyes with beholding all they see described in the following pages. But on these occasions the author has recollected the peculiar wants, the urgent demands and solicitations of men of taste, who, during his twelve years residence at Rome, constantly complained to him that so magnificent a city, so vast a repository of the arts, should be totally destitute of any work adapted to the English connoisseur: a work which he might carry with him to the various objects that ancient city presents, and derive some assistance, as from a guide, to direct his researches or his studies, among those beauties he had travelled so far to admire, or in pursuit of that taste it was his desire to form and to correct.

‘ To these he would point out a few of the finest models selected by artists for their peculiar study, and particularly those on which architects have fixed their eye.

‘ The first and purest specimen of the Corinthian order is exhibited in the three columns of the Campo Vaccino, supposed to have belonged to the Temple of Jupiter Stator. Both their proportions and their execution justly render them archetypes for study, since even Palladio has bestowed on them the highest encomiums of admiration.

‘ The columns of the Temple of Concord are the only eminent specimens in Rome of the Ionic order, where the volutes of the capital stand in a diagonal direction. Had they been equally well executed with some other remains of ancient magnificence, they would have been perfect models. From them Scamozzi compiled his Ionic capital, so generally admired and adopted. The arch of Titus is a work of most excellent sculpture; the basso-relievos that adorn it exhibit the true forms of the sacred vessels brought from Jerusalem, and its columns are the best models of the Composite order.

‘ The Pantheon is by many esteemed a perfect model of a peculiar stile of architecture: while in works of utility the aqueducts and other public buildings demonstrate the great and permanent advantages arising from a national attention to national accommodation.



‘ The best modern specimens of architecture are those of Michael Angelo, Vignola, and Sangallo. The designs of Bernini were grand and full of effect, though he led the way for many innovators. The foremost of these was Borromini, whose extravagant works are disfigured by caprice and a constant thirst for novelty.

‘ In sculpture, one of the first and boldest specimens among the moderns is the Moses of Michael Angelo, in the church of St. Peter in vinculis.

‘ In painting, the antique fresco of a Roman marriage, at the Villa Aldobrandini, and the arabesques copied by Raphael and his scholars at the Logie of the Vatican, which last are close compilations from antiques, exhibit the same superiority in composition, design, and execution, possessed by the ancients in architecture and sculpture. Among the moderns, the paintings and frescos of that immortal artist are the finest studies. In his School of Athens and his Heliodorus are displayed the grandest composition with the purest outline and most elevated expression. In Michael Angelo's fine paintings in the Cappella Sistina are many sublime and accurate figures. The Descent from the Cross by Daniel da Volterra, the frescos of Domenichino in the churches of St. Andrea della Valle and St. Carlo Catinari, together with the Aurora of Guido, and his picture of the Trinity in the church of Trinità de' Peligrini, are works deserving the most critical examination.

‘ No history-painter should neglect to study the general stile of architecture in Rome, particularly that of the middle ages. The forms it exhibits may be copied as classical, and are well adapted to back grounds through an extensive range of historical painting. It is thus that Nicholas Poussin has adorned most of his works with excellent success and effect.

‘ It would be impossible here to detail complete rules for the study of the artist, or pourtray the faintest idea of so varied, so comprehensive a collection of antiquities, as still remain in Rome, once the metropolis of empire, afterwards of religion, and still of the arts'. Vol. I. P. iv.

Our author seems a stranger to Mr. Gibbon's masterly description, towards the close of his History, otherwise he would have interested his reader by following the grand views of that able narrator. Nardini, indeed, appears to be his chief source of information; and as it would be beneath the dignity of criticism to explain the merits, or expose the defects of a mere catalogue, we shall content ourselves with a few extracts and observations, beginning with the author's *learned* account of the foundation of Rome.

‘ On the twenty-first of April, in the year of the world 4447, according to the Roman chronology, and according to that of Giovanni Lucido, in the year 3208, in the fourth olympiad, seven hundred and fifty-three years before Christ, in the reign of Ahaz,

king of the Jews, four hundred and thirty-two years after the destruction of Troy, Romulus, in his eighteenth year, began building his city on the Palatine hill. But it is believed there was a city built on the site of Rome long before Romulus, by a person called Roma, daughter of Ulysses and Italia, and that this city being destroyed, Romulus rebuilt it; beginning to mark out the walls with an ox and a cow yoked to a plough, in the Ara Maxima, where afterwards was the forum Boarium, now the churches of St. George in Velabro and St. Anastasia, thence through the Circus Maximus, and turning to the left, towards the church of St. Gregory and the Colosseum, through the garden of St. Mary la Nuova, in a straight line to the hill of Saturn, now the Campidoglio, and returning to the left, to the spot where he began; thus forming a square, which, enclosing the two fore-mentioned hills, and the space between them, was capable of containing many more inhabitants than he had with him at that time. This new city was called Rome, that is, in Greek, *fortress*, in Hebrew, *great*. When it was finished he had an army of three thousand foot and three hundred horse; and at his death, which happened in his fifty-fourth year, and the thirty-sixth of his reign, he had forty thousand foot, and near a thousand horse. In memory of this event, the Romans kept an annual festival. The emperor Philip, in commemoration of it, instituted secular games. And the senate and people of Rome have still an inviolable law, by which a vacation is observed in all their tribunals, to celebrate its memory.' Vol. i. P. 3.

All this miserable prose is more worthy of the reign of James I. than of the present enlightened æra; and though Mr. Salmon delights in calling himself an antiquary, we would advise him to be less of the antiquary in his style and manner, or he will never be understood by modern readers. To what miserable etymologist he is indebted for his derivation of the word Rome we know not; but he is wrong both in his Greek and Hebrew. The Latin Roma is obviously derived from the Greek *Ῥωμα* (*Rōmē*) which means *strength* or *courage*. The Greeks obtained the term from the Egyptians, with whom *Pwaw* signified 'a man' or 'manly'; and the Egyptians from the Chaldees, with whom *רם* (*Rām*) implied a similar idea. Our next extract shall be from his account of the Capitol.

'The Campidoglio. This hill was first called Mons Saturnius, from Saturn, who first lived here; and, in the time of Romulus, the Rock or Fortress. But we shall soon prove that the rock was only that part towards the Tiber. It was called Capitolinus from a human head found here in digging the foundation of the temple of Jupiter in the time of Tarquinius Priscus, and is now corrupted into Campidoglio.

'Among the many celebrated edifices that formerly occupied this

hill, the principal was the Asylum, erected by Romulus in order to people his new city. The house of Romulus was composed of canes, rushes, &c. and every year the priests superstitiously repaired it with similar materials. Here was the Tabularium or Archive, where were deposited the laws and consults of the senate, and every other public act, written on tables of bronze. Vespasian repaired the Capitol, and had three thousand new tables made, the former having been defaced, when the library and other buildings were destroyed by lightning. It is supposed to have stood where the arches and doric columns are now seen, behind the Senators' Palace, towards the Campo Vaccino. In the lower apartments was a school for the liberal arts, called the Athenian school, and instituted by the emperor Aurelian. The library was established by Domitian, and is said to have been burnt in the civil war against Vitellius. Here was the Curia Calabra, where the minor pontifex used to convocate the people, and proclaim the festivals from the calends to the lunar nones. Here also stood the house of Manlius, the defender of the rock, destroyed on account of the treachery of its master. The temple of Juno Moneta was built on its site. The number of temples on this hill was very considerable: some make them amount to sixty. But the great quantity of statues in marble, metal, silver, and gold, erected to heroes who had deserved well of the republic, causing great confusion, Augustus removed great part of them to the Campus Martius.

All these noble edifices, once the ornament of the mistress of the world, have fallen a victim to the ravages of time, and the still more destructive plunder of invading barbarians. At first this hill was only accessible from the south; but since the Campus Martius was inhabited, another road was opened towards the north. The first among the moderns who promoted the decoration of the Campidoglio was pope Paul III. who, after a design of Buonarroti, constructed the spacious steps.

The two lionesses of Egyptian marble at the foot of these steps, whose mouths serve for fountains, were brought from the temple of Isis. The torso or trunk of a statue in porphyry, with admirable drapery, is supposed to be a Roma. The two grand colossal statues of Greek marble at the top of the steps, one representing Castor, the other Pollux, with their horses, were found in digging the foundation of a school for the Jews. The two grand trophies of Marius, on the balustrade on each side the steps, finely sculptured in marble, were brought from the Castello dell' Acqua Marzia, near the church of St. Eusebius, on the Esquiline hill. The other two statues are the sons of Constantine, and were found in his baths. Of the two columns that follow, one is the miliarium, from which were reckoned the miles on all the roads. It was erected by order of the emperor Vespasian. The other, with the metal ball, is said to contain the ashes of Trajan.

In the middle of the square is the equestrian statue of Marcus

*Salmon's Description of ancient and modern Rome.*

Aurelius, of Corinthian metal, found in a vineyard near the Santa in the time of Pius IV. and then set up in the Piazza Laterano. But Paul III. in 1530, had it removed hither by Buonarroti and placed on this large pedestal of marble, brought from the time of Trajan.

The three palaces belong to the Roman magistrates. The right and left are ornamented with porticoes, within and without from a design of Buonarroti. That to the left was appropriated by Clement XII. for a gallery of statues, busts, basso-relievos, and antiquities; and the collection was increased by Benedict XIV. with many other scarce and beautiful marbles. Opposite the entrance the famous recumbent statue of Marforius, so called from the rum of Mars, where it was found. It forms the principal figure of a fountain, over which are four statues in the habit of vestals. In the niches at the sides are two antique satyrs, with baskets of grapes on their heads. To the left is a statue dressed in the toga consularis. In the door-ways are two termini, and three consular statues with a head of Plato over each door-frame. To the right of the entrance are many prætorian inscriptions, a sow suckling her young found in the Via Appia, and a tripod of fine Parian marble, of exquisite workmanship, found in Adrian's villa at Tivoli. Under the architraves, at the sides, are two large Egyptian idols, one of sables, with a turret on her head, and hieroglyphics on her back and sides; the other is of red oriental granite, with the flower lotus on her head, representing Isis. It was found in the villa Verospi, in the Via Salaria. Here also are many sepulchral marbles and some bearing inscriptions. To the left is the large tomb of marble which are said to have been deposited the ashes of Alex. Severus and Julia Mammea his mother, found in the time of Urban V. in the Via Tusculana. It is ornamented with historical basso-relievos. On the cover are the figures of the same emperor and his mother in a recumbent posture, finely executed. The front is supposed to represent the alliance between the Romans and Sabines. The principal figures are Romulus sitting in the curule chair, and Tatius. On the right is an augur sitting, with other persons looking on; and on the left a groupe of armed soldiers. Near this is a fragment of one of the eight statues that adorned the triumphal arch of Constantine. Opposite to this is a bronze foot of colossal size. In the middle of the front is a pedestal with a basso-relievo, a figure with an axe in the left hand, representing the province of Hungary, as may be seen from the following inscription—"Imperii Romani Provincia;" and on the base "Ungariæ." Towards the stairs leading to the gallery, in a niche on the right, is a statue of Pomona, with a musical instrument in her right hand, a bunch of grapes in her left, and another instrument under her foot: all demonstrating her joy at the abundance of the harvest. In the niche on the left is a fine statue without a head, supposed to be an Apollo. At the feet of these statues are two urns, on one of which is the

tured a female figure surrounded by sea-monsters; and on the other a hunt. Next to these are two altars. On that to the right are expressed in basso-relievo the labours of Hercules; and upon it is a sybil's head. Contiguous to this is a sepulchral marble, with a foot of Hercules and a fragment of the Hydra. The other altar to the left is sculptured with the birth of Jupiter, and upon it is the statue of Endymion with his dog. Then follows a naked Jupiter, and a statue of Minerva. At the sides are two pedestals with inscriptions found in the pyramid of Caius Cestus. On these pedestals are two statues of Amazons of excellent workmanship; and next to these a cippo or cinerary urn. One side bears the inscription "Salvos venite," and a woman sitting with the helm of a ship in her right hand, and a cornucopia on her left: on the other side is a woman on a car, with a shield in her hand, and the words "Salvos ire." Next to this is an altar with some half relieves, and upon it another Minerva. Vol. i. p. 59.

It is unnecessary to point out to the learned reader many mistakes in this extract; such as that concerning Hungary, a name and region unknown till the tenth century; and we are sorry to observe that the work abounds with errors equally puerile and glaring.

The account of that sublime edifice, the Colosseò, or amphitheatre of Titus, we shall transcribe entire, as one of the author's best specimens of composition.

' This wonderful monument of the magnificence and luxury of the ancient Romans, stands on the spot formerly occupied by a pond enclosed within the walls of Nero's palace, of which Suetonius writes, "Ad instar maris circumspectum, edificiis ad urbem speciem." This lake being dried up, Flavius Vespasian, in the year of Christ 72, began this celebrated edifice, for public exhibitions and festivals, on a plan formed by Augustus, nearly in the then center of the city. It was finished by his son Titus in five years, and was the work of thirty thousand Jews, brought by him to Rome as slaves. He dedicated it to the memory and name of his father. At the opening of this stupendous pile, on the day of dedication, five thousand wild beasts were killed, and that cruel spectacle was repeated for a hundred days successively, while gold to the amount of ten millions was dispersed among the people. Its architecture is wonderfully fine, being composed of very large stones, and consisting of four ranges of arches, decorated and supported by very thick columns of the Doric, Ionic, Corinthian, and Composite orders. The portico that surrounded it was 2350 feet in circumference, its longer diameter 845, and the transverse 700; the arena or space in the middle allotted to the combats 410, and its height 222. It had seats for eighty-seven thousand persons, and standing room for twenty thousand more, without incommoding each other. The numbers over the arches marked the entrance assigned to their reputed ranks;

and at every four arches was an interior flight of steps, also numbered to prevent confusion. To defend the spectators from the rays of the sun, it was covered with a sheet of cloth, supported by large beams of metal across the building, resting in the holes round the top, and from which odoriferous waters were shed, and fell in a refreshing mist among the people. In the upper arches were statues; and in some places the fine ornamental stucco still remains. The middle was paved with large stones, covered with fine sand. This pavement is now buried twenty-five feet under ground. Round the arena were dens for the wild beasts. The seats for the spectators were ranged like an infinite number of steps surrounding the whole arena, ascending one above another to the summit of the building. On the first and most commodious for viewing the combats was the throne of the emperor, superbly decorated; and adjoining to it other balconies for the princes of the imperial blood. By the side of these were placed the magistrates, viz. censors, consuls, prætors, ædiles, tribunes of the people, pontifices, ambassadors, and other foreigners of distinction. Next to these were the senators and Roman knights. The rest of the amphitheatre was occupied by the people. There were two large flights of steps on the outside, for the further convenience of the spectators, and to divide the crowd. The present remains of this magnificent work are said to be less than half the original pile. The rest is ruined, partly by the injury of time, but much more by the Goths, when they plundered Rome, and by the Romans themselves, on account of the valuable pieces of metal by which the stones were fastened together, in the same manner as the arches of Titus and Constantine. But plunder was not the only cause of the ruin of this superb monument of antiquity. At a period when superstition had driven science from the mind, this noble structure, erected for public pleasure and amusement, was dilapidated by the Romans, who asked permission of Theodoric the Goth to repair the walls of the city with its materials; but after having proceeded to a considerable extent, it was observed that the licence granted was directed to the magistrates and people of Catania, so to employ the antiquities of that place. Afterwards, under Paul II. the church of St. Augustine and the palace of St. Mark were constructed with the same materials; and cardinal Riario built the Cancellaria, and cardinal Farnese the Farnesian palace, out of its ruins. Josephus informs us, that in the middle of this amphitheatre was an altar dedicated to Jupiter Latiaris, on which it was the custom to sacrifice in honour of the subject for which the games were celebrated. This spot is now occupied by a cross. Thirteen small altar pieces surround the arena, representing the passion of Christ; and a chapel, built with the charitable contributions of passengers and strangers, under the care of a hermit, is erected under the farther gate, in honour of the martyrs who have suffered here, as Justin the philosopher, and a celebrated defender of the Christian system; Ignatius bishop of Antioch, who disputed with Trajan, and an in-

finite number of others. Benedict XIV. introduced the exercise of the via crucis, by a brotherhood, who have an oratory contiguous to the church of St. Cosmus and St. Damian. It was called the Colosseum from a colossal statue of Nero, which stood near it. This statue was one hundred and twenty feet high, and surrounded with solar rays of twenty-two feet, for the emperor pretended to resemble that grand luminary. After his death, Commodus removed the head, and replaced it with his own. The middle of the amphitheatre was sometimes filled with water, and sometimes even with wine, for the naumachia or sea-fights. At that time, however, the Romans were so corrupt as to consider it a luxury to view gladiators fighting, sometimes with each other, till one of each pair was killed; sometimes with beasts, under the same inviolable custom. These gladiators were slaves, supported at the expence of their proprietors, and trained to the art of skirmishing, first to do honour to the funeral pomp of great men, and afterwards to increase the popularity of their masters, by contributing to the amusement of the public. They fought with sword and shield, sometimes naked, sometimes armed from head to foot. At length the custom of indulging the public in this amusement increased to such a degree, that the emperors caused them to fight by thousands. This barbarous practice was at first confined to criminals or slaves; but in later times, Roman citizens, knights, and even senators, not only compromised their dignity, but sacrificed their lives, to flatter the emperors, by swelling this ignominious profession. Among these was Commodus, who acquired the name of Prince of Gladiators. Of the slaves and criminals, he who killed his adversary gained his liberty, amid the universal acclamation of the spectators. Sometimes they divided into troops, and fought till the total destruction of one of the parties decided the contest. When they fought for hire, as many did in later periods, their pay was called *Auctoramentum*; those who received it, *Auctorati*; and those who recovered their liberty by their valour, *Exauctorati*. The fighting of men with beasts was not less horrid than that of man with man; for, their natural ferocity being further irritated by the attacks of their adversaries, they made a most bloody slaughter of the combatants. Vol. i. p. 115.

In p. 286 we are told that the Pantheon was covered with silver sheeting, while, in fact, it was nothing more than brass. But we have already observed that such mistakes are by far too common throughout the whole of the work: we are nevertheless ready to acknowledge that for an individual traveller to Rome, unacquainted with the Italian language, this book may possibly be of use. The engravings are beautiful, and consist of a plan of the city, abridged from Nolli, and some small prints, said to have been drawn by Edwards, which are little better than the wooden views in Nardini. The price is truly extravagant for so insignificant a performance.

*Fabliaux or Tales, abridged from French Manuscripts of the XIIth and XIIIth Centuries, by M. Le Grand, selected and translated into English Verse, by the late Gregory Lewis Way, Esq. with a Preface, Notes, and Appendix, by G. Ellis, Esq. Vol. II. 8vo. 14s. Boards. Faulder. 1800.*

IN the IXth volume of our N. A. p. 386, we gave an account of the first volume of this work, to which its author, Gregory Lewis Way, esq. did not think it expedient to affix his name. We are sorry to be informed that this accomplished antiquarian has been prevented by death from receiving the praises due to the masterly completion of his design. He died on the 26th of April, 1799, in the forty-third year of his age. His friend G. Ellis, esq. to whom the public are indebted for the preface, notes, and appendix to these *Fabliaux*, has, however, ably discharged the duties of an editor; and this posthumous volume has no less claim than its predecessor to the attention and patronage of the lovers of ancient poetry.

In the appendix (p. 287 to 296) Mr. Ellis has given a brief account of the education, habits of life, and literary pursuits of his deceased friend; together with some remarks on the style of his translations, which we think uncommonly interesting and instructive. We agree with him in opinion when he says, 'the style of the *Fabliaux* may be considered as original: it is not copied from any individual writer, but is evidently the appropriate manner of the author formed upon a deliberate and attentive comparison of all the best writers who have distinguished the several periods of our literature.'

Referring our readers to the general character which we gave of the former volume of this work as in most respects applicable to its successor, we shall only observe, that in point of versification and metrical melody this posthumous offspring of Mr. Way's genius, contrary to what commonly occurs in cases of this nature, is superior to that which was ushered into the literary world under his own immediate auspices.

The tales contained in this volume are thirteen in number, The Lay of Sir Gugemer—The Three Knights and the Smock—The Lay of Narcissus—The Lay of Aristotle—Hippocrates—The Priest who ate Mulberries—The Land of Cogaigne—The Norman Batchelor—Huéline and Eglantine—Griselidis—The Countess of Vergy—The Battle of Carnival and Lent—and, The Road to Paradise.

We shall extract the whole of the story of Hippocrates, as affording a fair specimen of the manner in which Mr. Way has executed the task of translation.

' And now some months at Rome the leech profound  
Had sojourn'd on, deservedly renew'd;



Grac'd, as besetm'd, by Rome's imperial lord,  
 And by the vulgar like a god ador'd :  
 When one shrewd female rose, the sage's pest,  
 And turn'd his homage to a scornful jest.

' A Gaul she was, and of illustrious race,  
 And just her form, and lovely was her face;  
 Her great Augustus (for it seem'd his aim  
 To pay full honours to the stranger dame,)  
 Had for her won a royal mansion given,  
 With a strong tower that rear'd its head to heaven,  
 And many a dame and damsel had decreed  
 To do such service as the fair should need.

' The first few moments left to choice alone  
 Were given to view the wonders of the town :  
 On all worth note she cast a heedful eye,  
 Nor past, before, the twain new statues by.  
 The sculptor's excellence awhile she prais'd,  
 Then, "What mean these?" she cried, "and wherefore rais'd?"  
 The officious guide, accusom'd to repeat,  
 Makes known the inscription that records the feat;  
 Whereat loud bursts of laughter seize the dame—  
 "I wist not this!" she cried, "whate'er her fame;  
 I little ween'd that Rome, supremely blest'd,  
 This hour within her walls a god possess'd;  
 And since 'tis so, I marvel to behold  
 How folk still die as erst, when sick or old.  
 Would this divinity, methinks, agree  
 To yield himself for one short day to me,  
 My head be forfeit but his godship grow  
 A sillier sot than mortal sots below."

' Some busy babblers who the dame o'erheard,  
 (Such still are found to spread each idle word,)  
 With headlong zeal retail'd the boastful speech,  
 And wak'd the notice of the curious leech.  
 Self-love was rous'd; he felt desire to see  
 This wond'rous dame at least, whate'er she be.  
 Wo worth the while! soon was he doom'd to rue  
 The luckless sight!—her prophecy came true!  
 Her form so beauteous show'd, such sprightly grace  
 Flow'd from her lips and beam'd around her face,  
 That, harness'd as he was with strong mistrust,  
 The fair prevail'd: he loves, for love he must.  
 Wide spread the taint, till, all the man possess'd,  
 His reason tottering, lost his power of rest,  
 To a sick bed confin'd ere long was found  
 By Rome's great lord Hippocrates renown'd.

' The emperor first condol'd, then ladies came,  
 And in the rear of these the stranger dame.

She, for she own'd a keen and searching wit,  
Right well the secret of the ailment hit,  
And, in an hour when all the rest were gone,  
With friendly guise and sympathising tone  
She question'd him, as one who sought to trace  
The state, first cause, and progress of his case.  
The luckless leech, who thought himself too blest'd  
To pour his griefs into his lady's breast,  
All bashful turns and windings laid aside,  
Own'd frankly 'twas for love of her he died.

' 'Twas this she sought :—soft pity, as it seem'd,  
Inspir'd her soul for wight so well esteem'd ;  
And thus she spoke : “ Deep blot of blame from all,  
And heavier self-reproach, on me must fall,  
Should I, possessing power, refuse to save,  
And quench such matchless merit in the grave :  
Yet, were my love to you like yours to me,  
(Ask your own heart, and tell that heart's decree,)  
What mortal means remain such love to show,  
Known as I am, and eyed where-e'er I go ?  
Let then this word thy kind acceptance meet :  
Rest satisfied awhile with my regret ;  
Rest satisfied thy welfare fills my mind ;  
And should thy luckier genius after find  
Apt means of intercourse, succeed or fall,  
I here anticipate and sanction all !”

' Ceas'd the fair Gaul, then hasted to depart,  
All blushing to have thus disclos'd her heart.  
But, for the sage Hippocrates, her strain  
Shot hope, health, lustihood, through every vein :  
Soon to the palace, blithe of cheer, he hied,  
Soon buzz'd about his Gaulish fair-one's side.

“ Well !” quoth the dame, the first fit time she found,  
“ How prosper we ? our budding hopes are crown'd ?”—  
“ Ah me !” with doleful tone the leech replied,  
“ Or night or day I've known no thought beside,  
Yet, to this hour, it grieves me to confess,  
Device has fail'd, I cannot boast success.”  
“ Then list to me, and thank me as you hear,”  
Return'd the dame with well pretended cheer ;  
“ I too have pain'd me, and forsworn my rest,  
If not more eager in my search, more blest'd.  
Thou know'st right well my mansion and my tower ;  
Beneath those walls at midnight's loneliest hour  
Wait thou before ; for furtherance of the plan  
Bear a large basket, fit to hold a man :  
Then, while my maids are hush'd in sleep profound,  
One last, my cousin, to my interests bound,

Shall with my aid a well-wrought cord let down ;  
 Make thou the pannier fast, and love's our own.  
 By our joint toil we'll hale thee up on high :  
 There joy shall reign in dreadless privacy."

' So counsell'd the fair Gaul, and amorous sage  
 To such a blindness wrought the insensate sage,  
 That the coarse snare begat no jot of doubt,  
 But seem'd a master-piece of skill throughout.  
 Brief leave he took, with thankfulness o'ercome,  
 Then for a spacious basket ransack'd Rome ;  
 And, sworn with hope, and wild with strange delight,  
 Stay'd restlessly the lingering shades of night,

' Night came at last ; mankind in sleep lay dead ;  
 Forth with his load in breathless haste he sped,  
 And spied—O judge his joy that blissful hour !  
 The long cord pendent from the lofty tower,  
 To the firm basket, with incessant toil  
 Of many a rugged knot and many a coil,  
 Its end he bound ; then in the graybeard went,  
 And gave the appointed signal for ascent.  
 Straight rose the load, updrawn by female might,  
 Till, just as it had reach'd its midway height,  
 To a strong hook the dame made fast the cord,  
 And stay'd 'twixt earth and sky her pensive lord ;  
 And " O sweet slumbers on thy eyelids rest !  
 Sweet sleep," she cried, " with joyous visions blest'd !  
 May Love's light dreams around thy temples play !" .  
 So spake the laughing dame, and tripp'd away.

' Now wot ye all, what learned writers tell,  
 How, when in Rome this strange event befell,  
 A special custom reign'd, that mark'd the times,  
 Ordain'd the punishment for pettier crimes :  
 'Twas that the convict, pendent from a tower  
 Aloft in air, from morn till evening hour,  
 Should in a basket expiate his offence ;  
 'Twas nam'd the Basket of the Judges hence.

' Grim with despair, Hippocrates look'd down,  
 Ensnar'd 'twas plain, the jest of all the town ;  
 In countless mutterings spat forth spleen and gall,  
 And execrated love and ladies all.  
 But, bootless ire ! and wisdom now too late !  
 The remnant hours of night he needs must wait ;  
 Needs must he view the hateful blaze of morn,  
 And, helpless all, hang there the general scorn.  
 In vain, when light his luckless hap reveal'd,  
 His twain uplifted hands his face conceal'd ;  
 The penal sign attracts each passer by,  
 And none but knew him as they drew more nigh.

There through the livelong day the rabble rout  
With ceaseless mockery throng'd and boisterous shout.  
The warders of the tower, who kenn'd his plight,  
But ween'd the emperor had so doom'd the wight,  
Bested him nought : and now the westering sun  
Well nigh the circuit of his course had run,  
When some blest'd chance led onward to the place  
The emperor, that time hasting from the chace ;  
Upward his eye he cast, and wondering saw  
A wretch suspended, uncondemn'd by law :  
" Who were the wight ?—the medicinal fire !"—  
Loud menaces of vengeance spoke his ire :  
But, when he learnt the wherefore and the why  
That rais'd this graybeard mocking-stock so high,  
He laugh'd full loud : the tale became the sport  
Of him and every baron of his court.' P. 63.

It appears that in addition to the thirteen fabliaux, the titles of which we have recited above, Mr. Way intended to have inserted in the present volume at least five more. Of these Mr. Ellis has given analyses, and has also exhibited his friend's translation, which had not received his last corrections. The Lay of the Gray Palfrey Mr. Way left not more than half completed ; but the deficiency is well supplied by the skill of his editor, whose version possesses uncommon merit. This volume is also enriched with translations of some small lays and songs contained in the first volume of '*Corps d'Extraits de Romans de Chevalerie*, par M. Le Comte de Tressan ;' and for the purpose of exhibiting a specimen of the poetical style, which prevailed in England at the time when many of the French fabliaux were composed, Mr. Ellis has subjoined the Lay of Launfal, translated from Mlle. Marie's French original, by Thomas Chéstre, who flourished in the reign of Henry VI.

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*Elements of Chemistry.* By Joseph Francis Jacquin, Professor of Chemistry and Botany at Vienna, &c. 8vo. 7s. 6d. Boards. Murray and Highley.

THE remark we have so often had occasion to make, respecting the difficulty of giving a complete view of a rapidly improving science, applies with particular force to the work before us. It is a translation from another language, published in a distant country, and from causes, which it would be useless to explain, has been unexpectedly delayed in our hands. To say, therefore, it is incomplete, can be no imputation to the author ; and to add that the translator has not supplied every deficiency, will be no reflexion on his diligence or accu-

racy. It is more to the purpose to observe, that the clearness and simplicity of the introductory remarks, the comprehensive views of an intricate subject, and the judicious selection of the leading facts on each part, render these Elements one of the most valuable introductions to chemistry that we have yet seen. They comprehend the most striking and useful properties of each substance, and show, in the clearest manner, the different actions of substances both in decomposition and reformation of new compounds. It would be hypercritical to notice a few errors 'quos incuria fudit;' and it would be unjust to expect an account of discoveries made subsequent to the publication. The date of the original is not indeed mentioned, but we trace it nearly to the beginning of the year 1798. Yet, perhaps, at this æra the nature of æther had been more fully investigated, and the properties of hydro-carbonat gaz better known than it appears to have been to our author. Some other discoveries had been also made previous to that time. The translator, who has added in the notes a few of the new facts, has not been always fortunate in his selection. The nature of the adamantine spar was known at the period of the English version; and various other information might have been subjoined to M. Jacquin's work, and some elucidations appended. Some, indeed, are suggested; but of these, as many have been refuted as have been confirmed by subsequent experience. This, however, is no great fault. Several of these doubtful assertions for a time claimed much attention, particularly Girtanner's pretended discovery of the radical of the muriatic acid, which many confided in, even of those who were well aware of that author's rapid glances and hasty conclusions. In another edition all these defects may be supplied, and these errors erased; and the real merit of the work will probably soon make another impression necessary.

We have said that this is one of the clearest and most judicious introductions to chemistry that we have seen; but as pretending to no new discoveries, and claiming only the merit of a clear explanation of a science already known, it requires not from us a full analysis. It is sufficient to give a short account of the author's plan, and a specimen of his manner.

The introduction relates to the reputed chemical elements, to chemical solutions and affinities; the matters of heat and light, to the atmosphere and water. The subjects of chemistry are considered as belonging to the mineral, the vegetable, or the animal kingdom; but in this way the most homogeneous subjects are separated; the acids and their neutrals are dispersed in different parts of the work; nor is it easy, without the index, to find where the properties of many substances are explained. Thus the nitrous and muriatic acid are noticed among the salts, the sulphuric among the inflammables; the

malic, citric, &c. in the chapter belonging to the vegetable kingdom, the phosphoric, bombic, &c. with the animal substances. The index, however, which is full and complete, will remedy much of the inconvenience resulting from such an arrangement; and to the student in his early career this will be no great impediment, as the general properties of acids are premised.

The chemical description of the vegetable kingdom is rendered more interesting by some very valuable pharmaceutical remarks; but on the subject of aroma, and of the peculiar nature of the cruciform plants, many curious observations had been published, at least before the English version of this work, the insertion of which would have rendered it more complete. When, however, we recommend additional notes in the second edition, we could wish that the subjects were explained with the same precision, the same perspicuity, which so eminently distinguish M. Jacquin's own work, and, in the mean time, the student will not be at any loss if he read, together with the present system, Mr. Parkinson's very excellent publication, 'The Chemical Pocket-Book.'

The different animal productions are very clearly explained, though somewhat might be added from the late experiments of — Vauquelin. Perhaps we can offer no better specimen of our author's perspicuity than the following entire section.

*General consideration of the proximate and remote principles of animal bodies.*

'It is obvious, from the analyses of the animal parts on which we have treated, that the following substances may be considered as the principal components of animal bodies: 1. Water; 2. jelly; 3. albuminous matter or lymph; 4. saccharine matter; 5. fat; 6. resin; 7. the fibrous part of blood or muscles; 8. salts; and 9. calcareous earth.'

'Animal bodies are, therefore, much more compound than vegetables. Both have some parts in common, as water, saccharine matter, and lime. Other parts, on the contrary, are peculiar to each; thus plants contain volatile oils and some essential salts, whilst animals contain albumen, which, in vegetables, is met with in small quantity only. Finally, although some of the constituent parts of animals and vegetables resemble each other in some degree, yet they appear under circumstances by which they may be easily distinguished from one another.'

'Such constituent parts are animal jelly, which, though it agrees in many of its properties with vegetable mucilage and gum, is yet sufficiently distinguished from these bodies on account of the difficulty with which it dries; the property of attracting humidity from the atmosphere; its change to a tremulous mass, and its greater tendency to putrefaction. Thus also the fibrous part of muscles pos-

sesses almost all the properties of the gluten of farina, yet it differs from this substance in its greater tenacity and elasticity. Moreover, the proportion of this substance is much greater in animals than that of gluten in vegetables. Lastly, animal fat and resin differ from expressed oils and vegetable resins even in many of their external properties.

‘The salts of the animal kingdom differ, in like manner, from those of vegetables. Besides the small quantity of muriatic acid and soda found in both kingdoms, and the sebacic acid, which is much more abundant in animal fat than in expressed vegetable oils, the vegetable kingdom is distinguished by the oxalic, tartareous, mastic, citric, and benzoic acids; and the animal kingdom by the lactic, phosphoric, lithic, and formic acids, and the basis of the saccharine acid of milk.

‘All these proximate principles of animals may be resolved into the following remoter principles, viz. oxygen, hydrogen, nitrogen, carbon, phosphorus, lime, and iron. These are precisely the same in plants, with this difference, that the quantity of phosphorus and nitrogen in the latter is very small, which bodies, on the contrary, form a constant and principal part of animals.’ P. 368.

At the end are added an outline of the phlogistic system, and a description of Woulfe's apparatus for compound distillation. From the former part we shall conclude our article with a short extract.

‘In a similar manner they endeavoured, in their phlogistic system, to account for most of the other phenomena in chemistry, to which the loose and indefinite theory of phlogiston afforded great facility. But the futility of most of these explanations is manifest, as soon as we insist upon a strict conformity with the established principles of the mutual action of bodies upon each other, and demand an exact account of the weight and measure of the bodies made use of in experiments. There are many things in nature which we cannot explain, and which will always remain obscure. It is therefore unreasonable to reject a system because it is unable to remove the veil which hides the cause of many appearances. The antiphlogistians do not, indeed, arrogate to themselves this merit; but their system deserves the preference which is granted to it by almost all the naturalists of the present age, since it explains most of the phenomena explicitly, uniformly, and with the minutest circumstances; appears more conformable to the simple path of nature, and draws all inferences from matters of fact, without requiring the aid of subtle arguments.

‘Nihil est in intellectu quod non prius fuerit in sensu.

BACO.’ P. 380.

*A Walk through some of the Western Counties of England. By the Rev. Richard Warner, of Bath. 8vo. 7s. Boards. Robinsons. 1800.*

**PEDESTRIANS** we have usually found lively and cheerful: they escape the vexations of tired horses and uneasy carriages; free and independent in their exertions, they can at pleasure court the shade or bask in the sun. Mr. Warner in this tour, however, wanted shelter rather than shade, for the weather was unseasonably wet; but the rain did not check his vivacity, or quench the brilliancy of his fancy. Were we to be severely critical, we might wish that, at times, it had shortened his digressions, which are occasionally disproportioned. But even the hint is ungrateful, for to us they have beguiled some tedious hours of pain, and we believe that to no one they can be unpleasing. Let us, however, follow him, not indeed *passibus æquis*, but in a desultory path, to give some idea of his route, and of the entertainment the reader who accompanies him more closely may reasonably expect to derive.

From Bath, the residence of our pleasant pedestrian, Mr. Warner proceeds to Glastonbury, but returns to the north and west, to examine the Cheddar cliffs, which, we regret to say, have not yet been honoured by the visits of a scientific traveller. This north-western course terminates at Axbridge, and Mr. Warner proceeds, nearly south, to the embouchure of the Parret, and from thence, along the Bristol Channel, to Minehead, Lymouth, and Ilfracombe. Barnstaple and Biddeford next share his attention, and, advancing north-west, he enters Cornwall at Kilkhampton, visiting Werrington and Launceston; but the rain prevented his farther progress, and he pressed across to Bren Tor, Lidford, and Oakhampton, and, passing over a corner of Dartmoor, proceeded to Chagford, Moreton, Bovey-Tracey, and Chudleigh. From this last place his course was directed as far as Totness to the south; and, again crossing the Teign at Newton-Buthel, he advanced to Teignmouth and Exmouth. Impelled homeward by the inclement weather, he next passes hastily through Ottery to Honiton, Chard and Ilminster to Glastonbury. From Glastonbury he returns to Bath through Chewton Mendip, Clutton, &c. to visit Wookey hole and the druidical remains at Stanton Drew.

In this tour the line was well chosen, and comprehended a varied picturesque scenery; nor would Mr. Warner have added greatly to its interest had he really visited the Belerian promontory. The beautiful expanse of Falmouth bay, the bold gigantic features of St. Michael's mount, might have attracted his attention and excited pleasure and astonishment; but these feelings must have been purchased by many a weary footstep, through paths the most tedious and forlorn. The season of



his travels was not well chosen. They began in September; and had October been a dry month, as it often is, he must have purchased the advantage by encountering the equinoctial gales.

In the first part of his tour he is perhaps too digressive; but he expatiates with feeling on the ancient remains of Glastonbury, and, with a little archness, on the subterraneous passage from the George inn to—not the altar of the church, but the abbot's bed chamber.

‘Time and rapine, violence and gradual decay, have made still more deplorable havock in the great church—a mighty fabrick, the building of which alone must have exhausted a quarry. Imagine, my dear sir, a cathedral extending in length from east to west 420 feet, spreading its transepts to the breadth of 135, rising to a sublime height, adorned with innumerable rich shrines “antic pillars,” sculptured windows, and painted glass, the whole executed in the purest Gothick style, and finished with the most elaborate art; let your fancy, I repeat, represent a building like this, and you will have before you such a splendid cathedral as once existed at Glastonbury. Then let the busy workman go on, and people this enormous edifice; let him introduce 500 monks, the regal train of the lord abbot, pacing its consecrated pavement in gorgeous procession at the solemn hour of midnight, and illuminating its high-arched roof with a thousand flaming tapers: bid him strike the pealing organ, and swell the note of praise in one grand chorus from the assembled multitude, and he will add to his first picture, the most impressive of all religious services, the celebration of a nocturnal mass by the abbot and his dependant monks.

‘To me, who contemplate with particular pleasure the ancient ecclesiastical architecture of this kingdom, and admire the pageantry of the Romish ritual, though I lament the purposes to which it is applied, scenes like the ruins of Glastonbury abbey afford considerable gratification. My imagination readily enters into “the deeds of the days of other years;” and while I tread the hallowed spot, reverts with ease to, and interests itself in the transactions which it has witnessed, the grandeur it has exhibited, the vicissitudes it has suffered.’ p. 25.

The miraculous thorn is well known to be a late flowering variety. The county to the west of Glastonbury is gained from the sea, and now below its level: its encroachments are only prevented by dykes; and the burial-place of Arthur, but for these, would still be the *island of Avalonia*. Of Cheddar cliffs we shall copy the description.

‘Here indeed Nature, working with a gigantic hand, has displayed a scene of no common grandeur. In one of those moments, when she convulses the world with the throws of an earthquake, she has burst asunder the rocky ribs of Mendip, and torn a chasm across

its diameter of more than a mile in length. The vast abruption yawns from the summit down to the roots of the mountain, laying open to the sun a sublime and tremendous scene—precipices, rocks, and caverns, of terrifying descent, fantastic forms, and gloomy vacuity. The rugged walls of the fissure rise in many places perpendicularly to the height of 400 feet, and in others, fall into obliquities of more than double that elevation. Whilst pacing their awful involutions (through which now runs the turnpike-road to Bristol) it requires but little imagination to fancy oneself bewildered amid the ruins of some stupendous castle, the gigantic work of distant times, when a whole nation lent its hand to the enormous labour, and the operation was effected by the united strength of congregated multitudes. The idea of ruined battlements and solitary towers is perpetually suggested by lofty crags and grotesque masses of rock, which stand detached from their parent hills, and lift their beetling heads over the distant road below. Though the character of this huge chime be in general that of terrific grandeur and rugged sublimity, it has notwithstanding some milder features; Nature, in her passion for variety, having introduced a few touches of the picturesque, by occasionally throwing over the bare face of the rock a mantle of ivy, and sprinkling here and there, amongst the crags and hollows, the yew, the ash, and other mountainous trees. Nor has she provided entertainment for the artist alone; the botanist and mineralogist will have reason to applaud her bounty, whilst he creeps along the crags of Cheddar cliffs, or treads the mazes of their caverns. Here the *dianthus glaucus* discovers its rare and crimsoned head, accompanied by *thalestra*, *polypodia*, *asplenias*, and many other plants equally curious and uncommon; and there are found *lac lunæ*, coralloids, stalactites, spars, and chrysellizations (*crystallizations*.)

‘On approaching Cheddar cliffs, I could not but notice the very pleasing effect produced by a singular contrast—

“*Vestibulum ante ipsum,*”

at the entrance, all is gentle and beautiful. A brook, clear as glass, rushing from the roots of the rocks, leads its murmuring course by the side of the road on the left hand, backed by a shrubby wood, at the edge of which rises an humble cottage, the calm retreat of health and peace, and on the opposite side the ground swells into a steep, sufficiently covered, however, with verdure and vegetation to form a soft feature in the scene; but a step farther,

“*Primisque in faucibus orci,*”

a sudden alteration takes place, the rocks shoot up in all their grandeur, their black summits, scarred with the tempests of heaven, nodding ruin on the head of the gazing spectator.’ P. 44.

The incidental remarks on inclosure, though candid, might have been spared; but the little episode of Joanna Martin is

natural and interesting. The whole of the tour along the Bristol Channel deserves much commendation for its accuracy and clearness. Minhead, Lymouth, and Ilfracombe, are well described; nor have we seen a better or more satisfactory account of the principal object in these regions, the Valley of Stones. Its nature is most clearly developed when approached in this direction. The length of the description alone prevents us from transcribing it. The source of the Tamar and the Torridge, which, though rising in social neighbourhood, diverge in different directions, and fall into seas widely distant, greatly disappointed Mr. Warner; but the source of every river is modest and unassuming, and gives little prospect of its future magnificence. Our traveller was equally, and with reason, disappointed in the expected sublimity of Lidford cascade. To the Tamar, however, he was afterwards reconciled.

‘Shortly after this (near Milton Abbot) inclination, my old friend the Tamar again introduced himself to me, but in a very different character to what he wore when I had first the pleasure of his acquaintance. He was now a deep majestic river, flowing silently through rich meadows, whose fertile banks bore grateful testimony to the fecundating influence of his waters. At Greystone-bridge he assumed peculiar beauty, and with the aid of his banks and woods formed a scene strikingly picturesque. Here the Tamar, gently murmuring over a pebbly bed, leads his stream under a light and neat stone bridge, most tastily ornamented with a thin veil of ivy, and consisting of seven arches, which are but partially seen through the alders, willows, and other waving plants which fringe the margin of the stream. A narrow strip of meadow curbs the river on the left hand, skirted with an airy fillet of tall elegant ash and beech trees, backed by a solemn wood of oak. After shooting through the bridge, the Tamar makes a bold sweep to the right, which introduces a magnificent steep bank in the front of the picture, one deep mass of shade from top to bottom. A little cottage (the turnpike-house) at the further end of the bridge, just discerned through the wood of the fore-ground, is a happy circumstance in the enchanting scene.’ P. 150.

Of the Lid at Lidford-bridge also he speaks respectfully.

‘On my approach to Lidford, the river, which I had seen at a distance, approximated also, and about half a mile before I reached the public-house I crossed a small bridge thrown over a narrow gully, the sides of which were so obscured by wood, that nothing extraordinary was presented to the eye. But this spot only required observation to make it extremely impressive. Hither my guide again led me, and placed me in a situation where I could discover all its parts. The scene which here displayed itself bore a strong resemblance to that at the Devil’s-bridge, though upon a less scale

than it; and accompanied with fewer circumstances of horror. A deep rocky rent, presenting on each side a rugged perpendicular precipice of nearly one hundred feet, but of a very narrow breadth, opens from a glen at right angles with the road; through whose gloomy bottom the little river Lid, violent even in infancy, pushes its waters with irresistible fury. Over the narrowest part of this chasm a bridge is thrown, and the turnpike road conducted. Below this, at a short distance, the fissure gradually spreads its rocky jaws; the bottom opens, and instead of the dark precipices which have hitherto over-hung and obscured the struggling river, it now emerges into day, and rolls its murmuring current through a winding valley, confined between magnificent banks darkened with woods, which swell into bold promontories, or fall back into sweeping recesses, till they are lost to the eye in distance. Thickly shaded by trees which shoot out from the sides of the rent, the scene at Lidford-bridge is not so terrific as it would have been, had a little more light been let in upon the abyss, just sufficient to produce a darkness visible; for though the imagination do not like to have its structures intermeddled with, or its work performed for it, yet it requires some materials to be provided for its operations. As it is, however, the chasm cannot be regarded without shuddering, not will the stoutest heart meditate unappalled upon the dreadful anecdotes connected with the spot.' P. 153.

The descriptions of Chudleigh, with its stupendous lime rocks, of Totness and Dartington, which he justly thinks never belonged to the Knights Templars, are interesting; and of the little bathing places, Teignmouth, Dawlish, and Exmouth, by no means unpleasing. He neither visited Mamhead nor Powderham. The weather prevented many remarks in our author's return. He chiefly enlarges on Wookey-hole and Stanton-Drew, which nevertheless does not derive the adjunct from the druids, but from a former inhabitant. Druidical remains, as they are called, abound, however, in this spot, though Mr. Warner thinks lightly of Druidical learning or power: the one was little raised above the knowledge of the vulgar, and the other not above the labour of numbers, assisted with a small proportion of mechanical science.

This pleasing little tour is adorned with a wooden vignette of the road prefixed to each letter, and with two small etched and tinted plates of Berry Pomeroy castle, and of the simple unadorned church of Culbone on the Bristol Channel.

*The Annual Anthology.* Volume II\*. 1800. 8vo. 6s. Boards.  
Longman and Rees.

THE compilation of anthologies may, at first view, appear an easy task, but upon reflection it will be found attended with peculiar difficulties. The selection of valuable fugitive pieces requires no common proportion of judgement, no ordinary degree of taste. Even the poet himself, so far from being able to stand the ordeal of foreign criticism, too frequently produces effusions which are not entirely satisfactory in the estimation of his own fond and flattering fancy. Under these circumstances, the dangerous convenience and overweening complaisance of a periodical miscellany ushers occasionally into light compositions which would otherwise have quietly slept in the portfolio, or been subject to a future revision.

This is the essential defect of all anthologies, or collections of poetry unedited by the authors themselves: a defect to which, from their very nature, they are almost inevitably subject. We were not therefore surprised to find, in the second volume of the work before us many pieces which do not rise above mediocrity. But we are happy to repeat the opinion we pronounced upon the first volume of this publication, viz. that it contains much easy versification, and many genuine traits of the poetic art.

In 'The Child of Sorrow's Tale' we find touches of the most impressive pathos.

' Deny, but do not taunt a maid  
Who never scorn with scorn repays;  
Proud man, though now I ask your aid  
Mine once, alas! were happier days.  
But Sorrow mark'd me for her own  
Before I told my twentieth year—  
Yet when my friends began to frown,  
I but reproach'd them with—a tear.

' I ne'er could frame the harsh reply,  
The look unkind by feeling fear'd,  
E'en when I met Disdain's cold eye,  
E'en when I cruel language heard.

I've seen my friend, my earliest friend,  
Refuse my tale of woe to hear;  
Yet still unwilling to offend,  
All my remembrance was—a tear.

' And I have known the slanderer's tongue  
My fame with vile dishonour taint,  
Yet on my lips no curses hung,  
Tho' mournful, mild was my complaint.

And I was forc'd by cruel power  
To leave the scenes I held most dear :  
O ! 'twas indeed a trying hour !  
Yet all my language was—a tear.

‘ And I have known the youth I lov’d  
Retract the vows he swore to me,  
Behold my pallid cheek unmoved,  
And smiling boast that he was free !  
Yet I was calm—and (hour of dread !)  
I saw him woo a maid more dear—  
But I was mute, I only shed  
No—no !—I could not shed a tear !

‘ Ah ! full was then my cup of grief—  
Friends, fortune, lover, fame, all lost—  
A beggar now I ask relief,  
A small, a trifling boon at most.  
Still can you chide me from your door ?  
Ah, no !—your looks compassion wear—  
So large a gift !—Oh ! words were poor—  
I thank, I bless you in—a tear.’ P. 27.

‘ The Battle of Blenheim’ archly conveys, in strains of poetic simplicity, a most affecting moral.

‘ It was a summer evening,  
Old Kaspar’s work was done;  
And he before his cottage door  
Was sitting in the sun,  
And by him sported on the green  
His little grandchild Wilhelmine.

‘ She saw her brother Peterkin  
Roll something large and round,  
That he beside the rivulet  
In playing there had found ;  
He came to ask what he had found,  
That was so large, and smooth, and round.

‘ Old Kaspar took it from the boy  
Who stood expectant by ;  
And then the old man shook his head,  
And with a natural sigh,  
‘Tis some poor fellow’s skull, said he,  
Who fell in the great victory.

‘ I find them in the garden, for  
There’s many here about,  
And often when I go to plough,  
The ploughshare turns them out ;

For many thousand men, said he,  
Were slain in the great victory.

‘ Now tell us what ’twas all about,  
Young Peterkin he cries,  
And little Wilhelmine looks up  
With wonder-waiting eyes;  
Now tell us all about the war,  
And what they kill’d each other for.

‘ It was the English, Kaspar cried,  
That put the French to rout;  
But what they kill’d each other for,  
I could not well make out.  
But every body said, quoth he,  
That ’twas a famous victory.

‘ My father lived at Blenheim then,  
Yon little stream hard by,  
They burnt his dwelling to the ground  
And he was forced to fly;  
So with his wife and child he fled,  
Nor had he where to rest his head.

‘ With fire and sword the country round  
Was wasted far and wide,  
And many a childing mother then,  
And new-born infant died.  
But things like that, you know, must be  
At every famous victory.

‘ They say it was a shocking fight  
After the field was won,  
For many thousand bodies here  
Lay rotting in the sun;  
But things like that, you know, must be  
After a famous victory.

‘ Great praise the duke of Marlbro’ won  
And our good prince Eugene.—  
Why ’twas a very wicked thing!  
Said little Wilhelmine.  
Nay—nay—my little girl, quoth he,  
It was a famous victory.

‘ And every body praised the duke  
Who such a fight did win.  
But what good came of it at last?—  
Quoth little Peterkin.  
Why that I cannot tell, said he,  
But ’twas a famous victory.’ P. 34.

The 'Lines to Sarah' are elegant; and display in flowing numbers the ardour of pure affection.

' Now Spring's ambrosial fingers pour  
Of vernal buds a breathing shower,  
And sweetly smiles the blue-eyed sky ;  
I love unheard, unseen, to steal

Along the verdure-vested vale,  
For as I stray, to Fancy's eye  
Each lovelier shape of nature view'd  
Displays, in sweet similitude,  
The peerless graces that entwine  
Around my Sarah's form divine.

' The lucid dew-drop twinkling nigh,  
Recalls to thought her sparkling eye

Illumin'd with a liquid light ;  
The strawberry blushing on its bed  
Her rapture-breathing lip as red ;  
The vale-nurst lily's bell so white,

Her snowy bosom's gentle swell,  
Where nestling loves delight to dwell ;  
And dimly, in the streamlet's breast,  
By Zephyr's dimpling kisses prest,  
Is character'd to Fancy's eye,  
Her playful smile's strange witcherie.

' Thus, tho' by Fate compell'd to rove  
Far absent from the maid I love,  
Kind Fancy's magic sun-beams pour  
A gleam of gladness on the hour,  
The clouds dispelling that oppress  
My inmost heart with heaviness.

' And oft the sprite with shapings sweet  
Delights to shadow a retreat,  
Embosom'd in some cottaged glen,  
Far from the sordid cares of men.  
See ! round the porch green ivies twine,  
In clust'ring union with the vine ;  
And from the chimney, trailing high,  
A little smoke just stains the sky.

' E'en now within my reed-roof'd cot,  
The world forgetting and forgot,  
Methinks I feel thy bosom prest  
Against my highly-beating breast :  
Methinks my lips with rapture dwell  
On thy ripe lips nectarious swell,  
And now delirious transports dart  
Thro' pulse and nerve, thro' brain and heart,



And now exanimate I lie,  
In the soft trance of extacy.

' Ah! Sarah—Sarah! must I find  
These dreams but phantoms of the mind!  
These smiling visions but the brood  
Of Fancy, in her magic mood!' P. 67.

It is difficult to characterise the legendary tale of 'St. Romuald.' We shall let the reader judge for himself, by copying it completely.

' One day, it matters not to know  
How many hundred years ago,  
A Spaniard stopt at a posada door:  
The landlord came to welcome him, and chat  
Of this and that,  
For he had seen the traveller there before.

' Does holy Romuald dwell  
Still in his cell?  
The traveller ask'd, or is the old man dead?  
No, he has left his loving flock, and we  
So good a Christian never more shall see,  
The landlord answer'd, and he shook his head.

' Ah, Sir! we knew his worth.  
If ever there did live a saint on earth!  
Why, Sir, he always used to wear a shirt  
For thirty days, all seasons, day and night:  
Good man, he knew it was not right  
For dust and ashes to fall out with dirt,  
And then he only hung it out in the rain,  
And put it on again.

' There used to be rare work  
With him and the devil there in yonder cell,  
For Satan used to maul him like a Turk.  
There, they would sometimes fight  
All through a winter's night,  
From sun-set until morn,  
He with a cross, the devil with his horn,  
The devil spitting fire with might and main  
Enough to make St. Michael half afraid,  
He splashing holy water till he made  
His red hide hiss again,  
And the hot vapour fill'd the little cell.  
This was so common that his face became  
All black and yellow with the brimstone flame,  
And then he smelt—Oh Lord! how he did smelt!

' Then, Sir! to see how he would mortify  
The flesh! if any-one had dainty fare,  
Good man he would come there,  
And look at all the delicate things, and cry,  
O belly belly!  
You would be gormandizing now I know.  
But it shall not be so,  
Home to your bread and water—home I tell ye!

' But, quoth the traveller, wherefore did he leave  
A flock that knew his faintly worth so well?  
Why, said the landlord, Sir, it so befell  
He heard unluckily of our intent  
To do him a great honour, and you know  
He was not covetous of fame below  
And so by stealth one night away he went.

' What was this honour then? the traveller cried.  
Why, Sir, the host replied,  
We thought perhaps that he might one day leave us,  
And then should strangers have  
The good man's grave,  
A loss like that would naturally grieve us,  
For he'll be made a saint of to be sure;  
Therefore we thought it prudent to secure  
His relics while we might,  
And so we meant to strangle him one night.

The narrow limits to which we are necessarily confined prevent us from making more extracts from this entertaining volume. We shall therefore conclude by observing, that 'Recantation,' by Mr. Coleridge; 'The Mad Woman's Evening Walk,' by Mrs. Opie; the 'Ode to Mr. Packwood;' Mrs. Robinson's 'Jasper;' and Mr. Cottle's 'Markoff,' appear to us to possess considerable merit: but that the verses 'To a Bee;' Mr. Everard's address 'To a Hedge-Sparrow;' 'The King of the Crocodiles;' divers effusions of Mr. Charles Lloyd; 'The Wedding,' *cum multis aliis*, are disgraced by that carelessness, or rather that affectation of carelessness, which we have often had occasion to notice and reprobate of late as absurd and pretended attempts at genuine simplicity and ease.

*Sermons on several Subjects and Occasions.* By the late James Riddoch, A. M. &c. 3 Vols. 8vo. 18s. Boards. Rivingtons.

THE sermons contained in these three volumes are upon a variety of topics, but principally those of a practical nature. The worthy author appears to have thought much, and justly, upon the subjects he discusses: and in his manner of handling them he discovers many of those excellencies which constitute a good preacher. His plans are simple, yet judicious; his arguments sound and forcible; he seldom fails to adduce the most impressive motives in applying acknowledged truths to the heart, as well as to the regulation of the life and conduct; while at times he indulges in flights of considerable sublimity and ardour, interspersing those pointed appeals, and addressing those pathetic exhortations to the conscience, which we should think could not fail to leave a good and abiding influence upon the minds of his hearers.

In the two sermons in the first volume, entitled 'The Progress of our Time' and 'Reflections on a New Year,' a variety of pertinent observations are offered, with which we were particularly pleased; and which, though not altogether new, are still not the less useful, as containing food for devout meditation, motives for thankfulness to the supreme being for past blessings bestowed, and a ground of confidence in him for all future and needed favours.

In the sermon 'On the means of Salvation,' which appears to have been preached after a set of discourses; we find the following declaration of a faithful minister to his flock, whose conscience bears testimony to this truth, that he has not shrunk; need to declare the whole counsel of God.

'You have now, from advent to advent, perhaps for many years, enjoyed many spiritual advantages, and all the means of salvation with which Jesus Christ has blessed his church. Through God's good providence, the sacraments of our religion have been rightly and duly administered, the festivals regularly celebrated, the holy scriptures that are able to make you wise unto salvation, read both in regular courses and selected passages; opportunities of approaching the throne of God with united prayers, and pouring out your hearts before him in his house, have been offered three different days in every seven; and there is hardly a promise or a threatening in all the holy scriptures, that has not, during this course of instruction, been published within these walls. Scarce an example either of the mercy or justice of God recorded there, that has not been set before you; not a pattern of piety and virtue, not a vicious character marked in the word of God, that has not been pointed out either to excite you

to imitation, or to raise your abhorrence; not a duty incumbent on you, either as ~~men~~ or Christians, that has not been explained and recommended by a great variety of arguments, nor any vice whose happy consequences have not been exposed, its several allurements set before you, and the way pointed out to resist and overcome them.  
Vol. i. p. 320.

We find also in this volume two sermons 'On rash and censorious Judgement,' which exhibit a picture of man, apparently drawn from the life, and the fruit of accurate observation.

Men judge according to the passions and prejudices that prevail in themselves, rather than according to the virtues or vices that appear in their neighbour's conduct. When one becomes the object of our resentment, or perhaps interferes with our interest, thenceforth all his actions are viewed through a false and unfavourable medium, and even his virtues changed into vices. Is he devout? We accuse him of hypocrisy. Is he otherwise? We suspect him of impiety. Is he humble? We call it weakness. Is he less condescending? We accuse him of pride. Is he discreet and reserved? We call him sullen and artful. Is he open and sincere? We represent him as shallow and imprudent. If others commend him, we call it flattery and ignorance, and are apt to feel something of what Saul felt when he heard the women sing, Saul hath slain his thousands, and David his ten thousands. Thus passion, prejudice, and interest, like thick clouds, hang so constantly upon our minds, that we are seldom in a proper frame of spirit to judge impartially of our neighbour's conduct. Vol. i. p. 358.

In the same discourse we were also pleased with the following useful and judicious reflections, on what are commonly called *small sins*.

There are some transgressions of the laws of God which are unhappily presumed not to be very criminal, only because they are too commonly practised in the world; and because the laws of men either could not, or do not, make them objects of punishment and ignominy. But I suspect it will be found, at that day in which the actions of every man's life shall be weighed in the balance of the sanctuary, and the secrets of all hearts brought to light, that those supposed small sins have been of all others the most dangerous and destructive to the human race; and have ruined by far the greatest part of those whom the divine justice shall dismiss with a sentence of reprobation. For those supposed less criminal transgressions of the divine commandments are more frequently ventured upon, being less apt to be troublesome to the conscience, either by a conviction of guilt, or sense of danger; and of consequence more generally prevailing among all ranks, and in every period of life, and less likely to be repented of, or any ways repaired: whereas crimes

which are considered as heinous in their nature, necessarily alarm the conscience, and always sit uneasy upon it; besides, that temptations to sins of this kind occur very rarely. The unhappiness which they occasion, and fears they raise in the heart, generally prevent repetitions; and if ever the person come to a right mind, and endeavour to reconcile himself to God, sins of this kind are first and most heartily repented of, and for ever forsaken. But sins which the ordinary practice of the world renders familiar, and the erring imaginations of men suppose to be small, are committed without sense of guilt, continued in without apprehension of danger, and are generally the last that are repented of, and forsaken; in so much that many who suppose themselves to be Christians of the first rate, seem to be destitute of all feelings of conscience, and sense of duty in this respect. And the truth is, until a man be truly regenerated in heart, and renewed both in the spirit of his mind, and in his moral conduct, he will rarely have that fear of God, that vigilance to avoid, that determined resolution against transgressions of the divine commandments, which are accounted less dangerous, and are commonly practised in the world, which their guilt and danger deserves. But as a man advances in the spiritual life, he will find such sins most difficult to be avoided, most venacious by their frequent assaults, most likely to prove fatal to the spirit, and of all others requiring the greatest self-knowledge, self-command, and most unflinching vigilance.' Vol. i. P. 345.

The preacher then proceeds to descant on the evil of rash and censorious judgement, as one of the sins of this numerous class; with respect to which men need to be most frequently and earnestly admonished. Indeed, the whole of the two discourses on this subject cannot be perused without profit, if the reader have the skill to make a judicious application of them.

The concluding sermon in the volume, 'On the Conduct of the Lepers,' contains also many excellent observations, and discovers much knowledge of the deceitful operations of the human heart.

Passing on to the second volume, we find many forcible remarks, well worthy of the perusal of youth, on the evil consequences of early profligacy, in two discourses from Eccles. xi. 9. The preacher, moreover, sets before his hearers, in plain and striking language, the important duty of being always prepared for death. Our readers will probably be pleased with the following additional specimen of Mr. Riddoch's manner, and of his animated and lively address.

'With respect to the necessity of being *always ready*, I need be very brief on this topic, because this congregation has of late received repeated and striking warnings to this effect, and example upon example of the uncertainty of human life. The unsearchable providence of God has preached to us upon this text with a parti-

cular emphasis, and with a pathos that far exceeds the voice of man,—applied the awful instruction to the eye, the ear, and the heart; and in order to make it more generally known and convincing, God has been pleased to remove, by a hasty summons, not one or two of the most obscure, but several who by their rank or business were most universally known to this congregation. I hope in God, and believe, from the ordinary tenor of their lives, that they were prepared for their change; but had it been otherwise, what could they have done for their salvation? What could they have done to make their peace with God and their neighbour? Hardly were they alarmed with sickness, when they were seized by death; hardly was the body disordered, till it was lifeless dust; and scarce had the spirit time for a thought, till it was breathed out into eternity. Consider how it would fare with you, ye thoughtless sons of folly, if ye were thus cut short in your vicious courses, if ye died in a debauch, and were hurried from the scenes of lewdness to the awful tribunal of an angry judge; if your tongue faltered, and your heart fainted to revive no more, amidst a volley of blasphemy, or while you were uttering the lascivious language of Sodom! All your schemes of future repentance would be blasted at once; all your hopes of mercy and forgiveness gone for ever, and your souls hurried out to another existence, without any hopes of acceptance with God, without any excuse to palliate your guilt, and without those dispositions which life was designed to acquire, and heaven intended to reward. Or how should a busy worldling fare, if he received such a hasty summons! No time to make restitution, no time to draw off his heart and affections from the world, no time to undo the effects of his wickedness, or alter, in the smallest degree, the temper of his heart; but he is sent at once to the supreme tribunal, with the guilt of all his fraud and oppression hanging on his conscience, with worldly wicked thoughts in his mind, deceitful projects in his heart, and upon every power and faculty of his soul marks of reprobation, and proofs of rebellion against his God. Let each of us, then, ask ourselves, what hopes we should have, if we were to die with our present dispositions of heart, and conduct of life? Would you choose to depart with such a vicious habit rivetted in your heart, or such a criminal desire burning in your breast? Would you choose to carry with you into another world, that hatred, pride, or envy, which you have so long fostered in this world? Would you die without having repented of, and repaired, in some measure, such an injury you have done to your neighbour's reputation or fortune? I suspect there are few of us but will find, that there is something about us which would need to be changed, before we depart hence, and be no more. And if there be something that needs to be changed, why do we not set about it immediately, since the next moment may render all change impossible, for there is neither work nor device in the grave? In a word, consider, on the one hand, that as the tree falleth, so it must lie, after death repentance is useless, the season of

probation is over, actions must appear as they are, and sentence shall be passed according to the deeds done in the body. Reflect, on the other hand, to how many accidents the life of man is exposed from without, and upon what delicate feeble machinery it depends within; in how many different disguises the king of terrors wages war with the human race; sometimes assaulting them with outward violence, sometimes carrying them off by inward attacks, sometimes gradually sapping their constitutions in a slow consumption, and at others in an instant stopping the springs of life in a fit of apoplexy; sometimes riding in triumph in the terrors of an earthquake, in a flash of lightning, or in the furious rage of an angry sea; sometimes he comes silent and unsuspected in a breath of infected air, lies concealed in a grain of sand, or penetrates to the inmost springs of life with the food we take to satisfy our hunger, and the drink we use to quench our thirst. In a word, so various are his disguises, so invisible are his approaches, so numerous are his instruments of destruction, so secret are his snares, that when we walk abroad, we are not sure but he may seize us at the next step; when we retire to our closets, and shut the door behind us, even there we may be forced to say, *Hast thou found me, O mine enemy?* When we sit down to table with our friends, he may appear among us, like Satan among the sons of God; when we retire to our rest, our bed may conceal him, and in the silent midnight hour, he may present the awful summons to the soul, "*The hour is come; prepare to appear before God.*" Vol. ii. p. 12.

We were also pleased with the sermon in this volume which was preached upon Ash-Wednesday, entitled, '*Of publicly denouncing Curses upon Sinners.*' Mr. Riddoch gives a good explanation of the nature and design of that ancient ecclesiastical holiday; whilst he applies the subject in a plain, faithful, and affectionate warning to various classes of hearers.

There are likewise in this volume two excellent sermons upon morning and evening devotion, from which we forbear to make any extracts, rather wishing to refer the whole of them to the reader's serious perusal.

In volume the third we find some very just and seasonable remarks on '*that irresolution of sentiment and judgement, which, though it adhere to the belief of the Gospel in general; yet is continually hesitating between modes of worship, systems of doctrine, and sets of speculative notions.*'

'There are some who are never settled in their religious opinions, and, were it in their power, would never let any thing be settled in religion. Their ears are itching, their minds unstable, their judgement weak, and every thing that seems new seizes them, like an infection. They are ever shifting from one set of notions and principles to another, sometimes to the better, and sometimes to the worse, but never long to their own satisfaction; ever learning, but never able to come to the knowledge of the truth.'

‘ Were the effects of this fickleness nothing more than a few harmless absurdities in opinion, men might be left to grow wise by experience; but they are so perplexed about what they shall believe, that they think too little of what they ought to do; so much employed about reforming religion, that they forget that reformation, which religion itself was designed to produce, I mean, to turn pride into humility, worldly mindedness into charity, licentiousness and luxury into sobriety, and self-denial, and impatience and discontent, into patience and resignation.—In truth, it fares with them, when they are unsteady, always shifting from project to project, and always changing from business to business, we seldom find that they better their fortune; and just so, when men are always shifting principles, and altering their opinions, we rarely see that they improve much in solid goodness, or excel in the real graces and virtues of the Christian profession. For principles must settle in the mind, before they can have a real influence on the conduct. A soul always wavering in sentiment can never be steady in conduct; and he who is not rooted and grounded in his faith, will never resolutely prosecute any scheme of sanctifying his temper, and improving in practical virtues.’ Vol. iii. P. 60.

We could give a variety of other quotations which would serve to represent the preacher in a very favourable point of view; but we think the specimens already offered sufficient to convey to our readers a full knowledge of his general merit.

We were least pleased with the sermon entitled, ‘ The Preparation necessary previous to Whit-Sunday,’ preached from Acts ii. 38, 39; as, were it necessary, we think we could prove that the preacher has, in various respects, mistaken the meaning of that passage.

We could not help, likewise, noticing some Scotticisms which now and then appear, such as the substitution of *would* for *should*, &c.

But without being fastidious, we still affirm that we have derived considerable satisfaction from the perusal of these discourses. We think in a variety of respects they have considerable merit, and whilst they serve to place the author of them in a respectable point of view as a divine, they may be profitably perused by the public, and become a useful addition to the library of the student.



*Considerations on Milton's early Reading, and the Prima Stamina of his Paradise Lost; together with Extracts from a Poet of the Sixteenth Century. In a Letter to William Falconer, M.D. from Charles Dunster, M. A. 8vo. 5s. Boards. Evans. 1800.*

THE early reading of illustrious authors is certainly a subject of interesting and useful inquiry. When we are enabled to trace the origin of ideas, we possess a fortunate key to the development of the human mind. And in the detection of thoughts and phrases borrowed by men of genius from writers who have preceded them, much instruction may be derived; not only from observation of what they select as worthy of imitation, but also of what they reject as faulty or irrelevant to their purpose. That Milton has copiously availed himself of the stores of ancient literature has been fully demonstrated by the commentators on his immortal works; but the obligations which he owes to his English predecessors have not been so generally or so clearly ascertained. The object of the little volume now under our consideration is to prove, as far as such a subject admits of proof, that Milton became at a very early period of his life acquainted with Joshua Sylvester's translation of the works of Du Bartas, and that the perusal of Du Bartas's Divine Weeks led to Milton's great poem, not only by awakening his passion for sacred poetry, but by absolutely furnishing what Dr. Johnson in his preface to Lauder's pamphlet terms the *prima stamina* of *Paradise Lost*.

In order to demonstrate that Milton was acquainted with Sylvester's translation of Du Bartas, Mr. Dunster in the first place asserts what may be denominated the antecedent probability of such an event. From his twelfth year Milton was most passionately fond of reading. The quarto edition of Du Bartas was published in 1613, and the folio edition in 1621, at which latter epoch Milton was just arrived at the age of thirteen. That Sylvester's version of Du Bartas's work was received with great favour by the public, is evinced by the fact that it passed through two quarto and two folio editions in the course of thirty years; and it may naturally be supposed that a poem thus popular would attract the eager attention of an inquisitive youth. In confirmation of this supposition, Mr. Dunster observes that Sylvester's Du Bartas was printed by Humphrey Lownes, who, in the year 1613, lived on Bread-street-hill, in the vicinity of Milton's father, then resident in Bread-street. Sylvester himself was certainly, and his printer most probably, infected by the puritanic principles by which Milton's family were distinguished, and it is not perhaps an unreasonable conjecture that neighbours of the same religious faith (and Mr. Dunster might have added, *à fortiori*, of a faith differing from that of the establishment) would be in some degree con-

affected by habits of friendly intercourse. This intercourse would almost infallibly throw into the hands of the juvenile student the *opus palmarium* of the translator and of the printer.

This is a concise view of the arguments, *à priori*, by which Mr. Dunster endeavours to establish the truth of his position that Milton was acquainted with the works of Du Bartas as translated by Sylvester.

In proof that his conjecture is supported by fact, Mr. Dunster quotes from the works of Du Bartas, terms, phrases, and thoughts, which he apprehends Milton has condescended to transplant into his garden of ever-blooming sweets. Some of his instances appear to us irrelevant, several doubtful, but many are decisive. In the first of these classes we must number the instance which occurs, p. 19, where Mr. Dunster, surely without due consideration, imagines that when Milton characterises the water of the Jordan as *Jordan's clear stream*, he borrows his epithet from these lines of Sylvester :

‘ Clear Jordan’s self, in his dry oster bed,  
Blushing for shame, was fain to hide his head.’

In the second order we may place the following :

‘ *Mil.* Why turned Jordan towards his crystal fountains ?

‘ *Syl.* And tow’rd the crystal of his double source,  
Compelled Jordan to retreat his course.’

The following instances appear to us decisive :

‘ But full soon they did devour  
The tawny king with all his power.]

‘ Thus exactly, and with the same fine effect, Sylvester;

‘ But contrary the Red Sea did devour  
The barb’rous tyrant with his mighty power.’ P. 31.

‘ ————thou goddeſs fair and free,]

‘ In Sylvester’s Du Bartas, it is said, God created the angels,

‘ ————immortal, innocent,  
Good, fair and free ;——

‘ Haste thee, nymph, and bring with thee

— Jests and youthful Jollity ;

Quips, and cranks, and wanton wiles,

Nods and becks and wreathed smiles,

Such as hang on Hebe’s cheek, &c. &c.]

‘ Pray just cast your eye on Du Bartas’s groupe of attendants on the “laughter-loving” goddeſs;

‘ Fair dainty Venus,——

Whom wanton dalliance, dancing, and delight,

Smiles, witty wiles, youth, love, and beauty bright,

With soft blind Cupids ever more consort.

' Then to come, in spite of sorrow,  
And at my window bid good-morrow.]

' Bishop Newton takes occasion, from this passage, to admit, with Dryden, that "rhyme was not Milton's talent." "Several things," he observes, "are said by Milton, which would not have been said, but for the sake of the rhyme;" and he particularly refers to the "in spite of sorrow," in this place; which he intimates to be what we used to call at school a botch, a mere expletive, foisted in *pro carminis usu*. You and I, (who have a higher opinion of Milton's talent for rhyme) should not, I believe, easily accede to this accusation against him.—I had once supposed it intended strongly to characterise the enlivening effect of the lark's matin song, so as to dispel at once any sorrows of the preceding night; and possibly with a recollection of the psalmist's, "Sorrow may endure for a night: but joy cometh in the morning." Psalm xxx. 5.—But I think you will agree with me, that we must, in this instance, look only to Sylvester's *Du Bartas*: where the poet is describing the happiness of him who leads a country life;

' The chearful birds, chirping him sweet good morrow,  
With Nature's music do beguile his sorrow.

' While the cock, &c.  
Stoutly struts his dames before.]

' Ev'n as a peacock——  
To woo his mistress, strutting stately by her, &c. &c.

' Meadows trim with daisies pied,]

' Trim is no unfrequent epithet for meadows in Sylvester:

' ——— the flowers that paint the fields so trim.

' The eternal verdure, and the trim prospect  
Of plenteous pastures,———

' Pied, for variegated, is also Sylvestrian.—Most readers, I suspect, have applied pied to the daisies themselves; and I confess that I attributed Milton's "pied daisies" to Shakspeare's

' ——— daisies pied and violets blue,

in the song, at the end of *As You Like It*. But we may as well understand his meadows to have been variegated with daisies; as are those in Sylvester's *Du Bartas*:

' In May the meads are not so pied with flowers.

' Where, in his description of Eden, we have the same idea;

' With thousand dyes he motleys all the meads.

' Pied is there also applied to flowers themselves;

' ——— each bed and border

Is, like pied posies, diverse dyes and order.

‘ ———— their fav’ry dinner—  
Of herbs and other country messes,  
Which the neat-handed Phyllis dresses.]

‘ Sylvester describes the fruits of the garden of Eden, yielding

‘ More wholesome food than all the messes,  
That now taste-curious wanton dresses.

‘ ———— the jocund rebecks sound,]

‘ The rebeck, as Mr. Warton has noticed in the second edition of his Milton, is mentioned by Sylvester as an instrument with strings of catgut;

‘ But wicry cymbals, rebecks’ sinews twin’d,  
Sweet virginals, and cornet’s curled wind.

‘ To many a youth, and many a maid,  
Dancing, &c.]

‘ I think I have seen it somewhere observed, that this line much expresses the bounding of a dance. I will beg you to compare the festive dance of Solomon’s courtiers, masked as beathen deities, i the revels celebrating his nuptials;

‘ Here many a Phœbus, and here many a muse,—  
Here many a Juno, many a Pallas here,  
Here many a Venus, and Diana clear,  
Here many a horned satyr, many a Pan,  
Here wood-nymphs, flood-nymphs, many a fairy fawn;  
With lusty friks and lively bounds, &c. &c.’ P. 60.

‘ I shall conclude the present speculation (which I hope you will not think totally unfounded,) by endeavouring to shew you from the beauty and sublimity of many passages in Sylvester’s Translation of Du Bartas’s Weeks, that it is, in fact, a work very likely to have engrossed no small share of Milton’s attention, and, in many places, no common degree of his young poetic admiration. Here I shall lay before you passages broken, as well as connected; compound epithets of effect; elevated, or apparently highly original phrases;—in short, whatever I felt, or fancied, was likely, in any shape, to have struck either the ear, or the imagination, of the young poetical reader.’ P. 120.

The extracts from Du Bartas are very copious, extending from p. 121 to p. 214 inclusive.

That Milton had attentively read the works of Du Bartas Mr. Dunster has satisfactorily proved. That Du Bartas’s weeks and days are the *prima flamma* of Paradise Lost is not, in our opinion, rendered probable. But it is nevertheless certain that Mr. Dunster has opened a field which future com-

mentators on Milton will do well to examine with minute attention \*, and we have to return him our thanks for the entertainment and instruction we have derived from the perusal of his work, which is composed in the genuine spirit of criticism.

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*Latin Profody made easy, or Rules and Authorities for the Quantity of final Syllables in general, and of the Increments of Nouns and Verbs, interspersed with occasional Observations and Conjectures on the Pronunciation of the ancient Greeks and Romans; to which are added Directions for scanning and composing different Kinds of Verse, followed by Analytic Remarks on the harmonious Structure of the Hexameter, together with Synoptic Tables of Quantity for every Declension and Conjugation. By J. Carey. 8vo. 5s. Boards. Robinsons.*

THE subject of prosody we deem of essential importance to every student who is desirous of reading the classics of antiquity with genuine relish, and of cultivating this branch of learning with critical discernment. In the generality of our private schools, in very many of our public, and almost universally, we believe, through the northern part of our island, this branch of elementary discipline is most lamentably neglected, to the scandal and disgrace of the masters who preside over these seminaries, and who may be justly regarded as fraudulent empirics in their art, and robbers of the public weal; for we turn with disgust from a boy of eager appetite for learning, who receives no more delight from the poetry of Virgil in its native arrangement, than from the same poetry dismembered and mangled in the *marginal order* of a vulgar edition, and this through the supineness or ignorance of his instructor. We find no difficulty, therefore, in pronouncing an accurate and comprehensive knowledge of prosodiaic rules absolutely necessary to every votary of the Greek and Roman muses.

The general defect of the treatises on this subject, which have fallen under our inspection, is a technical inelegance and a jejune insipidity, which weary and dishearten the student, who requires a mixture of pleasant instruction to qualify the uninteresting tediousness of long and recondite precepts; and we are happy in feeling ourselves able to recommend, very heartily and very conscientiously, Mr. Carey's publication, as learned, and intelligible at the same time to every scholar; as minute, but not frivolous; as comprehensive, but not comparatively

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\* Warton and Todd have quoted Sylvester's translation of Du Bartas, but they do not seem to have been much acquainted with it.

burdenfome; as adapted to the capacity and information of the boy, and yet conveying some lessons of instruction, to which the ripest proficients in the Latin language may profitably listen.

From a publication of this kind, so mixed and multifarious in its nature, it is not possible to give such quotations as shall furnish an adequate representation of the whole: we shall produce, however, a few casual passages, by which our readers will be enabled to form a tolerably adequate opinion of Mr. Carey's abilities in this province, and the rectitude of our judgement in so liberal a commendation of his work.

‘ In some parts of these sheets I may be thought to have unprofitably wasted much time and paper on objects of very trifling importance—in bestowing, for instance, two pages on the question whether *sumat* was intended for the present or the past tense in *Æneid* ii, 3—and extending to still greater length the inquiry whether Virgil ever wrote “*Obstupui, steteruntque comæ.*” If, on these and some other occasions, the reader think me unnecessarily diffuse, my apology is this—When an obscure individual like me dares to dissent from a generally received opinion, or from the opinion of some man of established reputation—however unimportant the point on which he happens to differ—he lays himself open to all the severity of censure if he venture to express his dissent unaccompanied by the allegation of his reasons. Hence it becomes his duty to state them in a full and explicit manner: and the public have a right to expect that mark of deference on his part.

‘ As to the long-contested question of the subjunctive -*RIMUS* and -*RITIS*, I am less apprehensive of being condemned for the pains I have taken in my endeavour to bring it to a final decision, whether my opinion be adopted or not.—But some of my readers—who happen not to recollect the scrupulous attention paid by Cicero to poetic feet and measures, the serious earnestness with which he discusses them in his didactic compositions, and the fond predilection he entertained for the concluding ditrochee which was so grateful to Roman ears—may be tempted to smile when I declare my firm persuasion that he could not have pronounced the -*RI*- of the preterperfect otherwise than long at the close of the following sentences—“*Quanti me semper feceritis,*” *Orat.* for Milo, sect. 36, and “*Quamquam, quid facturi fueritis, non dubitem, quum videam quid feceritis,*” for Ligarius, sect. 8.

‘ However, when those readers consider the general burst of applause excited by the harmonious cadence alone of the final ditrochee in “*Patris dictum sapiens temeritas filii comprobavit,*” as we learn from Cicero, in his *Orator*, sect. 214—when they reflect, that, in his laboured harangue for Milo, I find, on a hasty glance over the pages, at least a hundred and seventeen periods or members of periods concluding with the ditrochee, but not a single period which

terminates with a pœon of one long and three short syllables—and when they take into the account the strong emphasis laid on *feceritis* in at least the second of the above quotations—they may perhaps allow that my persuasion is not groundless, particularly when supported by the authority of Probus, quoted in page 54.' P. iv.

'A vowel is long by position, when it immediately precedes two consonants, or one double consonant (X or Z), or the letter I (or J) followed by a vowel in the same word, as *Tërra*, *Arâxes*, *Gâza*, *Mâjor*, *Trôja*, *Ajax*.

'Sub juga jam Seres, jam bārbarus ille Arâxes. (Lucan.

Sicelides Musæ, pœullo mājora canamus. (Virgil.

Sacra suosque sibi commendat Trôja penates. (Virgil.

'The reason why the J makes the preceding vowel long, is that it is itself a vowel, not a consonant, and unites with the preceding vowel to compose a diphthong, thus, *Mai-or*, *Troi-a*,  *Ai-ax*, in the same manner as *Maia*, *Maius*, *Caius*, *Baïæ*, *Aiunt*.' P. 9.

In our opinion all words, in which the J is so situated, would be pronounced to great advantage, as abundantly more melodious, after the Greek enunciation, *maiora* and *Troia*, in preference to *majora* and *Troja*.

'But Greek vocatives in A, from nominatives in TES (changed to TA in some branches of the Doric dialect), are short, as *Polydectâ*, *Orestâ*, *Æetâ*, *Thyestâ*, &c. (See Maittaire, and Clarke, on the nominative *Ἰκτωρ* for *Ἰκτῶρ*, *Iliad* A, 175.)' P. 61.

This change of TES into TA, or more properly this singular use of the terminative TA in the nominative instead of TES, is not assignable to the Doric dialect, but rather to the *Æolian*. Where the Greek *η* is changed into *α* by the Dorians, its quantity is preserved under the alteration, and continues long, whilst the final *α* in *ἰκτωρ*, *μετιτα*, and others of this description, is invariably short.

'The anapæstic verse consists of four feet, which, in the pure anapæstic, are all anapæsts, as

....Phārētræ-|quē grāvēs | dātē sē-|vā fērō.... (Seneca.

'But the pure anapæstic rarely occurs: we frequently see the dactyl and spondee admitted; and sometimes the anapæstic verse does not contain a single anapæst.

Gēnūs, ō | pŭērī | nŏtī | pēr iter. (Seneca.

Vērberā | tērgō | cādānt | hūmēros. (Seneca.

Tērtiā | mīsit | būccinā | signum. (Seneca.

'According to Alvarez's rule, the second or fourth foot never is a dactyl. If indeed we take for our criterion the anapæstics in Seneca's tragedies, the observation is true: but, if we look to the Greek tragedians, we find that they did not thus limit the admission of the dactyl, as appears from *Æschylus*—

Ἰτα μὴν | Αἴττα-|<sup>u</sup>κταῖς | <sup>u</sup>μαναπᾶς... (Suppl. 1025.  
 Τὸς πᾶσι-|<sup>u</sup>ταῖσι | Τῶν | Εἰκονᾶ. (Prom. Vinct. 137.

\* Nor were the dactyl and spondee the only feet substituted for the anapaest. The pyrrichius, the trochee, the tribrachys, were likewise admitted, as in the following examples from Æschylus and Seneca.

Ἰταῖς 10-|<sup>u</sup>τι βῆσαι-|<sup>u</sup>οἷ-|<sup>u</sup>πος 101. (Prom. Vinct. 127.

Clara 18-| <sup>u</sup>namē | cēntūm | pōpūli.. (Herc. Cēt. 187g.

Megara | parvum | cōnita-|<sup>u</sup>ra grēgem. (Herc. F. 263.

P. 155.

In the former part of this quotation, method and propriety required an exemplification of a *spendaic* anapaest by the production of such a verse; and, in the latter part, the verse from Æschylus is the 127th in number in no edition, and the 297th in Pauw's republication of Stanley. This typographical error, however, is of trivial importance in comparison with the author's own mistake, who does not seem to apprehend the distinction between an *anapaestic basis* and the common *anapaestic verse*. The basis uniformly concludes a system of anapaests, and frequently a period in the system; and is universally *two times*, one long syllable or two short syllables, of less length than the other, but so modified as to form, we believe, universally the conclusion of an hexameter.

Our author then refers us to p. 139 for some further remarks on the anapaest; in which also he is inaccurate. No final syllable in an anapaestic verse of the Greek tragedians is common, in the grammatical sense of that term, except the last syllable of the basis; which, like the same syllable in hexameters, or pentameters, may be either long or short by nature; but in the anapaestic series, if a short syllable terminate an anapaestic verse, this either happens in the case of a word which admits the paragogic *v*, or that syllable is lengthened by the introductory consonants of the following verse; or again, no syllable of an anapaestic verse can be short at the end, though naturally short, if succeeded in the next verse by a word whose initial letters would lengthen that syllable in a lineal arrangement. This peculiarity was pointed out by Dr. Bentley in his disputations on Phalaris, and is technically denominated the *synaphia* of the anapaestic series.

Some other inaccuracies may be found in this volume, which will not escape the learned author on a revival of his work; and, as another edition, we should think, will soon be demanded by the public, we will suggest a few hints, by which, in our judgement, that edition may be considerably improved.

As all possible brevity, consistent with perspicuity, is of high moment in such a publication, both on account of the expence,



ch is always prejudicial to the reception of a school-book, the impolicy of burdening the scholar's memory or fixing his attention by the accumulation of a single line absolutely necessary; we should recommend the shortening of some occasional digressions, and the entire suppression of others. In our opinion, Alvarez's rules should be totally banished not only in their collective state, as exhibited in the introduction, but in their detailed form, as constituting texts and divisions of our author's remarks and illustrations throughout the volume. Such systems, however ingenious themselves, contain of necessity so much nonsensical and huddled verse as to become very irksome to the learner, at a late age of life when their utility is but imperfectly apprehended; and whatever may be the practice in a neighbouring island, a judicious master, we think, will choose to adopt them here. We should prefer Mr. Carey's own statement of his rules, in the same order if he please, but in his own English. The synopsis also, which occupies the *thirteen* last pages of the book, should gladly find omitted. We will venture likewise to pronounce decidedly against such a multitude of examples in various cases; by which the book is, on the whole amount, unnecessarily swollen. Take the following specimen, as an illustration of our remarks.

The plural increments I and U are short, as Quibus, Tribus, centibus, Lacibus, Veribus:—except Bibus, which has the penultima long, for the reason alleged in page 34.

Vivite felices, quibus est fortuna peracta...	(Virgil.
Jecite tribus nodis ternos, Amarylli, colores.	(Virgil.
Fontibus in nostris solus tibi certet Amyntas.	(Virgil.
Præmia de lacibus proxima musta tuis.	(Ovid.
Aras in frustra secant, veribusque trementia figunt.	(Virgil.
Non profecturis litora bibus aras.	(Ovid.)

P. 45.

Half of these instances, in our opinion, would have been sufficient: and very numerous curtailments of a similar kind may be allowed without impairing the intrinsic value of this respectable and edifying performance.

*The Principles of Algebra.* By William Frend. 8vo. 5s. Boards. Robinsons.

*The Principles of Algebra: or the true Theory of Equations established on Mathematical Demonstration. Part the Second.* By William Frend. 8vo. 3s. Boards. Robinsons.

THE first of these two volumes we have already briefly noticed in our XXIII<sup>d</sup> Vol. N. A. p. 345. The publication of the second seems to have completed the author's plan, and we shall therefore be more full in our investigation of it.

The science of algebra is as pleasant to the speculative recluses as it is to the practical geometrician, and we have often been surpris'd at its not being more widely cultivated in the present studious and enlightened age; for, excepting the universities themselves, there are few public schools, even among those of very considerable reputation, where it is ever introduced as a branch of learning at all; and even where it is so admitted, from want of sufficient knowledge or method in the teacher, the pupil seldom advances beyond the portico of this truly elegant and magnificent structure, and too generally retreats disgusted with the labour it has already cost him, and incapable of discerning the connection of part with part, or the general use and benefit of the entire system.

Much of this evil, we are ready to believe, results from a want of a proper elementary treatise or introduction to this important science, which has often been denominated abstruse, but which is no otherwise so than in consequence of such a deficiency. In reality, from the quaint dialogue introduction of Fenning to the voluminous and operose quartos of Saunderson, we are acquainted with no one book of rudiments, in our own language, which we could readily recommend to students as comprising the very necessary qualifications of conciseness and perspicuity, or conveying to them the principles of algebraic algorithm. We are happy, therefore, to meet with the publication before us, which, notwithstanding a variety of innovations of which we cannot altogether approve, is compos'd with a far more lucid order and simplicity than any elementary book we are at present acquainted with; and as such we feel no hesitation in recommending it to our private tutors engaged in domestic education, as well as to the public academies in which algebra forms a part of the learning disseminated.

'If upon this suggestion,' says the author, 'any master of a school should adopt the mode propos'd, I should be much oblig'd to him to acquaint me with the result of his experience; and indeed if the masters, ushers, or tutors of schools, academies, or colleges, should, on examination, find this work adapted to their use, I should esteem it a favour to have any faults in it pointed out to me by them, and to receive their hints for future improvement.'

‘To prepare a boy for the reading of this book, we cannot begin too early; and the preparation is simple. As soon as he begins to write figures, the algebraical marks should be introduced into his copies. Thus his first copy might be in addition, after a time in subtraction, soon after in multiplication, then in division.

$$3 + 4 = 7$$

$$8 - 5 = 3$$

$$9 \times 9 = 81$$

$$24 \div 8 = 3$$

‘On showing the copy-book, the boy should always read his copy to the master. Thus three and four equal seven; from eight take five, the remainder equals three; nine into 9 equals eighty-one; twenty-four divided by eight equals three. By degrees a letter may be placed in his copies. Thus  $a = 6$ .  $\therefore 5a = 30$ ; and thus with very little trouble a boy will by mere reading become not only as well acquainted with the marks  $+ - \times \div < = > \therefore$  as with the figures 0 1 2 3 4 5 6 7 8 9, but understand the principles laid down for the solution of simple equations. During this time, the boy, it is presumed, is learning the first rules in arithmetic; and as soon as he can add, subtract, multiply, and divide whole numbers, and can just do a sum in the rule of three, I recommend that he should enter upon the principles of algebra.

‘Allowing this mode to be good, some one may perhaps ask me, why I should think of adding to the number of books already written upon this subject, and not content myself with referring to the authors in common use? I am prepared to answer the question. Half a dozen years experience, as tutor of a college in the university of Cambridge, taught me the difficulties under which young men labour in endeavouring to learn algebra by the common mode. Some throw away their books before they can do a simple equation; others, with more courage, get through equations of the second order, but are afraid to venture on the second part of MacLaurin's Algebra; others wade through a few chapters, but are frightened, and with good reason, at Cardan's Rule; the bold ones rush forward through thick and thin, till after having made, as they think, some curious discoveries on the limits of negative roots, they finish their course in despair, in endeavouring to find the number of impossible roots in an equation of  $n$  dimensions.’ Part i. P. vii.

We have already observed that there are a variety of innovations in the work before us, for which we see little or no reason, and consequently of which we cannot approve. We here particularly allude to the violent expulsion, without a due and legal trial by jury (our author is a politician—he alludes to the politics of the present day even in this isolated treatise upon algebra—and he will forgive us, therefore, if we compare his conduct in the instance before us to that which expatriated many of the legislators of France to Cayenne during a late revolution)—we say without a sufficient trial by jury of

those old-established and very valuable members of the *institution* before us, the terms negative quantities, square, cube, bi-quadrate, sursolid, &c.

'The first error in teaching the principles of algebra is obvious on perusing a few pages only in the first of Maclaurin's Algebra. Numbers are there divided into two sorts, positive and negative; and an attempt is made to explain the nature of negative numbers, by allusions to book-debts and other arts. Now, when a person cannot explain the principles of a science without reference to metaphor, the probability is, that he has never thought accurately upon the subject. A number may be greater or less than another number; it may be added to, taken from, multiplied into, and divided by another number; but in other respects it is very untractable: though the whole world should be destroyed, one will be one, and three will be three; and no art whatever can change their nature. You may put a mark before one, which it will obey: it submits to be taken away from another number greater than itself, but to attempt to take it away from a number less than itself is ridiculous. Yet this is attempted by algebraists, who talk of a number less than nothing, of multiplying a negative number into a negative number and thus producing a positive number, of a number being imaginary. Hence they talk of two roots to every equation of the second order, and the learner is to try which will succeed in a given equation: they talk of solving an equation, which requires two impossible roots to make it solvable: they can find out some impossible numbers, which, being multiplied together, produce unity. This is all jargon, at which common sense recoils; but, from its having been once adopted, like many other figments, it finds the most strenuous supporters among those who love to take things upon trust, and hate the labour of a serious thought.' Part i. p. x.

Some care has been taken in endeavouring to adapt the language for the persons to whose use this book is dedicated, that is, to English boys and girls. Hence the terms quadratic, cubic, bi-quadratic, and the like, as applied to equations, are exploded; and the words square, cube, solid, sursolid, as applied to numbers, are for the same reason rejected. But habit will sometimes prevail over our best designs. Thus, from the long use of the word square, it escaped my correcting hand in page 105, line 12, where, for square, the words "second power" should be inserted. Square and cube are modes of continued quantity, and cannot be applied to numbers: the absurdity is seen in the use of the word sursolid; for, if there could be such a thing as a solid number, there might be a sur-solid number, and a thing might be more than solid, which is absurd. People are much in supposing that a word is of little consequence, if it is explained. If that word has a very different meaning in other respects, the learner will confound frequently the different meanings, and pass through life without having a clear idea

upon the subject. In educating children, we should take care not to use a word above their comprehension, nor, by our authority, to impress a position on their minds which is not true. If we teach them little, we should teach them that little well: but we are doing them a real injury, when we fill their heads with a jumble of words, or with false and incoherent notions.' Part i. P. xii.

The real fact is, that, in the education of children, every syllable taught them is at first far beyond their comprehension. The very commencement of spelling is sufficient to evince this, or even the very commencement of the alphabet, without having recourse to any thing beyond. Throughout the whole period of education, the most we can hope to do is to infuse *good principles*, whether these refer to *science* or *morality*; and to leave their operation, and too generally the knowledge of their *motives*, to the events of future life; which, at the same time that they demonstrate the soundness of those principles themselves, will evince the propriety of our silence with respect to their explanation. All that is necessary in the present period is to make our pupils thoroughly understand the meaning of the terms we employ;—an error will not then readily ensue.

'If there could be such a thing as a solid number, there might be a sursolid number, and a thing might be more than solid, which is absurd. People err much in supposing that a word is of little consequence, if it is explained.' Part i. P. xii.

We are ready to confess that we think with the people who thus err. Primarily and abstractedly considered there are many absurdities in the terms of a variety of sciences—but an intelligible explanation removes the absurdity at once, and the whole is perspicuous and clear. Mr. Friend would not with Newton and Clairant employ the terms negative numbers, sursolid, and biquadrate-square; but we apprehend he would still with both *measure* certain *parts* of space by determining the distance from planet to planet:—yet space is nevertheless *immeasurable*, and consists of *no parts* whatsoever. In like manner, metaphysicians have been accustomed to *divide* eternity into distinct portions, and, with respect to the existence of creation, to regard it as an eternitas a parte ante, and an eternitas a parte post. Such a regulation has its advantage, and, when the terms are duly explained, no confusion can ensue; but will any one undertake to assert that eternity, strictly and abstractedly considered, can be divided in any manner, or consist of *distinct portions*? When Fahrenheit constructed the scale of his thermometer in 1709, he fixed the greatest degree of cold he was then acquainted with, which was that of the severest season in Iceland, at an O, or, as it is commonly called nothing; dividing it into six hundred degrees between this and its utmost elevation, to indicate the heat of boiling quicksilver. But we know of frigidities very many degrees indeed below the

first index of Fahrenheit, and we now universally denominate them, wherever they exist, so many degrees *below nothing*. In strict application of language, this term, perhaps, may not be altogether correct, and our author may regard it, 'like a thing that is more than solid,' as 'absurd.' But in reality there is no absurdity whatever: for every one who employs the term understands its meaning perfectly. And we much question whether any new treatise on pneumatics, like Mr. Friend's on algebra, that should attempt to vary the general graduation, would add any thing of great moment to the *general scale of knowledge*. It might be more hypercritically correct, but it would not be better understood; and correctness is only of advantage as it adds to human understanding. But there is one alteration we may mention that has not even the advantage of increased precision to support it, and that is the change of the term *co-efficient* to *co-part*. On what account Mr. Friend has quarrelled with this former term we know not; nor can we conceive of any one boast in favour of the latter, excepting that of mere novelty. As we have before observed, this elementary treatise is, nevertheless, a very ingenious and useful work, its progress is easy, and its problems are to the purpose. In the solution of equations of the third order we were prepared to point out an obvious error in p. 213; but on perusing the preface to the second part of these algebraic principles, p. xiv. we find we are anticipated by the author himself, who has detected the mistake, and already, it should seem, corrected it by a notice to the public through the medium of a respectable journal.

The second part of the work before us is devoted to the doctrine of equations. They are divided into four classes, according to the number of their unknown terms:  $x^m + a - bx^n = k$  being an equation of the second; and  $x^m - ax^n + bx^r = k$  of the third class. From the expulsion of negative quantities, which are denominated impossibilities, from the dignity of roots, the author advances one general rule, which applies to equations of every order; to wit, that none in any class can have more roots than it has unknown terms. The first class of equations are solved by extraction, by logarithms, by *approach*, usually denominated, and with equal pertinency, by *approximation*; by an improved approach, an elegant and ingenious operation; by a general expression, and by the mode of dividers. This first class occupies the principal part of the author's inquiry. In the forms of each class, however, the number of roots depends partly upon the co-efficients of the unknown terms, and partly upon the changes of the marks of addition or subtraction. In equations, whose unknown terms are ranged according to the order of their powers, there can be only one root, if there be

only one or no change of the marks; and in equations not ranged according to the order of their powers, there will be only one root, if there be a certain relation between the known term of the co-efficients of the unknown terms.

As a specimen of the perspicuity and accuracy of Mr. Frend's method, we shall select from chap. iv, 'on Equations of the Third Class,' his 'new method of discovering the number of roots in a mode capable of having three roots.' The equation is  $x^3 - ax^2 + bx = k$ .

' $x^3$  may be taken, first less, then greater than  $ax^2$ .

'If  $x$  is taken less than  $a$ , then the unknown side is less than  $bx$ ; and if  $x$  is made equal to  $a$ , then the unknown side is equal to  $bx$ . Consequently, if  $b-a$  is equal to or less than  $k$ , no number less than  $a$  can make the unknown side equal to  $k$ ; and since the unknown side always increases, from the time that  $x$  is equal to  $a$ , by adding to  $x$ , the equation can have only one root. Hence if  $b$  is equal to or less than  $\frac{k}{a}$  the equation has only one root.

When  $x$  is taken less than  $a$ .

$$ax^2 - x^3 = bx - k.$$

When  $x$  is taken greater than  $a$ .

$$x^3 - ax^2 = k - bx.$$

'In the first case, namely, when  $ax^2 - x^3$  is equal to  $bx - k$ , let  $bx - k = mx$ ,  $m$  being a variable number and

$$ax^2 - x^3 = mx$$

$$\text{or } ax - x^2 = m.$$

'Now the side  $ax - x^2$  first increases and then decreases; but  $m$  being equal to  $b - \frac{k}{x}$  must as  $x$  increases always increase.

$ax - x^2$  is greatest when  $x = \frac{a}{2}$ . Consequently, if in this case

$ax - x^2$  is less than  $m$ , no number greater than  $\frac{a}{2}$  can be substituted for  $x$  in this equation, and this equation admits only of one root. Hence the given equation  $x^3 - ax^2 + bx = k$  cannot have more than two roots if  $\frac{a^2}{4}$  is less than  $m$ . If  $\frac{a^2}{4}$  is greater than

$m$  some number less than  $\frac{a}{2}$  will make  $ax - x^2$  equal to  $m$ , and then if the increase of  $ax - x^2$  in that case is greater than  $m$ , some other greater number, but less than  $a$ , will make  $ax - x^2$  equal again to  $m$ ; and thus the equation  $ax - x^2 = m$  will have two roots, and consequently the given equation  $x^3 - ax^2 + bx = k$  will have three roots. Now  $m$  begins to exist at a certain value of  $x$ , namely, when  $x = \frac{k}{b}$  and its increase is greatest at first, but grows

continually less and less. Also the increase of  $ax - x^2$  is greatest at first and constantly diminishes. Hence,  $m$  may become equal to  $ax - x^2$  before  $x$  is equal to  $\frac{a}{2}$ , and then its increase may be less than that of  $ax - x^2$ , consequently the equation will have two roots. But if the increase of  $m$  is greater than that of  $ax - x^2$ , when  $m$  first becomes equal to  $ax - x^2$ , and is also greater when  $x = \frac{a}{2}$ , then there cannot be another root to the equation  $ax - x^2 = m$ , and consequently the given equation will have only two roots.' Part ii. P. 84.

Some easy and apposite instances are here introduced, but these we must omit. The deduction is as follows;

'Hence, the equation has either three roots or only one. If there are three roots one must be greater than  $\frac{6}{3}$  or 2; but 2 being tried is found to be greater than the root, consequently the equation can have only one root unity.' Part ii. P. 87.

This second part closes with a chapter devoted to general observations, which are uniformly clear, and will be frequently found useful: and saving the unnecessary innovations which we have already pointed out, and a few severe and, in our opinion, unbecoming reflections upon Newton and Des Cartes, as to their '*jargon and unintelligible terms*,' we have not met at any time with a treatise upon the science of algebra which has more pleased us, or which we can so readily recommend as a book of initiation to our academies and colleges.

*Reflections on the present Condition of the Female Sex; with Suggestions for its Improvement. By Priscilla Wakefield. 8vo. 3s. sewed. Johnson.*

MRS. Wakefield is distinguished among those writers whose efforts have been directed to the proper cultivation of the youthful mind; and there is perhaps no topic on which such a pen could be more usefully employed than on the education and pursuits of women. She justly observes that,

'The intellectual faculties of the female mind have too long been confined by narrow and ill-directed modes of education, and thus have been concealed, not only from others, but from themselves, the energies of which they are capable. The exigence of circumstances in private life has called forth numberless examples of female prudence, magnanimity and fortitude, which demonstrated no less a clearness of conception, than a warmth of feeling, respect-



ing equal honour upon the heads, and upon the hearts of the sex. Neither has history been silent in recording memorable instances of female capacity, in all the various branches of human excellence.' P. 5.

Some of the prominent errors in the education of females are thus noticed :

' An advantageous settlement in marriage is the universal prize, for which parents of all classes enter their daughters upon the lists; and partiality or self-complacency assures to every competitor the most flattering prospect of success. To this one point tends the principal part of female instruction; for the promotion of this design, their best years for improvement are sacrificed to the attainment of attractive qualities, shewy superficial accomplishments, polished manners, and in one word, the whole science of pleasing, which is cultivated with unceasing assiduity, as an object of the most essential importance.

' The end is laudable, and deserving of every effort that can be exerted to secure it; a happy marriage may be estimated among the rarest felicities of human life; but it may be doubted, whether the means used to accomplish it are adequate to the purpose; as the making a first impression is by no means effectual to determine the preference of a wise man. It is not then sufficient, that a girl be qualified to excite admiration; her own happiness, and that of the man to whom she devotes the remainder of her days, depend upon her possession of those virtues, which alone can preserve lasting esteem and confidence.

' The offices of a wife are very different from those of the mere pageant of a ball-room; and as their nature is more exalted, the talents they require are of a more noble kind: something far beyond the elegant trifler is wanted in a companion for life. A young woman is very ill-adapted to enter into the most solemn of social contracts, who is not prepared, by her education, to become the participator of her husband's cares, the consoler of his sorrows, his stimulator to every praise-worthy undertaking, his partner in the labours and vicissitudes of life, the faithful and economical manager of his affairs, the judicious superintendant of his family, the wise and affectionate mother of his children, the preserver of his honour, his chief counsellor, and, to sum up all, the chosen friend of his bosom. If a modern female education be not calculated to produce these effects, as few surely will judge it to be, who reflect upon its tendency, it is incompetent to that very purpose, which is confessedly its main object, and must therefore be deemed imperfect, and require reformation.

' Before the defects of the present system are pointed out, let an enquiry also take place, whether it be better suited to qualify women for sustaining the other characters which they may be destined to fulfil. Those of widowhood and a single life are the allotment of

many, and to support them with dignity requires peculiar force of mind. Adversity often places both sexes in situations wholly unexpected; against such transitions, the voice of wisdom admonishes each to be prepared, by early initiation into general principles suited to fortify the mind, to sustain the unavoidable strokes of fortune with firmness, and to exert the most prudent means to obviate their consequences; but the bias given to the female mind in the present system of education, encourages the keenest sensibility on the most trifling occasions, its chief design being to polish, rather than to strengthen.

'The regulation of the temper, is of all qualities the most useful to conduct us steadily through the vexatious circumstances, which attack, with undistinguishing annoyance, the prosperous and the unfortunate; and is supereminently necessary to women, whose peculiar office it is, to smooth the inconveniences of domestic life; though as a moral obligation, equally incumbent upon men. A well-governed temper is the support of social enjoyment, and the bond of conjugal affection; deficient in this qualification, a mother is incapacitated from presiding over the education of her children, and a mistress unfitted to govern her servants. The self-command recommended, differs widely from that apathy of disposition, which is the effect of constitution; in order to ensure respect and love, it must possess an equability, which can only result from reflection and habitual culture. Such a subjection of the angry passions to reason and duty, accommodates itself to circumstances, and the disposition of others with whom we are connected; it gives a decided superiority in every contest, and is of inestimable value to the possessor, on every occasion of trial.' p. 29.

As a remedy for these mischievous tendencies, Mrs. Wakefield proposes several systems of education specifically adapted to the stations likely to be occupied by various classes of females; and also inculcates the necessity of multiplying their lucrative employments. Several ingenious occupations mentioned by Mrs. Wakefield, are, if we mistake not, already pursued with success by a considerable number of the sex; some others which are proposed are perhaps of a nature repugnant to that delicacy, which, in our opinion, ought to be preserved even among indigent women. Our author properly stigmatises the injustice and cruelty of, excluding, from what is called genteel society, females honourably exercising their industry and talents for a subsistence. In this animadversion we heartily agree with her, and hope that it will not be unproductive of effect—the absurd and pernicious pride of which it complains is, we believe, chiefly to be found in opulent provincial towns.

From the gratification we have experienced in reading the production before us, we are induced to recommend its

perusal. We are not fond of the amazonian innovations which pretend to consult the dignity of the female sex at the expence of its delicacy and softness. There are physical distinctions and moral considerations peculiarly relative to women; and the system-mongers, who confound or overlook them, deserve perhaps something more than contempt. A practical plan, not liable to any such objection, for the amelioration of the female condition, is, on the contrary, entitled to praise, as a valuable addition to the science of political economy—a respectable portion of this praise we do not hesitate to bestow on Mrs. Wakefield's Reflections.

## MONTHLY CATALOGUE.

### POLITICS...POLITICAL ECONOMY.

*Anti-Revolutionary Thoughts of a Revolutionary Writer: from 'The Secret History of the Revolution of France,' by Monsieur François Pagès. 8vo. 3s. Wright. 1800.*

M. PAGES is better known in this country as a traveller and circumnavigator than as a politician, although at Paris he sustains this latter character with no inconsiderable degree of credit. In the year 1797 he published a work in two volumes, 8vo. entitled, 'Histoire Secrete de la Révolution Française,' which comprised a range from the assembly of the Notables in 1789 to the revolution of the 14th Vendemiaire, (Nov. 1) 1796; and it is from this work the pamphlet before us is drawn up. Whatever merit may result from an ardent attachment to the present chancellor of the exchequer the translator before us must be allowed to possess in a supereminent degree. To adopt his own language, 'the great obligations which England owes to Mr. Pitt are perpetually presenting themselves before him.'

'The time will come,' continues this zealous adherent, 'when in the cool and impartial page of history it will be seen with astonishment, that although in Europe the most complicated course of politics that ever embroiled the interests of nations, and at home the most ambitious and giddy faction that ever sought to hamper the wheels of government, have respectively occurred under the administration of Mr. Pitt; yet his well directed exertions and steady zeal for the public welfare, have not only delivered this country from the very jaws of destruction, but have raised it to a state of prosperity, wealth, and national consequence, unprecedented in the British annals.' P. x.

By way of contrast to this flaming encomium, we are imme-

diately afterwards presented with a picture of the '*Corsican adventurer*,' who 'for two reasons,' we are told,

'appears to form an enemy, if possible, more mischievous to the welfare of France, and to the interests of Europe in general, than perhaps any of his jacobin fore-runners. First; he unites in his nature all the ambition, cruelty, hypocrisy, which constituted the characteristic of the several tyrants who preceded him; with more craftiness to conceal, and more boldness to discover their workings, as occasion should require. Secondly; every scattered particle of jacobin-spirit is now as it were concentrated; and the people, harassed with past sufferings, and dreading to incur severer ones by resistance, are forced to stoop under the present yoke.' P. xiv.

The object of the writer, in selecting the passages before us, is 'to bring under the eye of the reader the testimony in *foro conscientie* of M. Pagès, an ardent devotee to French revolutionary principles;—one who, while under the influence of rapturous enthusiasm, nay, in the middle of a climax of democratic rant, that turgid eloquence of the modern Parisian school, appears at times as if the spirit of truth inspired him; and like Balaam, who blessed those he came to curse, reprobates his countrymen, whom it was his intention to approve.' P. vii.

In pursuing this object, the translator appears totally to have outwitted himself. If he had meant to have held up the advocates of the present government of France in a light of detestation or derision, he should have brought forwards a man, in possession of present power, justifying all the cruelties, treacheries, and blasphemies of the partisans of former revolutionary governments. But the passages here translated represent M. Pagès in a point of view strictly amiable, condemning in terms as severe as our author himself could make use of, the doctrine of equality, and the error of advancing metaphysical theorems in politics, which are inapplicable to the social state of man; as well as the sophisms, factions, insurrections, and barbarities of the jacobins, and indeed of all the different revolutionary parties to the present period. We find him condemning the proceedings that anteceded the murder of the king with a freedom which we rejoice to see permitted in the republic, and with a warmth of indignation which could scarcely have been surpassed by Mallet du Pan himself. And finally, we behold him speaking with high veneration of the political constitution of England, and pointing out the advantages which would have resulted to France from an early adoption of a similar system. And yet this, gentle reader, is the man whom our author represents as subject to 'the starts of fanaticism,' and cursed with 'the spirit of Balaam,' and whom he has selected as an instance of one of the chief monsters in the present government of France! We could not avoid smiling at the following conceit expressed in a note at p. 67, and we will close our review by communicating this smile to our readers.

'If M. Pagès had looked into Milton's *Paradise Lost*, he would have traced the pedigree of the jacobins, and found their lineal

descent from *Sin and Death*. Surely their great progenitor Satan had France in view, when, addressing Sin and Death, he says:

— "There shall ye be fed and filled  
Immeasurably, all things shall be your prey."

*Congress at Rastadt.*—*Official Correspondence between his Excellency Count Metternich, Minister Plenipotentiary of the Emperor, the Deputies of the Empire, and Citizens Freilhard, Bonnier, Roberjot, and Jean de Bry, Ministers Plenipotentiary of the French Republic, assembled at Rastadt for the Purpose of negotiating a Peace between those Powers. Containing the Whole of the State Papers from the Commencement of the Negotiation, in December 1797, to April 1799, the Period of its Dissolution. From the Original Papers; with an English Translation. 8vo. 9s. Boards. Wright. 1800.*

At a period when negotiations follow each other with such rapidity, and so little is done by them, the correspondence of a congress which, from the time occupied in minute and trifling affairs, seems never to have intended to enter seriously on the important point for which it was assembled, cannot be expected to excite a great degree of curiosity: yet to the statesman, and to persons employed in a diplomatic character, these papers are of high importance, and the collection of them is an useful service to the public. In these papers are seen the difficulties attending the boundaries to be settled between the Imperial and French republics, the rights of the princes of Germany in both countries, and the ease by which negotiation is kept up when both parties do not come with a determination to hasten the great object of their meeting—the return of peace.

*A Determination of the Average Depression of the Price of Wheat in War below that of the preceding Peace; and of its Re-Advance in the following; according to its Yearly Rates from the Revolution to the End of the last Peace: with Remarks on their greater Variations in that entire Period. By J. Brand, CL. M. A. &c. &c. 8vo. 2s. Rivingtons. 1800.*

The calamitous war in which we are engaged, and the misery occasioned in the country by the scarcity, are two events associated together by one party, and separated entirely by the other. The one allows that the scarcity has, in part, arisen from the badness of the seasons, but insists upon the misery being owing to the war; the other attributes the misery entirely to the seasons, and denies that the war has any tendency to raise the price of provisions. In the latter class ranks the author of the work before us, who produces various tables and arithmetical calculations in support of his favourite opinion, maintained on general grounds, that war depresses, and never raises, the price of human sustenance. In thus treating the question, he seems not to have taken a sufficiently extensive view of his subject; for the nature of every war must be contemplated before we determine on its effects as to this point. If an enemy overrun a country and besiege the capital, the productive powers of that country being diminished, and the introduction of food being rendered impracticable or attended with excessive difficulties, the inhabitants must be put to great straits, or exposed, as in the famous case of the siege of Jerusalem, to all the

horrors of famine. On the other hand, one country may invade another, subvert its troops on the enemy's quarters, and bring back plunder and provisions to itself: in which case, since many of the inhabitants ceased to consume the produce of the country, and provision was also imported, the war will be the cause of an additional cheapness of provisions. Thus, since war may make things either cheap or dear, *according to its existing circumstances*, we can by no means accede to the author's opinion, that it has an universal tendency to depress the price of provisions. But, to prove the position, a reference is made to the state of provisions in this country since the Revolution, taking their average during the terms of war and peace in which it has been alternately engaged. And here, fortunately for this island, these tables are very inconclusive data; the miseries of war have seldom been deeply felt in antecedent hostilities; and till we unluckily entered into the present fatal war, it was very difficult, if not impossible, to ascertain the effect of prior contests on the state of the country. Antecedently hereto the island was rising to its highest pitch of prosperity, and had so nearly attained it, that the wars in which we were engaged could not materially affect it. Whence it should happen that so much more evil should be generally attributed to the present than any preceding war is a very curious question, and the present writer might have thrown some light upon it when he was observing, that "the effects of war in the corn-market will be as our exertions; and, when those are small, the former will not be discernible in the prices, being entirely concealed by the much greater effect of the variation of the products of seasons."

This remark supersedes the necessity of a very rigid examination of the tables, and of some ingenious methods of interpolation, useful to the arithmetician, and deserving his minute attention. From his next subject, however, the increase of the circulating medium called gold, owing to some regulations in Spanish America, we have derived much useful information as to the fact itself, and its effect on the object of our author's inquiry; for he observes justly here, "that, if the quantity of commodities to be purchased by it continue fixed on increase in a less proportion than coin, the real value for which this universal equivalent will exchange will perpetually diminish." Now the two cases have taken place so obviously in this war, different from all preceding wars, that we cannot refrain from expressing our astonishment at the author's carrying us from Spain to Mexico, from Mexico to Portugal, from Portugal to the Brazils, giving us calculation upon calculation, long tables and difficult interpolations, charges of sedition and insinuations of treason, when he might have rendered his subject short and easy to all his readers. The exertions of this war have been far greater than those of any other period, according to himself; therefore their effects must be more discernible in the prices of the corn-market; and these effects have been rendered still more obvious by the unfavourableness of the seasons. Again, from the decrease of provisions, and the increase of the circulating medium of paper, standing in the place of gold, beyond all bounds of conjecture, it naturally follows, from the author's own data, that more of this circulating medium must be given

for provisions; or, in other words, that the price of provisions must be prodigiously raised: nor is there a prospect of their falling from their present price, since, if the quantity of provisions should increase, the quantity of paper money will probably increase in a still greater proportion.

Hence, though we cannot allow any stress to be laid on the inferences which this writer endeavours to draw from his tables, we give him great credit for his researches. He has advanced weapons which may be used on either side of the question; and if his arguments be too obscure for the generality of readers, they may afford some entertainment to political arithmeticians.

*Dearness not Scarcity; its Cause and Remedy. - By a Commercial Man. Humbly offered to the Consideration of his Majesty's Ministers. 4to. No Publisher's Name. 1800.*

This is an excellent paper, and we wish the writer would extend his ideas upon the subject. Adam Smith, whose ample knowledge of trade and political economy cannot be comprehended by one of a narrow mind, or confined to the routine of a technical profession, receives due encomium in this work, in which it is asserted, that the cause of the present scarcity is "not understood either at court or in the senate; still less by professional men, or by men of letters; little understood by the middling classes, and not at all by the lower: but it is known to the wholesale dealer, to the merchant, to the negotiator of foreign exchanges, to town and country banks; and it is known, if it dare be reflected upon, at the Bank of England." In few words, the cause appears to us to exist in a well-applied term with which this pamphlet concludes—"the moonshine of paper currency."

*Thoughts on the Dearness of Provisions, and the most certain Method to reduce the present High Price of Wheat. Addressed to the principal Inhabitants of Great Britain. 8vo. 6d. Robinsons. 1800.*

The country is called on to petition the king to convene his parliament; then the legislature is to make a law of a very simple nature, merely to oblige every corn-holder to give in an accurate account of the quantity of corn in his possession; the bakers to declare the quantity of bread baked within a certain time; and the number of the inhabitants in the whole kingdom is to be taken. We presume that the writer never accurately considered the nature of a wheat-hovel or stack, or he would not talk of an accurate account of corn in the possession of the farmer; and he has not considered the time it will take to count off a million, and the nature of parish returns, or he would not talk of the number of inhabitants being taken with very little trouble. But we will not dwell any longer on this egregious trifling.

*Moderation is Salvation; addressed to the People of England at the present Scarcity. By a Plain Man. 8vo. Sewell. 1800.*

A well-meant patriotic attempt to encourage people to keep up their spirits, and try the effects of frugality.

'I live,' says the writer 'in a street which contains sixty houses, or thereabouts. By the more frequent use of vegetables,

and particularly of potatoes, I have been able to reduce my always inconsiderable consumption of bread one quartern loaf and a half every week. Permit me to calculate (and thereby save you the trouble) how much that weekly reduction amounts to in a year: I beg to state, that it saves four thousand six hundred and eighty quartern loaves annually in every street consisting of sixty houses.' P. 4.

We wish that the writer had completed his account by stating the weekly expense of his vegetables; but at any rate we wish the rich to attend to this point; for if the mistress of the house will order, and enforce the order, that only such a quantity of bread shall be allowed that is requisite for the family, the saving to the public will be immense. We like our writer's plain language, and have been entertained with his proverbs: "Moderation is salvation;"—"Profusion may produce confusion."

*Effectual Means of providing, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and High Prices of different Articles of Food.* By George Edwards, Esq. 8vo 1s. Johnson. 1800.

Substitutes for grain—importation—compulsory means for procuring provisions—restoration of peace;—these are the chief means, several of which cannot be denied to have a considerable effect. The mean of compulsion, however, would fail of its end, and is both ridiculous and unjust. The writer claims the honour "of being the sole author of the present new and solid system of finance, that of raising the supplies within the year, and the Income-Tax." We cannot imagine that there is a single person in the kingdom who, whether the claim be well or ill founded, would be his competitor for the honour to which he aspires.

*A Word on the Times, to those who buy; also, Five Minutes' Advice before going to Market, to those who sell.* By Rowland Hunt, Esq. 8vo. 4d. Longman and Rees. 1800.

Very judicious remarks—very fit for the instruction of manufacturers whose bread must be procured for them from the neighbouring counties.

*Strictures on the True Cause of the present alarming Scarcity of Grain and other Provisions; and a Plan for permanent Relief: humbly submitted to Public Consideration, By Alexander Annesley. With an Historical Deduction of the Prices of Provisions Interspersed with various Matters connected with the Commerce and Navigation of Great Britain. Together with a Chronological Account of the several Statutes, Proclamations, and Parliamentary Regulations, for controuling the Markets, and preventing Monopoly, Exgrossing, &c. from the Norman Conquest to the present Era.* 8vo. 2s. Murray and Hightley. 1800.

Mark-lane—Bear-key—millers and meal-men—bakers and farmers—are playing their tricks behind the curtain! Middle men are to be abolished! All grain to be subjected to the excise-laws! Public granaries to be established! More corn-mills to be erected,



to be worked by wind, water, or steam!——Such is the farago of this book. Yet we can commend his proposal for the encouragement of our fisheries, which can never succeed under the present salt-duties; and his table of the dearness of provisions in various years since the Conquest. We live, however, in a very different state from our remote ancestors; and if we will have good houses, good roads, and greater comforts, we must expect that there will be a set-off against them in the price of poultry.

*Considerations on the present High Price of Corn; with a Proposition for the effectual Regulation of the Prices of all the Requisites of Life. Addressed to every Class of Society. By Homo. 8vo. 1s. Scatcherd. 1806.*

This gentleman, who “exposes himself to our view under a mask,” wishes the legislature to fix a maximum on corn; in other words, he wishes every man who can produce a good sample of corn to make it a bad one before it is exhibited for sale.

## RELIGION.

*A Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation. Designed chiefly for the Use of Young Persons; more particularly of those who have lately been confirmed in the Diocese of London. By Beilby, Lord Bishop of London. 12mo. 3s. sewed. Cadell and Davies. 1800.*

At a time when infidelity is incessantly endeavouring to undermine the holy truths of our religion, it is with pleasure we see their efforts counteracted by the vigilance of those whose eminence in the church is adorned and honoured by an extensive learning, superior taste, and indisputable piety. If the infidel disseminate his poison in the cottage, the antidote is here at hand, for the distinguished talents of the bishop of London humble themselves to the level of the lowest capacities. But while we say this, while we give every degree of praise to the clearness by which this work is distinguished, and rendered suitable to those younger and less experienced persons for whom it is principally designed, let it not be supposed that his lordship's suggestions may not be perused by other ranks and classes of mankind with great advantage. We beg to be permitted to propose a slight change in the following passage:

‘I have only to add, that although this little treatise is designed principally for the instruction of youth, yet considered as a kind of recapitulation of the evidences of Christianity, it may be found of some use to persons of a more mature age, by refreshing their memories, and bringing back to their recollection those proofs of their religion, which they have formerly read in larger and more elaborate works, and which they will here see brought together into one point of view.’ p. viii.

In this passage, instead of “some use,” we would read “the greatest use;” and to the students in the university, and the younger clergy, the continued perusal of this work cannot fail of being highly beneficial.

The evidence is presented in a series of propositions, which give

the mind an opportunity of weighing well each separate point in the controversy between faith and infidelity ; and the summing of them up, which is done in a very masterly manner, justifies the conclusion of the author, ' that a religion supported by such an extraordinary accumulation of evidence, must be true ; and that all men who pretend to be guided by argument and by proof, are bound by the most sacred obligations to receive the religion of Christ as a real revelation from God.'

The style of the writer is so well known, that we might here conclude the review of this article without anticipating the pleasure and instruction to be derived from the perusal of the work itself : yet we cannot deny ourselves the satisfaction of inserting two extracts, which so forcibly delineate the character of our Saviour and his apostles.

' Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life (for there are no laboured descriptions of it, no encomiums upon it, by his own disciples) will soon discover that it was, in every respect, the most perfect that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was entirely blameless throughout, this is more than can be said of any other person that ever came into the world. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and practised every imaginable virtue. Towards his heavenly father he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will and obedience to his commands. His manners were gentle, mild, condescending, and gracious : his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways ; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony, among men, and crowding into the narrow compass of his ministry more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had obtained the most complete command ; and though his patience was continually put to the severest trials, yet he was never once overcome, never once betrayed into any intemperance or excess in word or deed, " never once spake unadvisedly with his lips." He endured the cruellest insults from his enemies with the utmost composure, meekness, patience, and resignation ; displayed the most astonishing fortitude under a most painful and ignominious death ; and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers in that divinely charitable prayer, " Father, forgive them, for they know not what they do,"

‘Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God, from whom he professed to derive them, and whose son he declared himself to be.’ P. 43.

‘If now we ask, (says the pious author under the next proposition) as it is very natural to ask, who that extraordinary person could be, that was the author of such uncommonly excellent morality as this? the answer is, that he was, to all outward appearance, the reputed son of a carpenter, living with his father and mother in a remote and obscure corner of the world, till the time that he assumed his public character. “Whence, then, had this man these things, and what wisdom is this that was given unto him?” He had evidently none of the usual means or opportunities of cultivating his understanding or improving his mind. He was born in a low and indigent condition, without education, without learning, without any ancient stores, from whence to draw his wisdom and his morality, that were at all likely to fall into his hands. You may, perhaps, in some of the Greek or Roman writers, pick out a few of his precepts, or something like them. But what does this avail? Those writers he had never read. He had never studied at Athens or at Rome; he had no knowledge of orators or philosophers. He understood, probably, no language but his own, and had nothing to give him juster notions of virtue and religion than the rest of his countrymen and persons in his humble rank of life usually had. His fellow-labourers in this undertaking, the persons who assisted him during his life, and into whose hands his religion came after his death, were a few fishermen on the Lake of Tiberias, as unlearned and uneducated, and, for the purpose of framing rules of morality, as unpromising as himself. Is it possible, then, that such men as these could, without any assistance whatever, produce such perfect and incomparable rules of life as those of the Gospel; so greatly superior in purity, solidity, perspicuity, and universal usefulness, to all the moral lessons of all the philosophers upon earth put together? Every man of common sense must see that this is absolutely impossible, and that there is no other conceivable way of accounting for this, than by admitting what these persons constantly affirmed, that their doctrines and their precepts came from the fountain of all perfection, that is from God himself.’ P. 56.

*The Anti-Calvinist; or Two Plain Discourses on Redemption and Faith.* By Robert Fellowes, A. B. Oxon. &c. 12mo. 6s. White. 1800.

The excesses into which some of the party now called Evangelical or Methodistical have run, and the increase daily taking place in the numbers of that sect, have naturally excited an alarm in the church, and the clergy are growing more earnest in their endeavours to recal their scattered flocks, and to point out to them, in glowing colours, the errors by which they have been deluded. Such a conduct is highly praise-worthy; but in the pur-

suit of error there is a danger of passing the limits prescribed by authority; and from a conviction of the pernicious consequences of some methodistical tenets, when carried into an extreme, the mind may receive such a bias, as, without intention, and indeed imperceptibly, may carry it into the contrary excess. The pleasure we have received from the very instructive writings of this author has perhaps made us more alive to any deviation on his part from the rules laid down by the church; and we must confess that, though we approve highly of many portions of this discourse, in which the overstrained tenets of the evangelical clergy are properly corrected, we feel ourselves at a loss to reconcile other parts with the doctrine contained in the thirty-nine articles. We would in particular point out to the writer the following passage:

‘ Though Christ both practised, taught and enjoined the purest morality, and though we are desired to “ be holy, as he which hath called us is holy,” (1 Pet. c. i, v. xv,) yet there are many persons, either through “ pleasure in unrighteousness,” 2 Thess. c. ii, v. xii, or wrought on by “ strong delusion, that they should believe a lie,” 2 Thess. c. ii, v. ii, who pretend that the sin of Adam hath so thoroughly tainted and so radically depraved human nature, that man is from his birth addicted to wickedness, and incapable of goodness.—But the Scriptures, when they are truly expounded, never teach, and our Saviour himself, in all his discourses, never published this loathsome and pernicious doctrine. The sin of Adam did not vitiate the nature of mankind. The punishment inflicted on Adam for his transgression was death and temporal misery. His posterity therefore are born to mortality and to suffering; but they are not born either in guilt or in wickedness. They are not born disposed to evil and indisposed to good.’ p. 18.

Indeed the title of these discourses, ‘ The Anti-Calvinist,’ is liable to some objection; for, if the doctrine of the articles on the subjects of redemption and faith be clearly Calvinistical, it little becomes a clergyman of the church to style himself, on these points, an Anti-Calvinist; or if the tenets of Calvin be carried too far by the evangelical clergy, it would still have been better to have assumed the title of Anti-methodist rather than the present. The controversy is certainly of great importance, and the difference between the two parties of a nature not easily to be reconciled. Our writer must entertain very low ideas of our Saviour’s mission, when he can say: ‘ The Gospel of Christ is from beginning to end nothing more than a rule of life, teaching us how to live so as to please God and to be worthy of immortality, and at the same time denouncing vengeance against the transgressor.’ The Gospel of Christ means the good tidings of Christ, the good news or message of the salvation of mankind, peace on earth, and good will towards men; and these good tidings were followed by a rule of life the wisest and the best ever devised for the happiness of the human race. On the different notions entertained concerning the Gospel, much of the present controversy hinges, the evangelical clergyman regarding the good tidings as dependent

on the nature of the faith which he imagines to be inculcated, and which he cordially endeavours to disseminate; while too many of the opposite description of the clergy neglect the foundation of faith, and are intent only on teaching a rule of life which is equally compatible with the notions of a deistical philosophy.

*An Argument concerning the Christian Religion, drawn from the Character of the Founders. Translated from the French of J. Vernet. 8vo. Robinsons. 1800.*

This argument we recommend to the consideration of both the Deist and the Christian: to the former, that he may weigh duly and justly, in his own mind, the reasons that have led him to reject Christianity; the latter, that he may with greater pleasure reflect on the wisdom of God, shown in the characters of those by whom the good tidings of salvation were communicated to a lost and benighted world. It is drawn up with much method, clearness, precision, and piety. We find scarcely any reason to differ in any point from our author, and even the passage which the translator would modify meets with our heartfelt approbation. We shall transcribe the whole paragraph.

‘I acknowledge, that in the epistles, as in all such writings, we find passages which want explanations, and require at least that we should know on what occasion, and on what subject, these letters have been written. Every language and every age having its own taste and style; and every author making allusions to the events, the opinions, and the customs of his time and his country; in order to understand ancient writers, we require to have historical remarks, which may inform us of these customs and events; together with such critical notes, as may supply what is omitted, and enable us better to understand the object and connexion of the discourse. With such assistance, we do not find more difficulty in the letters of the apostles, than in every other writing of the same sort. The style is even more clear than that of many works in high estimation; and the more we study them, we certainly find more of their solidity and connexion. Very different from those fanatical writings which have nothing but the false glare of pompous disorder: very different even from a number of works, too much infected with a false philosophy or a puerile rhetoric.—It is a fact which many persons have undoubtedly experienced, that after having read many books upon the subject of religion, both ancient and modern, and heard discourses of every kind, they return at length with singular pleasure to the apostolic writings, as the best beyond comparison both in sense and taste.’ p. 51.

To the last period the translator offers some objections in a note, and strengthens his opinion by quotations from Dr. Campbell, Tucker, and Amner, which would exhibit St. John's Gospel as the work of an illiterate Jew, St. Paul as dealing in far-fetched extravagant figures, and the writers of the New Testament in general, as not quite competent judges in the more minute and nicer questions of theology. The fault appears to us to

lie in the readers of the Holy Scriptures, not in those who wrote them; and the difficulties found in some parts of the epistles are to be compared with those which we discover in writings of the same date and nature, before we pretend to talk of the incompetency and ignorance of an apostle or evangelist. This whole note we could wish to see expunged in the next edition of this valuable and useful work. That our readers may judge of its style and manner, we present to them the important remarks with which it concludes.

‘ We shall perceive better the force of these proofs, if we recollect what has been before said, that there are rules in the moral order of things, to judge of men by their conduct, as there are, in the natural order of things, to judge of causes by their effects. Humanity has, so to speak, her constant and uniform course, in consequence of which, we never see men acting against their natural constitution, nor against all their interests present and future. We do not see parents, unless they be out of their senses, endeavouring to hurt their children. We do not see men so wicked or so foolish, as to be bent on doing wrong, without deriving either pleasure or profit from it. We do not see, that a man without virtue, either comprehends, or desires to support to the end, a disinterested and virtuous part; nor an epicurean expose himself cheerfully to all kinds of difficulty. Experience has enabled us to see, that every one follows his inclinations and his principles, and that it is uncommon for a man to belie himself for any length of time. Hence it is, that if we hear of any disorderly conduct, nobody thinks of attributing it to a grave and sensible man; the suspicion does not fall on any person who till then has lived without reproach. Hence it happens too, that in courts of justice we reckon much on what a witness deposes against his own interest; and advocates do not fail to dwell on the improbability that a man has, or has not done such a thing, his character and the circumstances he is in, considered. This reasoning is founded on certain rules which good sense and constant experience dictate, in order to judge of human actions: and hence arises what is called moral certainty, upon which the whole order of civil life depends. In what a situation should we be, if we could not reckon upon men’s acting according to their natural temper, according to their principles, or according to their interest; in a word, that they acted from some reason or motive, by which humanity may be taken hold of.—There are indeed moral exceptions, but which we exclude, as we do physical exceptions,

‘ Now it is to admit and not to exclude these exceptions, if we say, as unbelievers are forced to do in this case,

1st.—That certain poor mechanics of Judea, without education and without talents, have formed of themselves the great and daring project of changing the religions universally received.

‘ 2d.—That these men, intending to substitute to judaism and paganism, another plan of religion; have conceived a system the most sublime,—a mode of worship the purest,—a religion the most detached from sense, and from any indulgence of the passions,—and which best unites, all the great principles of theology, with those of morals and of civil government,

‘ 3d.—That these same men, who gave such excellent lessons on piety, justice, temperance, rectitude, and charity, and who to these lessons have in fact added a striking example of virtuous conduct, were however nothing but cheats, who have upheld all their doctrine by falsehood and blasphemy; making no scruple to offend God, to deceive man, and to precipitate their followers into a gulf of miseries.

‘ 4th.—That these same men, who talk and write so sensibly, have been frantic enough to sacrifice themselves in cold blood, and with singular perseverance, to the strange madness of maintaining a story, of which they knew the falsehood, and from which they derived neither honour nor advantage.

‘ And lastly, if we are to take them for madmen and visionaries, we must confess,—that to these madmen and visionaries the world is indebted for a work the most difficult, and for the noblest change that ever took place in human affairs;—we must confess, that it is a company of wrong-headed men, who have diffused over the world the best lights it ever had, upon the nature of God,—upon divine worship,—upon morals,—and upon the final destination of man.

‘ Such are the tenets which unbelievers are forced to advance and maintain, in order to elude the proofs of the Christian religion. What greater credulity can there be, than thus to admit paradoxes, contrary to every thing we know of man, and of his nature, and contrary to all the examples with which we are furnished from history.’

*The Liturgy of the Church of England explained and vindicated, so as to appear in perfect Harmony with the Scriptures, and very far distant from the Arminian System; now first printed from the Manuscript of Augustus Toplady, A.B. late Vicar of Broad Hembury, Devon. By the Editor of his Works. To which is prefixed, an Essay on the Character and Writings of the Author.*  
8vo. 1s. Rowe. 1800.

The Calvinism of the liturgy of the church is maintained with great strength of argument; and which would not have been impaired, if less contempt of the adversary had been blended with it. Whatever proofs the Arminians may conceive themselves to possess on the subjects of free will and predestination, they will find it difficult to enlist the church of England on their side; and the vindication of the church, in this pamphlet, deserves their examination and study.

*Principles of Christianity; as professed by the established Church. For the Use of Schools. By the Rev. Samuel Seyer, M.A. &c.*  
12mo. 2s. Rivingtons. 1800.

In a very small compass are given the essential points of religion, as established by the church of England, with much useful information on the nature of the Scriptures. The chapters are short, and at the end of each is a series of questions, to bring the subject to the recollection of the reader. This mode of instruction is far superior to that by the common catechism, as it impels the learner to a degree of activity, and makes him read with attention. The

author has very judiciously also recommended to teachers a variation of the words in which the questions are put, and has given ample references to texts of Scripture, by which every point is confirmed. The searching for these texts will be a useful exercise for young people; and parents and instructors will find great advantage in employing each chapter as a weekly lesson for the youth under their care, and in dedicating a part of every Sunday to the examination of such lessons, according to the plan of the questions here proposed. The young will thus learn with alacrity, and the aged will feel a high satisfaction in bringing weekly to their minds the most important topics and duties of religion.

*A Brief Explanation of the Assembly's Catechism, by the late Rev. John Brown, of Haadington; recommended by Dr. Fisher, of Glasgow. Revised and improved, with some Account of the Rise, Progress, and good Effects of Sabbath Evening Schools, in Scotland and England; and a Plan of the Mode of Instruction adopted in them. By W. Moseley. 12mo. 4d. Williams. 1800.*

A tedious collection of questions on the Assembly's Catechism, which, from the preface, we presume will be the torture of many a child in the north of this island. We are advocates for the instruction of all ranks of people in religious truths, and well regulated Sunday Schools meet with our highest approbation; but the following anecdotes, evidently related with an air of triumph, affected us with very painful sensations.

'A minister from England, being at Dundee last summer, was conducted one evening to a room where sixteen or eighteen boys met for religious exercises, who had been converted in these seminaries. At the close he said, "My lads, I understand it is usual for one of you to conclude in prayer, and I wish one of you to do it." A little boy about ten years old rose up, and with much simplicity said, "Sir, if you please, I will." He went to prayer, and continued for about ten minutes, expressing himself in the most sensible, serious, and spiritual manner. When he closed, the minister said to him, "My lad, do you not feel a little shame in going to prayer before a minister?"—"Shame! sir (replied the boy), how can I be ashamed when I recollect these words of Christ:—"He that is ashamed of me and my words, of him will I be ashamed before my Father and his holy angels?"' p. ii.

We are much afraid that these pert praying boys of ten years old will repeat like a parrot all the answers in this catechism, and by the time they are twenty forget both preaching and praying altogether.

*A Third Letter; on the Itinerancy and Non-conformity of the Vicar of Charles, Plymouth; addressed to Henry Reginald, Lord Bishop of Exeter. To which is added, a Sermon, on the Mode of Preaching that becomes a Clergyman. By the Rev. R. Polwhele. 8vo. Cadell and Davies. 1800.*

If we are to believe this writer, his antagonist, a reverend dignitary in the same diocese, is an enthusiast and a fanatic, though at the same time "the most popular preacher in the diocese;" a



hypocrite, guilty of treachery, which however he exceeds in effrontery; and who has "relinquished all pretensions to the character of a gentleman." He is an unfair disputant—a Proteus; one "whom gentlemen must despise and shun; who acts in the double character of a churchman and dissenter, an itinerant and a non-conformist."—Surely the writer has forgotten the evangelical precept, to expostulate with his brother in private, and then, in failure of success, to apply to the church. This mode of appeal to the public is injurious to the interest of the church. If his antagonist be the character he is here represented, which we see no grounds for supposing, it became the writer to make a regular complaint to his bishop, and this scandal to the church would then undoubtedly have been removed by the ecclesiastical court. We cannot regard this letter to the bishop of Exeter as a complaint in proper form, and we hope and trust that we shall hear no more of the controversy. It is unseemly, that two respectable clergymen should hold out such a spectacle to the laity, or so far deviate from their own proper character.

*The Charge of Samuel Lord Bishop of Rochester to the Clergy of his Diocese, delivered at his second general Visitation in the Year 1800. Published at the Request of the Clergy. 8vo. 1s. 6d. Robson. 1800.*

This is the most fulminating charge perhaps that has issued from the episcopal throne since the time of Athanasius. The chief subjects of its denunciation are atheists, Socinians, methodists, and non-resident clergy. In speaking of atheists his lordship uses great plainness of speech: they are "miscreants; enemies to all moral order; crafty villains; sceptered pedants, allured by the paltry bribe of literary fame, to league with traitors for the subversion of the thrones on which they sat; children of hell." "A conspiracy was entered into by a knot of these atheists, to subvert all belief in Christianity;" and he "who can withhold his belief to the mass of authentic documents of this conspiracy, in the consentient narratives of Barruel and Robison, when he has perused their memoirs with attention, I scruple not to pronounce, that if his judgment is not biased by strange partialities, he is one who knows not how to appreciate the value and amount of historical evidence." With respect to these concurrent testimonies we shall only observe, that they derived their materials from the same source, the book-stalls of Germany, which were weighed down with similar trash between the years 1760 and 1790; and the *ipse dixit* of his lordship cannot make us alter an opinion formed on a more extensive knowledge of the subject, and better opportunities of investigating it, before the minds of men had been ruffled by the terrible catastrophes of the French revolution.

The Socinians have a smaller share of his lordship's notice. "The laity of this country, the great majority I mean, have no better relish for the Socinian heresy than for plain atheism. They think much alike of him who openly disowns the Son of God [his lordship was probably here hurried a little, for the Socinians do not disown the Son of God], and of him who denies the Father: inasmuch, that the advocates of that blasphemy have preached

themselves out of all credit with the people. The patriarch of the sect is fled, and the orators and oracles of Birmingham and Essex-street are dumb; or if they speak, speak only to be disregarded."

The great increase of late of the methodists is ascribed to the continued operations of the atheistical enemy. "It is very remarkable (says the speaker), that these new congregations of non-describers have been mostly formed since the jacobins have been laid under the restraint of those two most salutary statutes, commonly known by the names of the Sedition and the Treason Bill:—a circumstance which gives much ground for suspicion that sedition and atheism are the real objects of these institutions, rather than religion." This suspicion is, in another part of the discourse, raised into a certainty. His lordship repeats what he had said in parliament, and adds a strong asseveration of his own. "I said that schools of jacobinical religion and jacobinical politics, that is to say, schools of atheism and disloyalty, abound in this country; schools in the shape and disguise of charity-schools and Sunday-schools, in which the minds of the children of the very lowest orders are enlightened; that is to say, taught to despise religion and the laws and all subordination. This I know to be the fact." After such an asseveration as this, he "who knows not how to appreciate the value and amount of historical evidence" will certainly be very much biased; yet, recollecting the insinuations thrown out against the early Christians for their atheism, profligacy, seditious temper, and licentiousness, we cannot thus join in the condemnation of any sect of Christians, unless some facts are really substantiated; and the author of this discourse may justly be called upon, by the methodists, to bring proofs of his allegations.

The exhortations to the clergy, to preach up with greater zeal the doctrines of the articles, meet with our unqualified approbation; but we were surprised at the mode of considering the difference in the interpretation of those articles. "I know not what hinders but that the highest supralapsarian Calvinist may be as good a churchman as an Arminian." The great difficulty seems to be to find out how an Arminian can be at all a member of the church.

Episcopal charges generally conclude with an apostolical benediction. How the clergy felt at the parting words of their prelate we leave our readers to imagine. "If the high inexpediency of non-residence is not suggested to your own minds by the detail I have set before you of the particulars of your duty, I know not by what words of mine I could hope to turn your attention to the subject. All that I shall attempt to say is this; that it will be highly to the credit of the clergy if the timely reformation of so serious an evil should appear to come from themselves, without any exercise of a compulsory authority, ecclesiastical or secular. The evil is grown to that gigantic size, that a remedy in one way or another can be at no great distance; and if persuasion prove ineffectual, or take not indeed a very speedy effect, other measures must be taken, and other remedies must be provided. But of that in another place."

In this abrupt manner the charge concludes, leaving us in wonder and admiration at the abilities, firmness, and undaunted courage of the right reverend speaker; but very much in doubt whether the cause either of Christianity at large, or the church of England in particular, was well supported by such a string of invectives against those who wholly reject the one, or differ in their interpretations of the Scripture from the other. From the extracts we have presented to our readers, they must perceive that the charge is unique in its kind: it is a literary curiosity, which will in a course of time be purchased with singular avidity, if not with universal applause.

## EDUCATION.

*A Guide from the English Language to the French, or a French Grammar; wherein those Cases only are treated, on which the two Syntaxes do not agree; and the Rules are particularly adapted to the Genius of the English Language. By F. Henry. 12mo. 2s. 6d. sewed. Dulau.*

Not having before us the grammar of the abbé Henry (which we reviewed in our XXIII<sup>d</sup> volume, N. A. p. 463), we cannot positively affirm that this is only a new edition of that work: but, as far as our recollection enables us to decide, it appears to us to be in substance the same work, with a new title and occasional alterations and improvements.

*Grammaire Française et Italienne de Veneroni, &c.*

*The French and Italian Grammar of Veneroni, containing all necessary Instructions for learning the Italian Language with Ease; corrected according to modern Orthography, and the Decisions of the best Grammarians; augmented by many useful Rules, a Course of Themes, a Treatise on Tuscan Poetry, and some interesting Extracts both in Prose and Verse. By R. Zotti. 12mo. 6s. 6d. sewed. Dulau. 1800.*

As an improvement of Veneroni's grammar has long been desired, an able corrector of that work would be entitled to the thanks of the public: but, on comparing the present volume with the former work, we do not find reason to bestow any high degree of praise on the labours of Zotti. The dialogues, which ought to have been varied and extended, are considerably retrenched: few of the rules are improved; and the additions are not in every respect judicious or necessary.

*The Life of Rolla: a Peruvian Tale. With moral Inculcations for Youth. With a Frontispiece, representing Rolla tearing from the Rock the Tree which supports the Bridge. By the Author of the Siamese Tales. To which are added, Six Peruvian Fables. By the same Author. 1s. 6d. Newbery. 1800.*

The principal part of this publication is founded upon the story worked up with so much interest for the public amusement in the popular play of Pizarro. The performance is professedly adapted

for juvenile minds; hence the writer, having found that Kotzebue had successfully created a *Rolla*, extends the fiction, and, whilst he 'indulges the playfulness of his imagination, and leads his young reader through the surprising and fanciful scenes of enchantment, he at the same time labours to convey those useful precepts that may be remembered when the ripening judgement of youth, in its maturer operations, discovers the fiction and retains the moral.' In justification of his plan, our author advances a position from which we cannot withhold our assent.

'That fiction is the readiest way to allure the young attention (he observes) is an opinion founded on a knowledge of the juvenile mind: the ancients resorted to fable, to attract hearers among the common people, who, like children, had few ideas; 'satisfied they could convince better by that easy mode of inculcation, than by dogmatical precepts, the terms of which they could not understand: thus the wise Esop ingeniously managed to convey the most important truths, and found fable a familiar kind of logic.' P. vi.

We think the writer's execution of the plan accords with the design proposed. Several useful lessons of morality are also inculcated under the title of '*Peruvian Fables*.' Upon the whole, this little volume may be safely put into the hands of the young, as in it they will find amusement blended with instruction.

*Instructive and entertaining Dialogues for Children.* By Mrs. Guppy.  
2 Vols. 1s. Hurst. 1800.

We forbear to criticise these dialogues, as we do not wish to deprive the 'girls' charity-school' at Bristol of any emolument which the authoress intends, by the sale of her little volumes, to appropriate to the support of an useful institution.

## P O E T R Y.

*Lord Auckland's Triumph: or the Death of Crim. Con.—a Pair of Prophetic Odes. To which are added, an Address to Hymen; an Ode on the Passions; Advice to Young Women, or, the Rose and Strawberry, a Fable; with a most interesting Postscript.* By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1800.

The subject of the "Pair of Odes" that compose the principal part of the present collection is too well known to our readers to render it necessary to stimulate their reminiscence. Much of the native humour of the merry-making Peter Pindar, esq. is still retained in them; though, to speak the truth, we cannot rank them among the happiest of his performances. We shall copy the following, which we are told is "a true story," as one of the best specimens of the pieces contained in the pamphlet:

'A king of France upon a day,  
With a fair lady of his court,  
Was pleas'd at battledore to play:  
A very fashionable sport.

' Into the bosom of this fair court dame,  
Whose whiteness did the snow's pure whiteness shame,  
King Louis by an odd mischance did knock

The shuttlecock,  
Thrice happy rogue! upon the down of doves,  
To nestle with the pretty little Loves!

' "Now, Sire, pray take it out"—quoth she  
With an arch smile. But what did he?

What? what to charming modesty belongs!  
Obedient to her soft command,  
He rais'd it—but not with his hand!

No, marv'ling reader, but the chimney-tongs!

' What a chaste thought in this good king!

How clever!  
When shall we hear agen of such a thing?  
Lord! never.

' Now, were our princes to be pray'd  
To such an act by some fair maid,

I'll bet my life not one would mind it;  
But handy, without more ado,  
The youths would search the bosom through,  
Although it took a day to find it!' p. 16.

At the end of this publication we find a Postscript, complaining, with no small portion of wit, but an ampler admixture of ire, of two critiques upon a prior effusion of our author's, entitled *Nil Admirari* \*, introduced into the *Anti-Jacobin Magazine* and *British Critic*. But as we are not called upon to be umpires in the dispute, we shall leave the combatants to their own pugilistic powers, without any interference whatsoever;

For he who thus would interpose,  
Perchance might gain a bloody nose.

*Epistle to Peter Pindar. By the Author of The Baviad. 4to. 2s. 6d.*  
Wright. 1800.

*Postscript to the Epistle to Peter Pindar.*

Both these pamphlets are ushered into the world in consequence of the postscript added to the foregoing. Among the characters attacked for having abused the *Nil Admirari* of Peter Pindar in different journals and other publications, the author of the *Baviad* holds a distinguished station, and he here replies with a virulence at least equal to that of his antagonist. As the cause of truth is the only cause in which we can be interested in the present dispute, or indeed ever wish to be interested in any, we shall pass by the angry and unfounded note levelled against ourselves in page 7 of the Introduction; and observe, that Mr. Gifford positively denies all concern in the article of the *Anti-Jacobin Magazine* adverted to by the antecedent writer; and declares, page 20, "in the most solemn and unequivocal manner, that, till the present

\* See Crit. Rev. New Arr. Vol. XXVIII. p. 230.

moment, he never wrote a syllable concerning him in the whole course of his life."

Had the author of the Baviad confined his justification of himself to such a plain and positive assertion as this, he would have answered every laudable end, and have kept himself on a level with those gentlemen who, though equally attacked with himself, have had too much prudence to return any answer whatever. But the greater part of the Introduction, almost the whole of the Epistle, and more particularly the *anonymous* Postscript, are compounded of such low and Billingsgate abuse, such outrageous contempt of all that decorum which should ever regulate the language of the gentleman and the scholar, and which the public has at all times a right to expect from those who appeal to its judicature—such dark inuendos, and unsupported hints of the foulest of vices, that we have seldom seen their superior, and trust we shall never again be forced to witness their equal.

We shall conclude with extracting the following note from page 18, to which we cordially wish the author had paid more attention.

'I am much pleased,' says he, 'with a passage in the Life of Burus. "I never saw him angry but twice," says his biographer: "once for some neglect in the foreman of the band; and the other time it was with an old man, for using smutty inuendos and double-entendres. Were every foul-mouthed (old) man to receive a check in this way, it would be to the advantage of the rising generation."—Excellent!'

*The Battle of the Bards; an Heroic Poem. In Two Cantos. The Author Mauritius Moonshine, F. R. S. &c. 4to. 2s. Lackington. 1800.*

It is not often that poets themselves compose the *dramatis personæ* of their own pieces, and still less frequently that they realise in their own conduct the peripetia of blood-stained tragedy: yet such was the *dénouement* we were led to expect from the ardour of the two foregoing publications;—and a "battle of the bards," though not quite so bloody as many of which we have lately heard, was at least as much a matter of course, from the declarations of war and the terms of defiance with which they were so highly seasoned. Our readers are already sufficiently acquainted with the transaction in the humble prose of the diurnal papers; and we shall only, therefore, notice, that the present pamphlet furnishes us with a repetition of the same, in mock heroics, embellished with suitable machinery and other poetical decorations. It is divided into two cantos; and, though the balance is sustained with a tolerable degree of impartiality, we think we perceive an inclination rather in favour of Sir Pindar than Sir Giffard.

*Peter and Æsop; a St. Giles's Eclogue. 4to. 2s. 6d. Murray and Highley. 1800.*

*Ecce iterum Crispinus!* By this quotation we mean, however, no affront to either of the combatants. The subject of the foregoing

pamphlet is in a considerable measure pursued in the present; though the ground, it must be confessed, is somewhat different. The dernier resource of a battle is at last appealed to; but it is preceded by a poetical dialogue between the parties, in a burlesque eclogue, happily parodied from Spencer or Virgil, and animated with all the spirit and flowers of eloquence with which the original publications of these redoubtable bards have of late abounded.

‘These flowers,’ says the writer, ‘it has been my business to weave into a chaplet, to ornament their respective brows; and which, I trust, are of that amaranthine nature as to continue for ever in unfading beauty and lustre. With these I have intermixed others, taken from their own hot-beds.

‘There were some, indeed, of such peculiar fragrance, and of such indescribable delicacy, that I thought it better they should “waste their sweetness on the desert air” than run the risk of being injured by a removal.

‘To speak more plainly: Peter and his opponent are equally unknown to me but by their writings. To their talents, of which no man can think more favourably than I do, I am ready to do homage; but I must ever express my disgust, or be permitted at least to laugh, at the miserable, not to say beastly, use these irritable men make of such valuable endowments.’

But enough of this absurd and unnatural dispute. We trust the combatants have now peaceably returned to their own *harmonious* profession; and that the only contest which will in future subsist between them will be *for the laurels of Apollo rather than the laurels of Mars*.

*Bardomachia Pœnia Macaronico-Latinum.* 4to. 1s. Johnson. 1800.

*Bardomachia: or, the Battle of the Bards.* Translated from the original Latin. 4to. 1s. Johnson. 1800.

Here we meet with another species of humour exercised upon this unhappy contest of the sons of Apollo, and which has by far the advantage of all the productions to which this fertile theme has given birth. It is published anonymously; but the name of the writer appears in every line we have perused: and we have no hesitation in attributing it to a learned and facetious divine, who has formerly amused us with similar effusions. We select the following, containing the entrance into Mr. Wright’s shop, and the dreadful slaughter that instantly ensued, as a fair specimen of the whole.

‘Pindarus, hoc viso, majori serbuit ira;

Bili ac difficili tumultu jecur anserè majus!

Obliquè simul ac flammantia lumina torquens

Ad zigzagum hominem, resonora voce profatur:

“An tu Mæviades? insignis furcifer! an tu?”

“Mæviades ego sum: sed non sum furcifer:” inquit  
Bombardus Bardus—Respondet Petrus amare:

"Furcifer es certò—sed cur contendere verbis?  
 "Accipe quas meruit tua tanta audacia pœnas!"  
 Dixit; et, elato nodoso stipite, fronti  
 Mæviadis tremuli validos conduplicat ictus.  
 Alcides ipſus, Lernæ cum tunderet hydram,  
 Non aliter duras, densas, plagas repetivit.  
 Et, certè, ſi aliam plagam dare tum licuiſſet,  
 Conſimilem, Bardi ſoulam miſiſſet in orcum!  
 Purpureus, ſubito, fluxit de vulnere ſanguis;  
 Aſthæus color et rubicundas fundere cheekas  
 Eſt viſus; ſquintos nox atra obcœcat ocellos;  
 Ac mors ſeemabat præcox decidere ſortem  
 Eximii vatis; cum carminis autor Apollo,  
 Caræ ergò prolis, voluit ſervare parentem.  
 Heu! heu! Literalis quam grandis loſſa fuiſſet,  
 Si tum Mæviades clauſiſſet lumina vitæ!

'Protenus, elapſus nimboſa per æthera, Phœbus,  
 Peltieri ſimulans voltus et membra decora,  
 Deſcendit; mediâ ac ſe ſiſtit bibliothecâ.  
 Tyndaridæ Juvenes, Caſtor cum Polluce, ſingunt  
 Servorum facies abſentis Bibliopolæ:  
 Tresque ſimul Superi, non æquâ lege, laceſſunt  
 Unum terricolam! Fuſtim dejecit Apollo  
 De dextra Petri meditantis plura trophœa:  
 Dum Ledæ fratres, magnâ vi, brachia ſtringunt  
 Pindarica; ac hominem portarum ad limina puſhunt.' P. 9.

We ſubjoin the Engliſh verſion, premising that it is far inferior  
 to the humorous and pyc-balled original.

'Him Peter ſpying, quickly to him ran,  
 And thus addreſs'd the zig-zag gentleman:  
 "Thou art, if from thy mien I rightly gueſs,  
 "The rascal whom they call Mæviades!"  
 ' "Mæviades I am," the bard replies,  
 "But not a rascal"——

——"Not a rascal?" cries

Th' indignant Pindar:—"never was a greater,  
 "Thou baſe, calumnious, everlaſting prater!  
 "But why in idle words conſume our time?  
 "Take this reward of thine audacious crime!"  
 He ſaid—and on the trembling varlet's head  
 Twice his ſtout ſtick with all his force he laid.  
 Not great Alcides his repeated thwack  
 Laid harder on the horrid hydra's back!  
 And, ſure, another ſtroke, ſo fierce and fell,  
 Would have diſpatch'd the poet's ſoul to hell  
 Or heav'n—The red blood down his temples ran!  
 His cheeks, ſo rubicund before, grew wan!  
 And Death, untimely Death, with ſcythe elate,  
 Was ready to decide his inſtant fate:  
 When Phœbus, loth to ſee a poet die,  
 In bloom of youth, reſolves to quit the ſky,  
 And ſave a parent, for his progeny:



I mean the product of his fertile brains;  
 His lawful offspring—his satyric strains.  
 Quick through the misty air Apollo steer'd,  
 And in gigantic Peltier's form appear'd!  
 Castor and Pollux wait on his command,  
 And in the shape of shopmen by him stand.  
 Thus three immortals (fate extremely hard!)  
 Attack at once a single mortal bard!  
 'And, first, Dan Phœbus, with a sudden stroke,  
 Dash'd from his uprais'd arm the murderous oak:  
 Then Læda's brothers, with resistless pow'r,  
 Tie both his hands, and push him to the door.' P. II.

## MISCELLANEOUS LIST.

*A Defence of the Profession of an Actor.* 8vo. 1s. 6d. Miller. 1800.

Our author, in polished, though occasionally in too highly laboured, perhaps inflated, language, defends the profession of a theatrical performer, and contends that he who animates the words of the poet ought to share at least in his fame and estimation. But the poet, whose memory is now adored, might, if alive, be equally neglected with the player; and, in our own times, Mrs. Siddons and Mr. Kemble may boast of attentions, in private, as great as those which once distinguished Roscius or Æsopus. Perhaps the irregular conduct of some eminent actors may have sullied the character, and occasioned the members of the same profession to be received with caution; yet those whose private lives have been irreproachable, have never found the attentions lavished on the stage withholden at other times. On the contrary, the stream of kindness, by having been occasionally restrained, has on other occasions flowed perhaps with profuse liberality.

*Providence Displayed: or, the remarkable Adventures of Alexander Selkirk, of Largo, in Scotland; who lived Four Years and Four Months by himself, on the Island of Juan Fernandez; from whence he returned with Capt. Woodes Rogers, of Bristol, and on whose Adventures was founded the celebrated Novel of Robinson Crusoe. With a Description of the Island, and an Account of several other Persons left there, particularly William, a Mosquito Indian, and Capt. Davis's Men, including brief Memoirs of the famous Capt. Wm. Dampier. To which is added a Supplement, containing the History of Peter Serano, Ephraim Howe, and others, left in similar Situations. By Isaac James.* 12mo. 3s. Button. 1800.

We have often thought that the enthusiastic admirers of Shakspeare are the worst enemies of his fair fame, by tracing the original source of some of his striking beauties, and pointing out the prototypes of what had before been considered as his inventions. If the merit of De Foe could be lessened, it would be in some degree tarnished by the narrative before us, could we suppose him to have been acquainted with all the circumstances of the different persons left on rocks and desert islands. These adventures form an entertaining compilation; though the ingenuity

of De Foe (who details every contrivance with a simplicity which, in spite of conviction, almost persuades us that the whole is real) will render his mixture of fiction, with a little truth, still more interesting. We seem to feel his narrative to be a real detail of events, and even truth suffers in the comparison.

*A Meteorological Journal of the Year 1799, kept in London, by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases in the City and its Vicinity.* 8vo. 2s. Bent.

The situation of the instruments employed, particularly of the thermometer 'hung out at a window up one pair of stairs' in Paternoster-row, is not the most eligible; and, from some comparative observations, two or three degrees of temperature may be deducted from the observed height. Of the hygrometer we can obtain no adequate correction, so that we shall not notice it. The mean of the barometer for 1799 was 29.85; its greatest and least heights were 30.65 and 28.94 in December and November respectively. The mean height of the *out-door* thermometer was 48.8; 46° nearly: the mean heat of April 44.5; March and June were the driest months; July and September the wettest: yet, on the whole, the quantity of rain which fell scarcely exceeded twenty-one inches.

*Elegance, Amusement, and Utility; or the whole Process of Varnishing on Paper and Wood, with every Improvement. By J. Crease, Bath. To which is added, Gilding, Working in Black and Gold, mounting Drawings, cleaning Pictures, &c. &c.* 8vo. 2s. 6d. Champante and Whitrow.

The directions in this little tract are clear and judicious. We therefore can safely recommend them to the practitioners of those elegant amusements which the author professes to teach, and in which our fair countrywomen are now so great proficient.

*Plan of Proceeding: Octavo.—First Part. Holmes' Tract on Bodies Corporate generally, those in Exeter specially, which includes the novel County-Rates, Exeter, 1799.—Second Part. Holmes' Epitome of Political History, ancient and modern, commented on, in Hope of affording some Information to the middle and lower Classes of Mankind, countenancing Virtue and discouraging Vice.—Third Part. Holmes on the Police of Exeter specially, ancient and modern, as an Accompaniment to Izaacke's Memorials of the City.* 8vo. 1s. No Publisher's Name.

After all the attention that we can bestow, we find it very difficult to ascertain the object of this very obscure author. He seems to be displeased at the levying new county rates, while sufficient revenues, given for the same or similar purposes, are possessed by the corporation. 'Non nostrum est tantas componere lites.' As an apology, however, for our uncertainty respecting the author's meaning, and our inability to understand his very inverted incomprehensible style, we shall transcribe his first paragraph.

‘ Dear Sirs,

Exeter, the last day of 1799.

‘ The love of my king and country, duty to magistrates, and that equity may be the ruling principle in this city ; being a deaf, healthy, independent person, passed 64 years of age ; no family besides four household servants ; a freeman of Exeter ; S. C. L. Oxford ; and my comfortable independence affording me leisure, with a disposition to study to promote the public welfare of my native city—I, therefore, consider myself bound by Christian duty to make known to you the truths of the premises, in a treatise, formed from genuine manuscripts and the best printed authorities in my power, of which I hope to shew that I now possess a plenty.’ P. i.

*The General Apiarian, wherein a simple, humane, and advantageous Method of obtaining the Produce of Bees, without destroying them, is pointed out in a Series of Letters to a Friend. By J. Isaac, Secretary to the Apiarian Society, established at Exeter. 12mo. 2s. 6d. sewed. Johnson.*

We are pleased with the judicious directions of the secretary to the Apiarian Society, and can safely, from experience, recommend his advice as perspicuous, comprehensive, and profitable.

*Report of the State and Progress of the Institution for the Relief of the Poor of the City of London, and Parts adjacent, situate in New-Street and Friar-Street, Blackfriars: with a List of the Subscribers. 8vo. 1s. Phillips. 1800.*

From this Report it appears, that 240,832 meals of an acceptable and very nutritious diet have been afforded at the expense of £. 971. 2s. ; a circumstance very encouraging to humanity. But, to have a clear idea of the institution, we should be glad to know, in the next Report, what is the average time consumed by a poor person from his first entrance into the labyrinth till he receives his basin of soup.

*Scattered Thoughts. 12mo. 3d. West and Hughes. 1800.*

Scattered thoughts indeed ! Lent, hot cross-buns, rolls, muffins, crumpets ! And Good Friday is termed by this pietist the “ most sacred of all days ! ” We should be glad to learn by what authority ; since, though we know of many days having been hallowed in holy writ, we could never discover that Good Friday was placed at their head by divine, or even human, authority of any great weight. There is one remark, however, which families would do well to consider, and that is, the propriety of having cheese in these times after dinner. The total abstinence from cheese, in houses where meat is generally consumed, is a great saving to the family and also a benefit to the poor.

#### TO CORRESPONDENTS.

We have received Dr. Jones's packet, and the polite note inclosed in it. We return him our thanks, and shall be happy to hear from him in future.

Mr. Sedgwick's letter is received, and will be duly attended to.



# A P P E N D I X

TO THE

THIRTIETH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

## CRITICAL REVIEW.

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### FOREIGN ARTICLES.

*Des Signes et de l'Art de Penfer, considérées dans leur Rapports mutuels. Par J. M. Degerando. Paris. 1800.*

*On Signs, and the Art of Thinking, considered in their mutual Relations, &c. 4 Vols. 8vo. Imported by De Boffe.*

WE fear the author himself has anticipated our apprehensions, that these volumes will be little read. The subject is abstruse, the arguments vague and flaccid, and the language, though precise, seldom elegant or clear. M. Degerando's attempt was suggested by a prize offered for the following question, by the National Institute: "To determine what is the influence of signs on ideas?" This however was branched, in the programma, into many other questions. "1. Would the art of thinking be perfect, if the art of signs were brought to perfection? 2. Is it not owing to the perfection of signs, that in some sciences truth is received without contradiction? 3. In those which furnish eternal fuel for controversy, is not the difference of opinions the necessary consequence of the inaccuracy of language? 4. Is there any method of correcting a badly-constructed language, and of rendering all sciences equally susceptible of demonstration?"

After perusing this work with some care, we cannot help thinking that a comprehensive mind might have reduced these volumes into little more than one. In English works, the

subject has been already exhausted; and, unless intellectual ideas can be measured and counted, certainty cannot be obtained. Definitions have been multiplied, in different English works of divinity and metaphysics, without the least approach to accuracy of language; and proofs have been logically, even mathematically arranged, without coming nearer to demonstration. Can language be rendered unexceptionably accurate? We think not, for it is not of a nature to allow of minute discrimination; and where words have been limited with the utmost attention, a suitable advantage has not always been obtained.—Let us, however, attend to our author.

His memoir, which obtained the prize, was comparatively short; but it has since been enlarged, and is now extended to the two first volumes. The first part contains the answer to the literal sense of the question: it is designed to explain the influence of signs on the formation of our ideas. The second part extends to the meaning of the question, and the views which appear to have influenced the Institute in its choice. It is designed to show the precise influence which a perfect state of language would have on the art of thinking.

Each of these parts is afterwards subdivided, in a manner equally simple and natural. In the first, which is wholly historical, I shall be conducted by facts as they arise. Two principal points of view here offer themselves: 1st, the creation of the ideas, and the signs expressing them; and, 2dly, their mode when created. Thus this vast history of the human mind divides itself into two great æras; one which conducts us to the moment when man became *possessed of all the instruments* of thought, and another when he is engaged in employing them. In tracing the history of the first we shall explain how the individual, escaping from absolute ignorance and inaction, receives from nature signs already formed, and invents new ones; conceives ideas, and returns to retrace them; and how these two operations are entwined and connected in a thousand ways. In tracing the history of the second we shall explain all the operations which the mind exercises on these ideas, and show in what manner, by means of signs, these operations become the principles of all our knowledge: we shall point out how their perfection or defects determine our progress or our wanderings. It is thus, in studying anatomy, the professor first describes the structure of each organ, and then explains the functions for which it is destined.

In the second part, which consists wholly of applications, I shall follow the order pointed out by the arrangement of our acquisitions, that I may demonstrate what improvement is still to be made in each, the means of obtaining this improvement,

and the advantage of signs (*langage*) as one of these means. The most simple method of arranging our intellectual acquisitions is into the truths of fact, which consist in the relation of our ideas to *things*, or to the external models which represent them; and abstract truths, which consist in the relation of our ideas to each other. Sometimes we wish to form a judgement of the existence of beings, of their properties and actions: sometimes, abstracted from the world, and employed within the sphere of our own conceptions, we are engaged alone in comparing them. Thus there are some secrets which we extort from nature, and there are some discoveries which we make by our own conceptions.

‘The first part we shall divide into two sections; one explaining the history of the formation of signs and of our ideas, the other treating of the operations of the human mind on these signs and ideas, which will of course explain their influence on our acquisitions. The second part will be equally divided into two sections: in the first, I shall show how the perfection of the art of signs will promote our progress in the acquisition of facts; in the second, I shall examine how the same perfection will assist it in the investigation of abstract truths.’

Such is our author’s plan, which we have given in his own words; it is well conceived; and, excepting a little confusion in the first part, between ideas and language, appears correct and philosophical. It is not, however, pursued with vigour, and questions of facts are often discussed by empty declamation. We regretted that, when speaking of history, he had not traced the subject historically, by investigating the connexion between sounds and ideas in brutes, how far *their* ideas are simple or compounded, and how far they may be expressed by sounds differently modified or inflected. This might have been followed by tracing the ideas of infancy, which at first are equally simple with those of brutes, and pursuing them till they become more complicated.

The first chapters of the first section are employed in analysing the intellectual functions, of which our author speaks with some precision; but he approaches too near materialism, without guarding against its ill consequences. He decides also too positively on ideas being wholly derived from sensible objects. We mean not to say that in this he is erroneous; but he should have considered the subject more fully, and disposed of some disputed questions, particularly that of instinct, which we think discoverable, in some degree, in early infancy. His system of the institution of language is that of the abbé Condillac. This useful medium of communication is afterwards perfected by experience and reflexion; ‘but how many years

(he adds) would it not employ, to form a language so varied and artificial as the Greek.' This, however, he ought to have known, is not an original language. Its genius, its character, and its roots, have their prototypes in the Egyptian or Chaldee; and it was enriched, from other parts of Asia, by a large vocabulary of new words. The errors in the construction of languages, and the faults committed in speaking them, are explained with some care, and this chapter merits attention. The second volume is more interesting than the first; but, having developed its object, we shall not enlarge upon it farther. To select any part from a work which consists of a connected chain of reasoning, would be perhaps unfair, if produced to be censured,—and not peculiarly interesting, if intended as a favourable specimen.

The third and fourth volumes are, we think, in many respects, more captivating still, and display the author's talents, and the extent of his knowledge, in a more auspicious view. The second part, which we have said is on the influence which a more perfect state of language would have on the progress of knowledge, contains many valuable disquisitions. Our author's remarks on classification, and on a language founded on analogy, are peculiarly interesting. From this last subject we shall select the following passage.

'What I understand by the *language* of a science is, the collection of terms employed to point out the facts of which the science consists. This language will be analogous, or possess the highest degree of descriptive analogy, if, having fixed on certain simple terms for the primitive and elementary circumstances, each fact should be expressed by a derivative appellation, whose composition should recall all the simple signs which correspond to the circumstances, the union of which is presented by the fact.

'It is not of importance that the simple signs possess a sensible analogy; for the mind can easily retain a small number of arbitrary terms, and the memory will be only exercised by such combinations. In other respects, it would be impossible to find, for the greater number of elementary circumstances, such signs as would, in their imitation, be unequivocal.

'To conceive the advantages which would arise, in sciences of observation, from a language strictly analogous, we must define with precision the uses for which such a language is designed. We have just said, that every individual requires words, to fix in his mind the results of his own observations; and that many individuals require them, to communicate to each other their acquisitions. In examining, first, the use which every one makes of the language of sci-

ence for his own purposes, we shall observe, that were it possible to introduce a perfect analogy in the terms of which it is composed, four remarkable benefits would result.

‘ First, the words themselves would be more rapidly learnt, better retained, and more easily recollected. In reality, with this hypothesis, fewer words would be required. Having determined upon a few elementary signs, we should possess all the data necessary for forming complex words. Seven or eight radicals would be sufficient for many millions of combinations. The composition of words would also be regulated by the strict laws of analogy ; so that it would not be more difficult to associate the radicals, than to learn them. A few rules would give a key to the whole system. The sight or the remembrance of the facts would be sure marks to remind us of the names, for these are only the representation of the facts. This experience would daily aid the habits of the language, and the senses assist the understanding. In this way, language, presenting itself in a complete descriptive tablet, might be caught at a glance ; nor could a word be lost ; since it would leave a vacancy in the tablet, and the connecting terms would explain how the vacuity should be filled. If we should want any word, we should not be obliged to seek it indiscriminately : it would immediately recur, by a simple and methodical process, directed by the analogous terms.

‘ The second advantage is still greater. With an analogous language, the facts themselves are better fixed in the mind.

‘ The third advantage of an analogous language consists in its close connexion with a system of methodic classification. In reality, the language itself requires and supposes a strict and regular classification of the facts which it serves to represent.

‘ The fourth consists in the power of multiplying, more rapidly and more carefully, observations and experiments.’

The illustrations of the second, third, and fourth advantages, we have omitted, as it would make our article too extensive. The observations on universal language, which conclude the third volume, are very just, but not peculiarly interesting, after the comprehensive analysis of all our intellectual acquisitions, in the very singular and justly celebrated work of bishop Wilkins. Our author is however neither sanguine in his expectations of success in this attempt, nor satisfied of its benefits. He remarks, with some propriety, that works formerly published must be read, and their respective languages studied ; adding, that even the study of foreign languages is not so barren and uninteresting as some have supposed. The subject of universal language is afterwards resumed, and the different attempts that have been made in this work carefully considered.



The fourth volume relates to abstract sciences, and the advantages which must result to these from the greater perfection of signs. This volume is not so interesting as the third, and we do not think our author appears in so happy a light as in that of a metaphysician.

On the whole, there are two modes of perfecting the art of signs; the one consisting in the information of the signs themselves, the other in the more correct employment of those which we possess. Language may undoubtedly, as our author contends, be rendered more commodious for use, and more favourable to the progress of intellectual acquisitions; yet every attempt of this kind will not rectify all the faults, or make any language a strictly philosophical one; and perhaps the reformation for the one purpose may render it less fit for the other. The perfection of language, in either way, would have numerous prejudices to surmount; and the poet would lose by the strict precision which the philosopher would require. We should still, probably, "talk with the vulgar, though we should think with the wise."

Even in intellectual acquisitions, as our author justly remarks, the same precision is not equally attainable; and, as we have already observed, space and numbers can alone be measured or counted. When the same language is employed in abstract sciences, the attempt is sometimes ridiculous, and generally useless. It was Pitcairn, we believe, who, after a laborious calculation, determined that the proper dose of a medicine was in the ratio of the square of the constitution; and the mathematician, who looks at Doddridge's 'Demonstrations' of the most abstruse points of theology and metaphysics, in the compass of a few lines, will perhaps suspect that a definition has been omitted, and that the term 'demonstration' means only a distant probability.

It is not without reason, therefore, that our author recommends the improvement of common language, and a greater attention in philosophic writings, to the precise meaning of words. The arbitrary terms should be employed more strictly, and according to an accurate definition. The system of language is too unconnected; and has not, till within these few years, and chiefly by English writers, been founded on the generation and progress of our ideas. This study will probably be pursued; and its advantages, apparent *a priori*, will, we are convinced, appear more striking by numerous successful results. In this inquiry, the poet and philosopher may coincide; for the new and unexpected combinations of the former may contribute to illustrate the speculations of the latter. 'In this way,' adds our author, 'we shall gain the advantage of being able to support the empire of truth by all the charms of elocution, and to associate the effects of per-

suaſion with thoſe of rigorous demonſtration—of elucidating abſtractions by a happy choice of metaphors, and bringing comparisons to the aſſiſtance of methodic definitions—of ſimplifying or expanding a thought, and giving it a form ſuitable to the nature of the ſubject, and the diſpoſitions of thoſe to whom it is addreſſed.’

Signs influence the art of thinking, either directly, by their immediate connexion with the operations of the mind, or indirectly, by the relation they have to the expansion of our faculties. However perfect, they will not equally influence or aſſiſt every branch of knowledge: in abſtract ſciences their perfection will be uſeful; in experimental ones it will have little influence. The indirecſt influence of ſigns affects, at the ſame time, the attention, reflexion, imagination, and memory; but each ſcience employs theſe faculties in a diſferent degree: experimental knowledge employs the memory, hypothetical inquiries the imagination, abſtract ſciences the attention, morality and philoſophy the reflexion. Yet even the perfection of language would only aſſiſt, in ſome degree, the progreſs of ſcience: it has many worſe enemies than the abuſe of words;—but this is no part of the preſent inquiry.

On the whole, from the analyſis and ſpecimens of our author’s work, our readers will perhaps join in the opinion we have already offered. At leaſt we have endeavoured to enable them to judge for themſelves, and wiſh only, on this as on every other occaſion, that *truth ſhould prevail*.

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*Rélation du Voyage à la Recherche de La Pérouſe, fait par l’Ordre de l’Aſſemblée Conſtituante, pendant les Années 1791, 1792, et pendant la première et ſeconde Années de la République Française. Par le Citoyen Labillardière. Paris. 1800.*

*Report of the Voyage for the Discovery of La Pérouſe, undertaken by Order of the Conſtituent Aſſembly, during the Years 1791, 1792, and the firſt and ſecond Years of the French Republic. 2 Vols. 8vo. Imported by De Boſſe.*

THOUGH two tranſlations of this work have appeared, we ſhall prefer at leaſt announcing the author of this voyage in his original dreſs. It is ſingular that M. Labillardière ſhould be the narrator, as he was only naturaliſt in the expedition, which was not completed when he left the ſquadron; and, though M. d’Entrecasteaux was dead, a ſucceſſor muſt neceſſarily have been provided, who would be in poſſeſſion of the inſtructions and the confidential details. On this account we ſhall not follow M. Labillardière in his cenſure of the conduct of the officers, or of the commander:—His merit muſt ultimately be appreciated by the diſcharge of his commiſſion.;

and of this we cannot at present determine. Of the object of the voyage we shall speak presently ; but must first introduce the author in his own manner.

‘ Natural history was the earliest subject of my attention : convinced that we must investigate her productions, and form a correct idea of her phænomena in the vast volume of Nature, I went to England as soon as I had finished my medical studies. This journey was soon followed by another to the Alps, where the soil offers an immense variety of productions, in proportion to the varied temperature at different heights of the mountains.

‘ I next visited a part of Asia Minor, where I resided two years, to examine the plants of which the Greek physicians have left very incomplete descriptions, and had the satisfaction to bring back a very beautiful collection. Soon after I returned from this last voyage, the National Assembly ordered two vessels to be fitted out, to save if possible a part at least of those who remained after the misfortunes of La Pérouse. It was a glorious duty to join men who were employed to restore to their country those who had been no small benefactors to her. In other respects this voyage was alluring to a naturalist ;—new countries would offer new productions, which would contribute to the advancement of science and the arts.

‘ My taste for voyages had all this time continued to increase ; and three months of navigation in the Mediterranean, when I went to Asia Minor, was a specimen of a long voyage. I seized therefore with eagerness this occasion of traversing the Pacific Ocean. If to gratify the passion for study cost us dear, the varied products of a new country will amply repay the sufferings inseparable from navigation.’

In general, our author is well qualified for the task. The usual events, and the details of natural history, he could himself supply. For nautical observations he was indebted to M. Legrand ; and M. Piron, painter to the expedition, presented him with a copy of all his drawings. .

The ships engaged in these inquiries were the ‘ Recherche’ and the ‘ Expedition,’ of about five hundred tons each ; the former had one hundred and thirteen men, and the latter one hundred and six :—astronomers, naturalists, painters, and gardeners, were, as usual, a part of the crews. ‘ It is painful to add, that, of these one hundred and nineteen, eighty-nine had died before my departure from the Île of France. It must, however, be observed, that we had lost few only in the course of the voyage, and this dreadful mortality was owing to our long stay in the island of Java.’—Eighty-nine out of one hundred and nineteen ! and in a voyage where English navigators have not lost a man by disease,

The fate of the unfortunate *La Pérouse* we have followed with an anxiety, to be explained only by a sympathetic feeling for his misfortunes; and perhaps in this Journal only has he been followed step by step, from our LXVth volume to the 11d volume of our New Arrangement, and from thence downward in our XXIIIrd, XXIVth, and XXVth volumes. We have always expressed our decided opinion, that he fell a sacrifice to the inhospitable savages on the north of New Holland, and by some accident rendered irretrievable by the *Astrolabe* always following in the wake of the commodore. The National Assembly acted with spirit and humanity in ordering this search, at a moment when self-preservation was occupying the chief of their attention. Their views should be ascertained by their instructions; but, as these have not reached us, we must examine them by the conduct of the commander; and to this we immediately proceed.

Much blame has been attached to M. d'Entrecasteaux for the course he pursued. He certainly in one part confessedly went beyond his instructions; for having heard that some of our ships, particularly one under captain Hunter, had seen at the Admiralty Islands some savages in European dresses, and in French uniforms, he at once hastened there. It has been pretended that he should have visited New South Wales for intelligence. He did not, and the event showed that he was right, for no intelligence had arrived there. If, indeed, the remaining crew had survived either on the Admiralty Islands, or any neighbouring land, the accounts could not have arrived at Sidney-Cove till it had reached Europe, since it is the route *on the return only*. M. d'Entrecasteaux went immediately to the southern point of New Caledonia, from thence north and east to the Admiralty Islands, the north of New Guinea, and to Amboyna. This was very nearly the track which *La Pérouse's* instructions pointed out, as we mentioned in our XXIIIrd volume, New Arr. p. 484. It is however certain, that, in his letters, he seemed to have preferred the southern tract, between New Guinea and New Holland; but the admiral was perfectly justified in pursuing the former, which was the line *La Pérouse* was directed to follow, when he heard that some remains of a French crew had been seen in the Admiralty Islands, in the direction of *La Pérouse's* first instructions. It is unfortunate only that, as captain Hunter was at the Cape some hours before M. d'Entrecasteaux sailed, he had not obtained complete information, for we apprehend the report was wholly unfounded.

From Amboyna our navigators proceeded to the south-west, to the west coast of New Holland, and coasted along its southern shores to Rocky Bay. From the southern extremity of Van Diemen's Land, since found to be a cluster of islands, they again take their departure, reach the northern extremity

of New Zealand, and from thence proceed to the Friendly Islands, and anchor at Tongataboo. Why they went so far to the eastward it is not easy to explain, except from accidental winds, or from wanting a supply of provisions. It is more unaccountable, since the island of St. Croix was La Pérouse's most eastern destination, after leaving New South Wales. To St. Croix, however, they proceed from Tongataboo, after touching at the north-eastern coast of New Caledonia, and then advance to the south of the archipelago of Solomon, examining the north coast of New Britain, and pass a little to the north of their former course. They then visit the Molucca Islands, and make a fatal delay, as we have seen, at Batavia. After which M. Labillardière goes only with the Squadron to the Isle of France.

It is a subject of considerable regret, that the southern coast of New Guinea was not examined, as well as the Gulf of Carpentaria and the north coast of New Holland: and the most difficult problem will be, to explain why, after leaving St. Croix, M. d'Entrecasteaux should proceed in nearly his former route to the north, while the south was not yet explored—the very part which La Pérouse determined to visit.

As we shall now leave the original work, and pursue our account of the voyage, in a future number, from the English versions, it is necessary to notice the ornaments of the French edition. The chart is executed, like all the French charts, with peculiar neatness: it is also unusually full in the western part of the Pacific Ocean, where, from the formation of numerous coral islands, the ocean, from the north-east of New Holland to Acheen-head, may in time become a vast continent. The map is, however, incorrect in a more important view. It is a faithless assistant in pursuing the course of the navigators, and by using indiscriminately the terms 'the first year of the republic,' and 'the year 1792,' as if they were different æras. In the English charts, the routes outwards, and in the return, are properly distinguished, but they are not wholly free from some confusion.

The second is a view of the Admiralty Islands, with several of their canoes with out-riggers, &c. executed somewhat harshly, but with great spirit and clearness.

The third is a man of the Admiralty Islands, strong, robust, and muscular,—the features approaching rather to the European than the Malay.

The fourth represents the fishery of the savages at Diemen's Cape, and the fifth their preparation for a repast, equally spirited and correct. Their fishery seems carried on by diving only, and their prey chiefly oysters, crabs, or lobsters.

The sixth represents a woman of Van Diemen's Cape (New Holland); and the seventh a man and a boy of the same coun-

try. They resemble in features the other inhabitants of this vast island figured by the visitors of Botany-Bay.

Finau, the chief of the Tongataboo warriors, differs greatly in character and features from the rest of the inhabitants of the Friendly Islands, and approaches the European. He is represented in the eighth plate; and in the ninth is a view of the black swan of Cape Diemen; in the tenth a figure of the black spotted parrak (a kind of perroquet); in the eleventh the calao of the Isle of Waigiou, a species of buceros, the horn-bill of Latham.

The twelfth plate represents the *aseroe rubra*, the spiders which the inhabitants of New Caledonia eat, with different utensils; the thirteenth a beautiful species of eucalyptus, the *e. globulus*. In the fourteenth is the *exocarpos cupressiformis*; in the fifteenth the *diplarrena Morea*; in the sixteenth the *richea glauca*; in the seventeenth, *mazeutoxeron rufum*; in the eighteenth the *carpodontos lucida*; in the nineteenth the *mazeutoxeron reflexum*; in the twentieth another species of eucalyptus, the *e. cornuta*; in the twenty-first the *chorizema ilicifolia*; in the twenty-second the *anigozanthos rufa*; in the twenty-third and twenty-fourth the *Banksia repens* and *nivea*.

The twenty-fifth plate represents a male and female savage of New Zealand: the expression of the former's countenance displays a horrid malignity; and in the latter the same features are only somewhat softened. The entertainment given by Toubau, chief of the Friendly Islands, to general d'Entrecasteaux is the subject of the twenty-sixth plate. The view of the country is wild and irregular, and the entertainment not of a very splendid kind. A dance in the same island, in the presence of the queen, is more soft and elegant, but scarcely more interesting. The double canoe of the same islands, the subject of the twenty-eighth plate, is very peculiar. It does not, like the other double canoes of the Society Islands, consist of two united laterally, but has two stories raised on a raft, and appears not destitute of elegance, though little adapted for speed.

In the twenty-ninth plate is a representation of Toubau, the son of the king of the Friendly Islands, and of Vouacécé, an inhabitant of Fidgi, a neighbouring island. In the thirtieth plate, a woman of the Friendly Islands, and one of Amboyna; and in the thirty-first, thirty-second, and thirty-third, various utensils of the Friendly Islands are delineated. In the thirty-fourth plate is a representation of a man and woman of the island Beupré, an island to the north-east of New Caledonia, with no particular traits, and no very prepossessing appearance. A man and woman of New Caledonia follow: they are robust and muscular. These figures are succeeded by two plates of the implements and huts of the savages of the same island.

A species of picus of New Caledonia is next represented, with some plants of the same country, viz. the dracophyllum verticillatum, and antholoma montana.

The forty-second, forty-third, and forty-fourth, the last plates of this volume, contain a view of the harbour of Bourou, with a representation of the perogues of Bouka, of the islands of the Arfacides of New Caledonia and St. Croix. In general these plates are executed with great spirit and elegance: the botanical in particular are very valuable for their animation and characteristic appearance. The events of the voyage we shall pursue in the English versions.

*Voyage à Canton, Capitale de la Province de ce Nom à la Chine, par Gorce, le Cap de Bonne Espérance, et les Isles de France et de la Réunion; suivi d'Observations sur le Voyage à la Chine de Lord Macartney et du Citoyen Van Braam, et d'une Esquisse des Arts des Indiens et des Chinois. Par le C. Charpentier Cossigni, Ex-Ingénieur. 8vo. Paris.*

*A Voyage to Canton, the Capital of the Province of that Name, by the Way of Gorce, the Cape of Good Hope, and the Isles of France and Reunion, &c. Imported by De Boffe.*

THE principal part of this work consists of observations on the embassy of lord Macartney and M. Van Braam. In the same style M. Cossigni means to examine the accounts of Stavorinus. It may appear somewhat presumptuous in an author who resided only a short time at Canton, and made one or two very limited incursions into the interior parts; to blame those who, to superior opportunities of information, joined greatly superior abilities; and we shall find many of the remarks rather captious than solid.

The voyage before us is not embarrassed by nautical details, or the events during navigation. We have neither dolphins nor water-pouts, flying-fish or turtles. M. Cossigni stops only with the ship, and finishes the detail when the anchor is weighed.—Gorce is only a rock, about a league in circumference: the road affords good anchorage, but the harbour is obstructed by a bar. The island is scarcely cultivated, and the wood and water for shipping must be brought from the continent. It contains however a spring of excellent water for the use of the inhabitants. Our author saw here some 'negresses of singular beauty, with Roman features, very smooth and black skin, white and even teeth, large and fine eyes.'—Since the abolition of the slave-trade in France, the importance of Goree is confessedly little. Before their arrival

at Goree, and while yet beyond sight of land, the atmosphere was clouded by sand raised from the coasts of Africa. For the determination of the longitude he thinks watches the most easy method, though he does not on the whole prefer them to the lunar distances, which should not, in his opinion, be neglected.

The Cape of Good Hope engages much of his attention. Its situation is convenient for procuring refreshments in an Indian voyage, but he allows it little other merit. The cattle, the sheep, and the poultry, are confessedly excellent. The pulse is fine, but watery. European fruits abound, and the grape is of an extraordinary flavour. The soil, however, is barren; and the whole of the south of Africa sandy and without trees; which, in a state of nature, are constantly produced by a fertile soil. The inhabitants are therefore distributed in the valleys, by the sides of the mountains, &c. and the population can never be numerous. It furnished Holland with two cargoes of wheat only in a year, besides what was sent to Batavia, which returned, however, a greater proportion of rice. There is no great portion of land so rich as not to require manuring, and they prefer the dung of cattle; that of horses being, in their opinion, too hot. They never hoe, or employ marle, lime, or gypsum, have but one harvest a year, and allow the ground to be one year fallow. In the Isles of France and Reunion, they have, he observes, a crop of maize, or rice, after the harvest of wheat. The wheat of the Cape is subject to rust: the return about ten for one.

The Cape has no port. When a ship wants 'to heave down,' she must go to Saldanha Bay, fifteen leagues to the north-west, where water is with difficulty procured, and provisions scarce. The road is unsafe from May to September, and ships are then obliged to go up to False Bay, on the other side of Table mountain. The incursions of the Caffrees and Boshhiemen are occasionally troublesome; but, with prudent management, may, our author thinks, be prevented. The only tree found in the neighbourhood of the Cape is the *Protea argentea*: the forests are far within; and, about four leagues to the north-west, is a wood composed wholly of camphire trees. The European trees have degenerated there. Our author recommends trying the black wood of India, a species of acacia, as of quick growth, and affording wood very proper for joiner's work.

'It seems to me that some establishments should be formed on the eastern coast of Africa, at the bottom of some of the bays, where the anchorage is firm and the access easy. The Company should there build storehouses, to receive the rents of the colonists, and furnish in return goods of every



kind. They should have cruising vessels for the safe season, which might return to water in Saldanha Bay, where a dock-yard should be constructed. This very simple plan would be highly advantageous to the Company, and contribute greatly to the prosperity of the colony.'

Such is the whole of our author's account of the Cape which has any pretensions to novelty. We must, however, allow it to be tolerably correct; though it is necessary to beware of a bias, which leads him to raise the importance of the Mauritius at the expence of the Cape. We have often expressed our opinion, that this extremity of Africa, without ever being highly valuable as a colony, might be rendered very productive, and, by its returns, more than counterbalance its expences. Should it do this, a very convenient resting-place might be obtained at an easy rate.

In the voyage to the Mauritius (Isle of France) the luminous appearance of the sea was found to proceed from phosphorescent insects. A rippling in the ocean was attributed by the seamen to a current; but, as it was transitory, our author rather thought it owing to electricity. He should however have known, that so general a conductor as water would not have admitted of so partial an effect, or allow it to be for any time confined.

'We noticed the Isle of Roderigue, about one hundred leagues to the windward of the Isle of France. It is uninhabited, ten or twelve leagues in circumference, has little wood, and some tolerably high mountains, with plains susceptible of cultivation, refreshed by rivulets of excellent water. It has a port to leeward, where some ships of the line may anchor. It once afforded a large number of tortoises, but many have been carried to the Isle of France, and the rest devoured by the rats and wild cats.'

On arriving at the Isle of France, the vessel must hold her wind, as the most frequented port is to leeward of the wind which usually blows in these seas. If the gale be not strong, a sweet perfume is perceived to expand around; which is attributed to the flowers of the canella, though improperly, as these have rather a foetid smell. The island itself is peculiarly valuable, by having two ports, one to leeward and the other to windward, which may easily be secured from storms: and the interior, though far from the degree of prosperity of which it is susceptible, offers every kind of refreshment to navigators. It is about fifty leagues in circumference; and, besides the two ports, has many roads, more or less safe. The soil is volcanic, with numerous basaltic columns, and the shore covered with the debris of corals and madrepores, which make tolerable lime. The whole is enlivened by useful trees.

The north-west port, which leads to a large, regularly-built city, is the only one frequented by vessels. Its entry is straight, and defended by forts to the right and left. The height of the neighbouring mountains would seemingly protect it from hurricanes; but this is by no means the case. They are always preceded by a remarkable fall of the barometer, and violence of the waves on the reefs, even though there is not the slightest wind. Rice, maize, manioc, and three valuable kinds of potatoes, with almost every fruit, and every different kind of pulse, from India, China, Madagascar, and Europe, grow there luxuriantly. The sagoutier, or the bread-fruit tree, where the farina is found in the interstices of the wood, is a most valuable production of this island, though we believe not an indigenous one. Another valuable tree of the same kind, called the mallora, a variety of the voakoa, another palm-tree of Madagascar, grows here also, whose farina is contained in the fruit. The means of procuring the farina of these trees, its management and useful qualities, are distinctly described. The slaves, their mode of living, and their management, is noticed with equal care. The great nuisances of this island were the whirlwinds, which they still experience, and the beetles, which the martins, introduced from India, and which have greatly multiplied, destroy, and will soon extirpate. It is said that, in Siam, a large species of rats have been introduced, which feed on the bamboo only: these are in constant hostility with the other rats, which they have almost wholly destroyed. It will be lucky if their new allies are not more injurious; for, with us, the present rat, which is of Norway, has destroyed the black English rat, without lessening the evil. The game and fish, in these regions, abound; but a numerous tribe of predatory birds are highly injurious.

In general, as a place of refreshment for worn-out navigators, our author thinks it excellent; as a port, it abounds with every convenience. In a commercial view, it can furnish various objects of trade, such as sugar, coffee, cotton, indigo, spices, &c: in a military light, it may be a dépôt, which will supply an army and a navy for any attempt. A plan for promoting its prosperity is subjoined: *we know* that our government is in possession of a plan for its conquest, but we know not why it is not executed.

The Isle of Bourbon (the Isle of Réunion) was colonised more early than the Mauritius, which was settled only in 1722; its air is more wholesome, and its population more considerable. Its mountains are more numerous and lofty; and it has still a volcano, which occasionally discharges, without injury, as there are no habitations in the neighbourhood, or in the course of the lava. It has however no port, and the

landing is always dangerous. The productions of the Isle of Reunion are the same as those of Mauritius.

We shall not follow our author to Java, Sumatra, &c. but rest with him again at Canton, omitting the navigation of the river Tigris, which affords nothing new. We will stop, however, to transcribe the following ideas, wholly French, though introduced with somewhat of an apology. The passage is not long.

‘The customs of a people so widely different from Europeans cannot be easily appreciated, because men in general refer their opinions to their customs; and what differs from these they think strange,—what opposes them absurd. The Chinese are in the same situation when they judge of us. How many Parisians will be surprised to learn, that, even in the capital cities of Nankin and Peking, there are no public-walks, no regular entertainments, concerts, or balls; no idlers, who wish only to attract observation, and introduce new fashions; no annuitants, no landlords who consume the products of their lands without tilling them. Every individual is constantly employed. The women are confined; so that there are no opportunities of captivating, by the variety, the grace, the elegance, and richness of dress. These causes produce a simplicity of attire, without grace, elegance, or manners. The Chinese are nearly the same at present as formerly; I say *nearly*, for the hat is of the Tartar fashion. They once had long hair, but were ordered to cut it; and they obeyed without remonstrance.’

The account of tea is full, and we believe accurate, but not new. If the English were to attempt to cultivate the plant in Bengal, it must be, he thinks, in the northern parts. In the Isle of France it has failed. In our author's opinion, the cultivation may succeed on the mountains, in the south of Madagascar, and still better on those of the Cape of Good Hope; but the plants must be carefully brought from the interior of China. We shall however add, once for all, that in philosophy our author appears but an indifferent proficient, in natural history his knowledge is imperfect, and in his medical receipts he displays the unbounded credulity of a weak mind. We can best depend on his decisions in political oeconomy. It has been the object of his studies: he is there at home.

A modern author has observed, that the festival, when the emperor descends from the throne to guide the plough, is as frivolous as the Grecian worship of Ceres, and does not prevent millions of the Chinese from dying of hunger. ‘This author has not seen,’ adds M. Cossigni, ‘that this festival, repeated the same day through the whole empire by every governor, every general, and every priest, is a religious cere-

mony only, and that its object is to implore the benevolent protection of the Divinity on agriculture. The emperor, and every one who assists at it, prepare themselves by a fast of three days. It is preceded by a solemn sacrifice. The harvest of the field, thus tilled, is preserved with respect, and employed only in great sacrifices to Chang-ti, or the Sovereign Lord.

The homage paid to the Divine Being is pure. Each individual, of every different religion, may join in it, and the priest has little share. 'The Chinese are subject to famines. True; but where,' adds M. Cossigni, 'can they be supplied. A thousand ships, of a thousand tons each, would afford only six pounds of rice to each individual, where the population amounts to 350,000,000 of inhabitants. All the countries of the East could not produce such an immense resource; so that the Chinese must depend on themselves. It is in vain,' he observes, 'to think that commerce can afford subsistence to a numerous nation; and the English, masters of the sea, whose population is not equal to that of one of the smallest provinces of China, not one-fortieth part of the whole empire, have experienced the truth of this doctrine.' We may add, that the fact is not true in the sense thus stated. England wanted assistance from commerce, and has obtained it.

M. Cossigni attempts to be their panegyrist, for not having improved in the fine arts. If any thing can be drawn from his apology, it is, that these will not make men happier, or a nation more prosperous; that the Chinese had them before us, and might still have them, if they thought their advantages would repay their labour. They are our rivals, he remarks, in speculative and practical morality, in agriculture and legislation. In this assertion there is nothing solid. China is, on the whole, an infertile soil,—its inhabitants temperate and laborious. Hence such a soil, without any speculative or practical morality, without any legislative excellence, will feed, in general, numerous inhabitants; and, in such circumstances, inhabitants will necessarily increase. It is a trait of singular humanity, that the emperor alone can pronounce sentence of death, and that the warrant must be signed three times, in three different councils, before it can be put in execution. Their other punishments, however, are highly cruel, though the late emperor, Kien Long, prohibited mutilation. Slavery is still common. Yet for every custom our author has a reason, an apology, or a panegyric.

Our traveller gives but a short account of the porcelain manufacture, and mentions chiefly the painting, the only part which the Europeans are permitted, we believe, to see. 'They have many methods of mending broken china. They rivet the pieces, somewhat like our manufacturers, but the ri-

vets do not pass through: secondly, they cement the parts; and this seems the best method. They take the animal part of corn (the bran), made into a paste, and well washed; this they mix with the white of an egg, and suffer the whole to ferment. It is then used as a cement, and the pieces kept in close contact for some days. The Malays have another method: they dry the cheesy part of curdled milk, and keep it for the same purpose. This they scrape, and mix it with powdered lime and milk.—This last method we know to be very effectual.

In some slight excursions, which were permitted, into the interior, our author observed a Tartar village; and at the foot of the walls were many bones, which were said to be the remains of criminals thrown from the top, and left as the prey of rapacious birds. The privation of burial is the greatest punishment to a Chinese, as the tombs of their ancestors are objects of regard and veneration. It was added, that adulterers were tied together, face to face, between two planks, and thus thrown into the sea. This is also probably true, as the Chinese are scrupulous about shedding blood. On the commerce of the Chinese we need not enlarge: our author alone, we believe, ever spoke with respect of their commercial knowledge or integrity; but he seems to feel it a tender subject. On their diseases, or rather the diseases of Canton, and their remedies, he is not very instructive. The Chinese agriculture is now sufficiently known. They manure their lands by watering, and cultivate the bottoms of ponds which are occasionally dry, and even plant the bulbous aquatic plants in those which are not so. In this we see only patient industry, excited by frequently-returning famine: our author surveys it with admiration, as arising from a knowledge almost supernatural.

The Chinese make paper with silk, with the bamboo, with the stalks of vegetables, and with the bark of the tchu-kou, a kind of fig-tree, which he thinks would grow in France, and of the cultivation of which he gives a full and interesting account. He saw no uncommon animals in China, and adds nothing to our knowledge of its religion, its music, or its arts. The literary mandarins suppose that China was peopled by a race from the heights of Tartary. This does not seem to our author, on the whole, probable; and the Miao-tse, a hardy race of mountaineers inhabiting the internal parts of China, subdued by Kien Long, are probably the aborigines of this nation, driven into inaccessible fastnesses by the Tartarian horse. Some farther particulars of this interesting race would be highly valuable—interesting, we mean, with respect to the great question of early population, rather than any thing peculiar to themselves. Our author's return offers nothing particularly worthy of notice.

The second part of this work contains observations on

lord Macartney's embassy ;' in which, as we have already observed, many of the remarks are rather captious than solid ; and some of the criticisms, we perceive, arise from the errors of the French translator. Thus we find many complaints why the accounts were not more particular :—in one or two instances, why plants were not more scientifically described, when we are informed they were not in bloom. He must know, that to be inquisitive was not the way to learn, as it would lead to suspicion, and consequently to more cautious vigilance. It cannot have escaped even an inattentive reader, that the ambassadors were not in a much better situation than state-prisoners, and that guards of honour had also a second and less honourable office. We cannot, however, follow these remarks particularly. We shall notice a few, where the author's observations seem to merit some attention, confining ourselves to China. Previous, however, to his criticisms on sir George Staunton's narrative, he combats the assertions of the French translator, and particularly those which relate to the early and extensive navigation of the Chinese.

The first remark of importance, in a national view, is on the instructions given to captain Gower of the *Lion*. ' When I compare,' says he, ' the extensive views of the British cabinet with the contracted ones of our former government, I am jealous of the one, though compelled to admire them, and indignant at the other.' From the route, and other circumstances, M. Coffigni seems to be convinced that one of the objects of this embassy was to procure the port of Taron, in Cochin-China, to form an establishment. It went afterwards, he thinks, to Canton, to demand the cession of the island Wampon, in the river of Canton, or of Macao ; perhaps to obtain the exclusive privilege of the commerce of China ; offering, in return, to clear the coast of pirates. ' The English nation carried its views farther. Its object was to reconnoitre some of the principal islands in the Chinese seas, to discover where it could form an advantageous establishment, from whence it might give laws to the Chinese, by cruising on their coasts, and seizing their vessels : after that, to attempt to open the ports of Japan exclusively to itself. The *Lion* was also directed to go to Mindanao, which is independent of the Spaniards, and in open hostility to Gillolo, one of the Moluccas not under the dominion of Holland,' &c.—Though much of this is conjectural, yet the whole may have some degree of truth ; and it may be equally true, that the ultimate object was to share the spice-trade with Holland, then one of the allies of England ; for to take it away (the author's expression) would be impossible. Is there in all this any thing criminal, any thing dishonourable ? for, as to giving law to China, by

attacking its vessels, is an addition of M. Cossigni. He contrasts this conduct with that of La Pérouse, in one instance : let him contrast it with La Pérouse's conduct in another. In these same seas, while entertained in a Spanish harbour, he confessedly took plans of its forts, and arranged a mode of attacking them. We noticed the paragraph in our review of his voyage.

On the passage which describes the number of people who in China live on the water, M. Cossigni adds the following remarks:—‘ I have seen, at Canton, the town of boats on the river. They are arranged in files, and form streets. I have been told that these inhabitants of the water are forbidden to live on land:—*there they are born, and there they die.* I know not whether they are enjoined by religious or political motives to adopt this habitation. A man of credit, acquainted with the Chinese language, who had lived five years at Canton, told me, that the number obliged to live in boats amounted to 300,000 souls, including the ladies of pleasure, the whole number of which amounts to 40,000, and who are forbidden to reside on land. It is singular, and truly unusual in Asiatic princes, that the Chinese monarch has no titles. His public edicts mention only his name and the year of his reign, or the date of the edict.

M. Cossigni defends, in some measure, the exposure of children. More might be killed in secret than now die, for those who are found are brought up by government or charitable persons. We shall add one other remark, as a specimen of his general manner, and the very indistinct ideas he possesses of medicine.

‘ CCXXXVIII. Among the number of things proper to strike the imagination of the Chinese, and convince them of the superiority of the Europeans in what concerns the sciences and arts, sir G. Staunton places the operation for recovering the sight by the depression or extraction of the cataract. I knew a person at Pondicherry who had been blind from his youth, I believe, in consequence of the small-pox. *The eyelids were closed. He very dexterously made an incision, by which he took away the cataract, and restored sight to two very fine eyes.*’—I do not believe that the Chinese surgeons would have been equally dexterous; but I can certify the truth of the anecdote mentioned, which was told by a person of credit, the subject of the operation, and confirmed by his father and mother.’

We would only ask, if there be in this case, as related by our author, the slightest suspicion of the disease being a cataract; or, if it were, of the lens being extracted?

In the observations on Van Braam's embassy, our author opposes the idea of the Chinese being the most ancient nation on this globe : he even denies that their union in civil society is of longer duration than that of the Hindoos. In both respects his opinion is well supported.—He considers the Dutch embassy as not having been received with such honours as the English, for which he often hints that the English paid more largely ; and to this the superior respect is attributed. We find nothing in the remarks deserving an extract, but shall add a few observations from the conclusion.

‘ The commerce of the English with China is become the most considerable of that carried on by any company in India ; and it will probably increase, till Bengal can furnish the quantity of tea necessary for the English consumption, should the tea-tree flourish there. The freights of China are less rich than those of Bengal, but more numerous. The tea, from habit, is become a necessary beverage to the three kingdoms ; and government should encourage the fashion, as it checks the taste for strong liquors, and is much more wholesome.’

‘ Though we should be able, which is very uncertain, to open the canal of communication between the Red Sea and the Mediterranean ; though the navigation should be always free, which is doubtful while the Arabs are in the neighbourhood ; though it should not be again obstructed by the clouds of sand which the wind raises in these parts ; I believe that the route to India, by the way of the Cape, for the conveyance of merchandise to Europe, will be shorter, less dangerous, and occasion less waste.’

This position our author supports with great judgement.

A sketch of the arts of the Indians and Chinese follows, and contains many curious and interesting remarks. From its miscellaneous nature we cannot abridge it, and our article is too long to admit of farther extracts. On the whole, the reader of this work will be, in turns, pleased and disgusted, instructed and irritated, at the author's occasional weakness and partiality : yet he will not regret the time employed in the perusal ; and some parts will form an useful appendage to the narratives of sir G. Staunton and M. Van Braam.

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*Mémoires de l'Institut National, &c.*

*Memoirs of the National Institute, &c.* (Continued from Vol. XXIX. New. Arr. p. 493.)

‘ XXVII. A DISSERTATION on the Genus *Phallus*. by M. Ventenat.’

Our author received a new species of phallus from America ;



and when endeavouring to establish its genus, and ascertain its rank among the other species, he was induced to afford a careful examination to each. He hereby found that botanists are by no means consistent in this part of natural history; that the more modern authors have neglected some very interesting observations made by their predecessors; and the explanation of the genus, as well as its species, is, of course, incomplete.

‘I have endeavoured therefore,’ he remarks, ‘to restore the omissions, to recal the species which had been overlooked, and to establish their mutual relations: I have availed myself of this opportunity to add the new species, which well deserves attention.’

The history of the changes which this family of mushrooms has experienced is curious; but must not detain us: the generic character, as reformed by our author, we shall copy.

‘Pedicel either naked or armed with a volva; hat cellular, adhering wholly to the pedicel, or only by its top, often terminated by a close or perforated umbilicus; seeds extremely thin, very numerous, situated in the cellules of the hat.’

The species are divided into those with a naked pedicel and those with a volva: in the former the hat adheres through its whole extent to the pedicel; in the latter the hat is without an umbilicus, or the umbilicus is close. The new species is styled ‘*indusiatus, stipite tereti, celluloso indusiato pileo brevi reticulato.*’

‘This beautiful species, (adds our author) which is sufficiently characterised to distinguish it from every other individual of the class, is copiously produced in Dutch Guiana, about 300 paces from the sea, and nearly as far from the left bank of the river of Surinam. It was communicated to me by the elder Vaillant, who discovered it in 1755 on some raised ground which was never overflowed by the highest tides, and is formed of a very fine white sand, covered with a thin stratum of earth. The prodigious quantity of individuals of this species which grow at the same time, the very different periods of their expansion, the brilliancy and the varied shades of their colours, present a prospect truly picturesque. As this mushroom is not attacked, according to Vaillant’s observation, by any species of insect, it does not probably exhale the disagreeable smell of the *phallus impudicus*. As the ground is embellished by numerous individuals of different ages, it is probable that this species is not perpetuated, like the *mosillus impudicus*, by a tubercle usually found at its root.’

The trivial name is derived from a fringed roll that seems to unite the hat to the pedicel, which expands, and forms a beautiful reticular covering for the shaft.

‘XXVIII. A New Determination of the Orbit of Mercury.  
By Jerome Lalande.’

The difficulty of determining the orbit of Mercury chiefly arises from the difficulty of observing this planet in consequence of its vicinity to the sun. Copernicus never saw it; and when our author observed Mercury on the sun in 1753, he found the tables of Cassini and Halley differed by five hours. In the tables of De la Hire the error was still greater. Our author, in consequence of his observations, proposes to subtract  $10''$  from the secular motion of Mercury, which then becomes  $2^{\circ} 14' 4'' 100$ ; and to subtract  $17''$  from that of the aphelion, which becomes  $1^{\circ} 23' 28''$ . His method we cannot easily abridge. It consists in taking the passages of Mercury over the sun by twos,—that is, one towards the ascending, and another towards the descending node, to ascertain the place of the aphelion in the last and present century. He had antecedently and repeatedly observed Mercury in his aphelion and perihelion, so that he was better enabled to ascertain the rest. The equation of the orbit he found to be  $23^{\circ} 40'$ , and the motion of the aphelion  $56''$  annually.

‘But I shall soon have occasion (he adds) to present to the Institute an object more important, which has neither been impeded by troubles nor dangers, and which I could scarcely hope to complete when I undertook it: I mean the number and exact determination of the stars down to the ninth magnitude. The number already known amounts to 37,000; and there will probably be 50,000 when the zones are completed so far as the tropic of Capricorn. I have published the result with respect to the principal stars in the “*Connoissance des Temps*,” since the year 1794. In that of 1799 will be found 2000 remarkable stars, hitherto unknown. The principal obligation for this immense labour is due to M. F. Lalande, my relation, and one of our best astronomers. The first observations are found in the *Memoirs of the Academy* for 1789 and 1790: the rest will appear in the *Histoire Céleste*, the printing of which will, I trust, soon begin.’

‘XXIX. Observations on a simple Idiopathic Atrophy; that is, an Atrophy not preceded by any original or previous Disease, nor accompanied by any accident or any peculiar Symptom. By M. Hallé.’

The case is not unexampled; though rare. In the instance adduced, the constitution advanced rapidly, and decayed equally prematurely. The menses commenced at seven, and began to diminish at seventeen years of age. At twenty-one they had wholly ceased. From this period the patient grew gradually thinner; her strength decayed insensibly, without any evacuation to which the debility might be attributed. She walked

about till within fifteen hours of her death, including the night, and at noon the following day died, complaining only of sleepiness. No disease appeared on opening the body, and no affection of the mind had preceded, though her temper was somewhat timid, and inclined to jealousy.—In atrophy in general we have reason to suppose either a deficiency of absorption or of the application of the aliment. Yet neither seems to have taken place here: what she ate was evidently, from the state of the alvine evacuation, digested, and its alimentary parts absorbed; and, if absorbed, the excess should have promoted some evacuations from the skin, urine, &c. From the appearances on dissection there was reason to suspect an obstruction in the lymphatics; but the concocted motions oppose this idea, and the rest of the lymphatic system was pervious, since there was an absorption of the fat under the skin. The deficiency must have been in the application of the nourishment; for the veins were very full, though the arteries were empty.

‘XXX. Observations on a Petrification found on Mont Torre Noir, in the Department of the Loire. By M. Daubenton.’

The observations of this veteran in mineralogy, on what has been supposed petrified wood, will in a great degree elucidate the important questions still undetermined respecting the anthracolite of this and other countries. The fossil of Mont Torre Noir was eight or ten feet long, laid parallel to the strata of grit, and fixed in a great degree in the rock. Its bark, it was said, was replaced by a stratum of bitumen, and the texture as well as the knots of the wood were supposed to be very distinct.

So many mistakes had occurred in examining these fossils, that Daubenton long sought for a distinguishing mark of petrified wood; and this criterion he published in a memoir on the pectstein in 1787. In what had ever been wood he could distinguish, in a transverse section, the medullary prolongations: in this fossil none could be discovered; and the knots, though like the eyes in the bark, were, on examination, very different. From the appearance of organisation, and the conviction that it was not a woody substance, our author next supposed it a madreporæ, and, on farther examination, actually found many stars of astroites. An astroite is composed of tubes adhering to each other, which contain longitudinal laminæ of a hard calcareous nature: these laminæ extend from one end to the other, and from the centre to the circumference of the tube, leaving, at the centre, and on each side, spaces in which the animal that has produced them resided. The extremities of the tubes appear on the outside of the astroite: the terminations of the laminæ which they contain are obvious, forming rays which somewhat resemble those of a star, whence the name of astroite.

A single animal extends from the centre to the extremity of each tube; and when it is dead, if water, charged with siliceous particles, reach its former habitation, it becomes wholly a stony substance. This petrification is of a blackish brown, which undoubtedly arises from the neighbouring bitumen; but it loses the colour in the fire, and assumes a reddish hue. It strikes fire with steel, resists the action of lime, and makes no effervescence with aqua-fortis: in fact, crystals of quartz, composed of two pyramids without a prism, are observable in this petrification. Madrepores, and indeed all animal substances, are greatly disposed to petrification in the way just described.

‘XXXI. A Memoir on the glutinous Part of Wheat. By M. Tessier.’

It is well known, from the experiments of M. Parmentier and others, that the bran of wheat is of an animal nature; and it was the chief object of M. Tessier to inquire how far the proportion of this vegeto-animal matter was influenced by different manures. He found, by some preliminary trials, that the Polish wheat contained much less of this substance than the early, or the American wheat; and that, in general, those whose grain was hard contained less than the softer grains: the glutinous part was also more friable in the former than the latter; and the diminution of weight is, as may be supposed, in the inverse ratio of the proportion obtained.

In our author's experiments the spring wheats possessed a larger proportion of the vegeto-animal matters than the autumnal ones. The plat manured with urine produced the largest quantity; that with night-soil the least. A medium between both was produced by the plats manured by horse, by cow, and pigeons' dung, by the blood of oxen and decayed vegetables, as well as that which was not at all manured: all these produced an equal quantity. Various other inquiries are, in our author's opinion, necessary to complete this subject; particularly to investigate whether other seeds contain this vegeto-animal matter. Rye, barley, and oats, have undoubtedly, no portion of it; but no other seeds have been examined. The variation of soils and of exposures also have never been inquired into. Parmentier has observed, that *corn* growing in moist or barren soils contains scarcely one ounce in a pound of this matter: the extremes in our author's experiments were four and six ounces: in the greater number the produce was five ounces in the pound.

‘XXXII. On a particular Method of studying Anatomy, employed in the Form of an Essay, containing Inquiries respecting the Teeth and the Bones of the Jaws. By M. Tenon.’

‘XXXIII. Second Essay on the Grinding Teeth of the Horse at different Periods.’

The study of the animal structure at different ages is of importance; but with respect to the teeth in the human subject it is in a great measure exhausted: the changes in the teeth of horses are of less consequence; and the whole depends too much on the plates to be abridged with advantage. The paper must be read entire.

It is time, however, to turn to the more pleasing and popular departments of the Institute. We shall examine the second philosophical volume of these transactions, which we have received, in our next Appendix.

Volume I. 'On Literature and Polite Arts' commences with the proposal of two prizes. The subject of the former 'What are the changes which the French language has experienced from the times of Malherbe and Balzac to the present period?' and of the latter, 'What influence has painting ever produced, or can possibly produce, on the manners and government of a free people?' These questions are addressed to the learned of all nations, excepting the members and associates of the Institution, who are prohibited from engaging in the discussion. The disquisitions must be written in French. The former must be sent to the Institute before the 1st Vendimiaire, of the year Six; and the latter before the 1st Nivose of the same year. The prize to the victor will, in either case, consist of a golden medal, of the weight of five hectograms.

A list of printed books, presented by different persons to this class of the Institute, follows; which are scarcely worth noticing, whether in point of individual value or number. We pass on, therefore, to the memoirs themselves.

'I. Remarks on several Articles in the *Nouvelle Encyclopédie* respecting the Ellipsis and Elliptic Phrases; the Completion and Regulation of Sentences; the Supine and Participle; the Relatives *Qui, Que, Quoi, Lequel*; the Expressions *Qui est-ce?* or *Qu'est-ce?* By Dewailly.'

M. Dewailly is well known as a grammarian and etymologist: his grammar has passed through at least ten editions, and he has supported his opinions by papers occasionally introduced into the '*Nouvelle Encyclopédie*,' the '*Mémoires des Trevoux*,' and several other periodical journals. In the former publication, however, it appears that he has been opposed by other grammarians who have resisted his principles; and he now corroborates himself by new observations and the occasional concurrence of Dumasfais and Fromant. We cannot enter into the dispute; but it appears to us that the French grammarians are far behind those of the De la Cruscan Academy in Italian literature, and Harris, Lowth, and Tooke, in our own; and that the principal fault of their writers of modern times does not consist so much in defective grammar as in hyperbole

and tumefaction of style. In these respects there is an immense difference indeed between the manner of Malherbes and Balzac, and that of the verbose and glaring authors of the present day.

‘II. Observations on the Pronoun *Soi*. By M. Lemonnier, Associate Member.’

This paper is, in some measure, connected with the preceding. It was unanimously decided by the French Academy, some few years since, that the pronoun *soi* ought always to be impersonal. M. Lemonnier opposes this dictate, as well from the writings of Pascal, La Bruyère, and Voltaire, as from some happy instances of the equivocal sense the pronoun *lui* must necessarily introduce in certain circumstances when adopted in its stead. We insert the following example for the benefit of those who are now initiating themselves in the knowledge of the French language: ‘Jean prie Guillaume son frère d’aller à la foire lui acheter un cheval; il lui remet une somme d’argent pour cette emplette. Guillaume part; dépense l’argent de Jean; mais au lieu d’acheter le cheval pour *lui*, c’est pour *lui* qu’il achete.’ To render this passage clear, *soi* should be, doubtless, employed in the place of *lui* in the second instance, notwithstanding the bans of the late Académie Française.

‘III. First Memoir on the Necessity of instructing Children who are born Deafly-dumb, and on the Means of communicating with such unfortunate Beings. By M. Sicard.’

This is indeed a most important paper, and ought to be translated at full length into every existing language. It is introduced by some general observations, which we forbear to copy, that we may have room for a short sketch of the method of instruction proposed by the ingenious writer. He first of all places before his pupil several simple articles well known in common life, as a key, a knife, a watch, a pencil: he exhibits the various uses of these instruments before him; and when he is well acquainted with their uses by the exercise of his vision, he gradually informs him that he has occasion for them, by representing the action they produce. From this simple sign of the fingers alone he advances to drawing, and delineates these different instruments on paper. The object and the sign of the object hereby mutually represent each other: by touching the object he expresses his want of the drawing; by touching the drawing he expresses his want of the object. Signs are thus made the representations and symbols of things that are absent, and pave the way most commodiously for the knowledge of letters. This in reality is acquired by writing the letters, by which any of the above signs are spelt, against the drawings or signs themselves, and exciting and renewing the attention of the pupil to them till he is acquainted as deeply with their representative power as with that of the drawings

or hieroglyphics. To acquaint him with the order in which they occur in the alphabet, and with the difference between vowels and consonants, he is gradually taught the idea that the former have a binding or connecting power over the latter, without the exercise of which they could never be united into words, or become symbolical of things. The letters of the alphabet are therefore, on this account, divided by M. Sicard into *connecting* and *connected*, as terms far more familiar and easy to be comprehended by his pupil than the terms vowels and consonants; the power of each vowel or connecting letter is discovered to him by frequent reference to a variety of words in which it occurs, and the meaning of which is first of all taught by introducing the things for which they stand, or their representative drawings. Some deviation is also made in the accustomed order of the consonants of the alphabet, for the sake of greater simplicity and expedition in learning: the pupil is instructed, in the first instance, to regard P and B as letters whose power, in pronunciation, is nearly similar; C, Q, K, and G, are, in like manner, regarded as characters of the same family, and between which it is not worth while at first to make any essential distinction; the same is represented between F and V, M and N, S and Z; by which means the initiating consonants for the deafly-dumb pupil are reduced from nineteen to about seven or eight only, the powers and characters of which, being few in number, and all of them widely distinct from each other, may be easily explained and comprehended. In a manner somewhat similar, and with equal ease, he is taught the science of numbers. The whole system is detailed at sufficient length, and evinces much profound attention to this important subject, combined with an uncommon share of ingenuity and contrivance.

‘IV. *Strictures on the Hermes of Harris*, as translated by Thurot. By M. Sicard.’

The *Hermes* of the late elegant and erudite James Harris, esq. is so well known to the majority of our readers, that the present paper need not detain us. The only part of the *Hermes* translated by M. Thurot, however, is the dialogue on grammar; and of this, again, the only parts examined in the present strictures are the first and second books, for not a syllable is extended to the third. We shall only say, that, upon the whole, M. Sicard regards the original as an admirable performance, and Thurot's version as altogether worthy of it. We learn with pleasure from the public papers that a new and splendid edition of the works of this accomplished philologist is now in the press, under the immediate inspection of his son lord Malmesbury.

‘V. *Memoir on the Grammatical Proposition*. By Urbain Domergue.’

This is one of the longest papers in the collection. It is preceded by a proem or introduction, in which the author takes a cursory view of the origin of language: its absolute impossibility in a state of solitude; its rudeness and barbarism on the first congregation of society; its augmentation from the exercise of the different passions and feelings of mankind; and its consummation from the legacies of genius, sensibility, and a fertile imagination. A distinction is here attempted also between *grammatists* and *grammarians*, which in some measure resembles that which has of late been introduced among ourselves between *philosophists* and *philosophers*, the former term being applied, in both instances, to those who have but a shallow and conceited knowledge of the subject to which they pretend. We also meet with the term *purist*, invented, but we think not very happily, to characterise the mere verbal critic, or rather quibbler. The memoir next follows, and is divided into four sections. The first treats of the grammatical proposition, and its constituent parts. Every proposition, in its most simple form, is supposed to consist of three distinct ideas; the object of judgement, or thing to be decided upon, *res judicanda*, which is here denominated the *judicand*; the medium of judgement, or thing by which we judge, denominated the *judicator*; and the thing judged of, *res judicata*, denominated, in consequence, the *judicat*. To explain this doctrine, the author advances a variety of propositions, of which we will select the first, viz. ‘*the rose is beautiful*:’ and, in this instance, the substantive *the rose* is the *judicand*, or thing to be judged of; the verb *is* forms the *judicator* or medium of judgement; and the term *beautiful* is the *judicat*, the thing judged or decided upon. The *judicand* we are moreover told is always a substance, a being, or a thing; the *judicator* is always the verb *to be*, or some one of its modifications; while the *judicat* is generally an attribute, as large, small, learned, ignorant. This division is not very happy or perspicuous; our own countryman Locke is far clearer in his definition and ideas, and ought to have been consulted by M. Domergue, though his name does not once occur in the memoir; nor do we by any means prefer the species of logic here attempted to be introduced to that of MM. Dumarlais and Beauzée, whose theory it is designed to supercede.

The second section is devoted to the analysis of propositions; and pursuing the same plan, M. Domergue describes three separate propositions in the following example, which is the first he offers: ‘Every virtue is comprehended in justice; you are just; you are a man of virtue:’ and each of these three propositions he again divides into the three segments of *judicand*, *judicator*, and *judicat*; in the second instance assigning the office of *judicator* to the term *comprehended*, to which the ex-



pression *in justice*, to continue his own language, is an *indirect complement* or completion. In the third instance his analysis is the same; here *man* is the judicat, and of *virtue* its indirect complement.

The third section develops the different kinds of propositions. These are divided into four classes; the *primordial*, or, as it has hitherto been called by Condillac and other French grammarians, the *principal*; the *completive conjunctive proposition* (proposition complétive prochaine); the *completive disjunctive* (complétive éloignée); which two latter have often been denominated incidental propositions; and the *proposition implicit*. The *primordial proposition* is that which constitutes the chief subject of a sentence, and with which it usually commences; the phrase *conjunctive complement* is applied to every word necessary to the completion of some other word to which it appertains; and *disjunctive complement* to any word which may be detached from another with which it is connected, without destroying its grammatical sense. The fourth, or *implicit proposition*, is that which incloses in itself, by its own proper power, the three segments of every proposition, to wit, the judicand, the judicator, and the judicat, without openly expressing either of them. It is that which has generally been denominated the *adjunctive proposition*, as appertaining to some other; and in reality means nothing more than the interjection of our English grammarians—*Ah! my father, I once more behold you*. In this exclamation the implicit proposition of our author is totally confined to the interjection *Ah!* which implies *I am happy, I am overjoyed*.

Section the fourth gives a general application of the antecedent systems; and selects for this purpose Contel's beautiful idyll on a flock of sheep, as retouched by madame Déshoulières, and which has previously been selected for a similar purpose by Dumarfais. Upon the whole this is an elaborate and accurate paper, and certainly superior to the grammatical publications which it opposes. In many respects, however, its divisions are too trifling and minute, and the reader, instead of being enlightened, is eclipsed and bewildered. It is to be followed in some future time by an additional memoir on the classification of words; but this paper is not yet completed.

VI. Report on the Fragment of an ancient Monument sent to the National Institute, by Citizen Axhard, Conservator of the Museum at Marseilles.

The committee to whom the preparation of this report was intrusted have laudably discharged the duties of their office. The fragment referred to appears to have been, as the committee themselves imagined, the basis either of an incense cup, or of a quiver of arrows. The inscription upon it is ΘΕΑ. ΔΙΚΤΤΑ. ΔΗΜΟC. ΜΑΣΣ. and is interpreted by the follow-

ing version—‘To the Dictyan goddess—the people of Marseilles.’ *Δικτυα* the committee conceive to have been an abbreviation for *Δικτυον*, which was unquestionably a title of Diana; and, admitting this to be a fact, of which we have some doubt, but are prevented by our limits from entering into the argument, the rest is clear and perspicuous. The goddess Diana was at one period the favourite deity of the Marseillois:—this is obvious from a variety of passages in Strabo and other writers. The surname of Dictynna appears to have been bestowed upon Diana first of all in the island of Crete; though we do not think she derived it from the idle fable of the nymph Britomartis, referred to by Callimachus in his hymn to this divinity: from Crete the worship of this deity passed into Phocis in Achaia, and Phocœa in Ionia; and from this latter city it was carried to Marseilles, the earlier inhabitants of this seaport being only a colony of Phocœans.

‘VII. Observations on Magic, by M. Le Blond.’

It appears astonishing to the writer of this memoir that magic should ever have been admitted as a science, or accredited by men of liberal education; and more so still that philosophers of the reputation of Bayle and La Bruyère should have spoken of it as a subject of doubt and probability. He apprehends these authors to have hesitated in their determination from the belief which is said to have been given to it by Pythagoras, Empedocles, Democritus, and Plato, who, according to Pliny, undertook long voyages for the express purpose of being initiated into its doctrines: and he properly, therefore, inquires into the magic of antiquity, to determine whether it were not a science very different from that which bears the name in modern times.—The magic, he observes, of which Plato and other Grecian philosophers speak, had nothing more for its object than religion and religious mysteries. The word itself is deduced from the language of the ancient Persians, among whom the *magi* sustained precisely the same character as the philosophers among the Greeks, the sages among the Romans, the druids among the Gauls, and the prophets or priests among the Egyptians:—in a word, they were the ministers and depositaries of religious knowledge. The science of the magi is reported by Pliny to have been introduced by Zoroastres. But who was Zoroastres?—and here we meet with a similar attempt to overthrow, or rather to *fabulise*, the history of this Persian philosopher, which has lately been made by several distinguished characters of our own country, with respect to many of the ancient philosophers, and almost all the ancient heroes of Greece. Upon this subject we cannot enter now, but we shall soon have an opportunity of discussing it at large, and shall probably again revert to this part of the present memoir. The original magic of Persia, however, we

agree with our author, was founded on the relations which actually subsist between this terrestrial globe and the heavenly bodies that surround it, and, being derived from observation and the study of nature, contained nothing in it contrary to the dictates of reason. But after this period the heavenly bodies were peopled with gods; intelligences and genii were supposed to reside in the constellations: they were imagined, and from interested motives the professors of this science began to teach the populace so, to possess an influence over natural events; and horoscopes were immediately pretended to be calculated, as well with respect to whole cities as to individuals. Hence pure and rational magic dwindled into the most absurd and ridiculous superstition. In process of time magic was divided into theurgy and sorcery or witchcraft. Theurgy was esteemed the science of purifying the soul, and enabling it to hold an intimate commerce or autopsy with heaven itself, and occasionally with being honoured with the possession of miraculous powers. Sorcery or goetic magic was confined to a supposed commerce with evil dæmons, who never invested their votaries with miraculous authorities but to commit mischief. Both these opposite sciences, but especially theurgic magic, appear to have been of high antiquity; yet it was principally towards the third age of the Christian æra that they re-surg'd with additional splendor. Magicians of both kinds were repudiated by Porphyry and Proclus as well as Augustin; but it was the forcerists whom they principally anathematized; and at this period they began to appropriate the term *dæmon*, dæmon, to goetic magic alone, which antecedently hereto was equally applied to good and evil genii.

Among the Greeks and Romans the division of this science was somewhat different. In reality it admitted of a variety of branches; but the two principal were *enchantment* and *divination*. The former was usually performed, first, by a *carmen*, or string of words combined in some peculiar measure which it was unlawful to vary or transpose; or, secondly, by an *incantamentum*, which differed from the *carmen* or metrical charm, and consisted of an inarticulate mutter: the Hebrew synonym שפיל, as well as the Greek Το γοντσμα, Ἡ γοντισμα, equally well express this muttering or *missatio*. The incantamentum was, moreover, always applied to some evil transaction; but the *carmen* applied to either good or evil. *Divination* was another grand branch of magic among the ancients, and, though equally destitute of foundation, was perhaps of more extensive influence. It determined by oracles, the entrails of beasts, and frequently by casting lots; and absurd as this last mode of decision more particularly must appear, it is reported by Cicero, Suetonius, and many others, to have been often employed on the most important events, and confided in with the most im-

plicit reliance. Upon the whole, this is a well-written and agreeable paper; and those who wish for a fuller account of the history and science of magic may consult the more voluminous and elaborate work of M. Auberive upon this subject.

‘VIII. Epistle against Celibacy, by M. Ducis.’

Those who have an indifferent opinion of the morality at present professed in France would do well to peruse this poetic production, which is founded upon many of the best principles of religion and virtue, and recommends a conduct which cannot but produce happiness in every state. The poetry is always easy, and often bold and nervous. In a short poem like the present, dedicated to ethic subjects, we cannot however but protest against the impropriety of filling up whole lines with the names of persons alone. In epic poetry such a kind of metrical catalogue may occasionally be allowed, but we cannot admit the necessity of introducing it in the present case:

‘Déjà sont descendus Agamemnon, Ulysse,  
Achille, Menelas, et Teucer, et Nestor.’

And again, shortly afterwards,

‘Priam, Hécube, Hector, Cassandre, Polyxène,  
Pour ta cause égarés, ou mourant dans leur chaîne.’

The remainder of the poetical contribution consists of an ‘Ode to Enthusiasm,’ and the first canto of a poem entitled ‘The Vigil of Parnassus,’ by M. Le Brun; the ‘Trial of the Senate of Capua’ versified from Livy, the ‘Hospital for Fools,’ a Persian tale designed to succeed the ‘One Thousand and one Nights,’ and the ‘Miller of Sans-Souci,’ by M. Andrieux; two fables by M. Monvel the elder; and two, containing advice from an old man to young people, by M. Lemonnier. In all these we meet with nothing worthy of particular notice: the general character of the poetry is easy and sprightliness, but it seldom rises to superiority of merit. The ‘Ode to Enthusiasm,’ and the ‘Hospital for Fools,’ have afforded us the greatest entertainment; the latter is compiled in a vein of genuine humour; and the former, although too frequently bombast or prosaic, has occasionally a bold and dignified flight. Such is the comparison of the fire of genius to a comet, which to the vulgar appears deviating in its course from the common laws of nature, and big with conflagration and ruin to the celestial vault, but whose apparent disorder to the sage who has studied it exhibits an harmonious effort to people the desert part of the heavens with additional systems. And such also is the following comparison of the same power:

‘Tel on voit, dans l’empire aride  
Des fils basanés de Memnon,

Le Nil, de son berceau liquide,  
 S'échapper sans gloire et sans nom ;  
 Du haut des rocs ses flots jaillissent,  
 Et quelque temps s'ensevelissent  
 Parmi des gouffres ignorés ;  
 Mais tout-à-coup à la lumière  
 Il renaît pour Memphis entière,  
 Et ses flots on font adores.'

So where the sun his torrid flame  
 O'er Memnon's tawny children flings,  
 Th'inglorious Nile, devoid of name,  
 First from his liquid cradle springs :  
 From rock to rock his wild waves bound—  
 And, tumbling oft down gulfs profound,  
 His steps are traced no more :  
 Yet soon, where Memphis spreads her sway,  
 A countless flood he meets the day,  
 And countless realms adore.

The daring use of the word *precipitate*, in the following couplet of the same ode, we cannot approve of:—it is as incorrect, as it is bold.

' Et Montgolfier, fuyant la terre,  
 Se *précipite* dans les cieux.'  
 And from earth Montgolfier driven,  
*Precipitates* himself to heaven.

(To be continued.)

*Annales de Chymie. Vol. XXXI.*

*Annals of Chemistry. (Continued from Vol. XXIX. New Arr.  
 p. 515.)*

AS we approach the present period, we shall occasionally indulge ourselves with a somewhat fuller account of papers, which offer discoveries, if not entirely new, yet little known ; and shall, as usual, omit the notice of English works, or the casual glances at the labours of the chemists of this or other kingdoms, unless they afford a promise of new and important information.

The first article is by M. Vauquelin, entitled 'Reflexions on the Decomposition of Muriat of Soda by Oxyd of Lead.' We know that the former is decomposed by the latter, but the mode in which this is effected is little known. The theories hitherto adduced, to account for the effect, are proved to be trifling ; and our author, in his examinations of the facts, by

new experiments, shows that the litharge becomes a muriat of lead with an excess of oxyd; that caustic alkalis do not decompose this salt, but dissolve it only; and that the litharge decomposes common salt, in consequence of the affinity of the muriat of lead for the oxyd. The excess of oxyd communicates a yellow colour to the muriat of lead thus produced, renders it almost insoluble in water, and unites with the nitrous acid, leaving the common metallic neutral, or in the simple union of the lead with the muriatic acid. The oxyd of lead, therefore, decomposes common salt by a double affinity, viz. by the united attractions of the oxyd for the muriatic acid, and of the muriat of lead for an excess of oxygen. This evinces why so much litharge is required to separate the ingredients of the muriat of soda, since a large proportion of the oxygen is required to form the oxydated metallic salt.

M. Scherer's miscellaneous communications scarcely offer an interesting remark. He speaks of lime assuming a crystalline form in the hands of M. Trommsdorf; of M. Steinhäuser's inquiry into the influence of the different gases on magnetism; on the smell of nitrous acid on breaking sugar\*, which he explains from its attracting part of the oxygen of the air, leaving the azote and oxygen in due proportions to form this acid; and on the works of M. Bucholz; but does not enlarge on either subject.

M. Tassaert has communicated an interesting memoir on the Juices (Sèves) of different Trees, viz. the *Ulmus Campestris*, *Fagus Sylvestris*, *Carpinus Sylvestris*, *Betula Alba*, and the Mulberry Tree, collected at different periods. The first contains a large proportion of acetite of pot-ash, a much less quantity of vegetable matter, and a small proportion of carbonat of lime. The fluid, collected at a subsequent period, contained a much smaller quantity of salts and a greater of vegetable matter. We shall add our author's remarks on this subject.

'It were to be wished that numerous observations would prove that these proportions were inverted, as the vegetable advances to perfection. We might hence conclude that the acetite of pot-ash and the carbonat of lime were decomposed by the vital action of the vegetable, and that their carbone and hydrogen assisted in the composition of the vegetable matter.' This our author thinks is supported 'by the wood and bark of the elm containing a less proportion of those salts than its fluids.' By longer continuance either in a vegetating state or that of rest in a phial, the vegetable matter becomes frozen, and at last of an alkaline nature. Hence, in the pro-

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On examination we have found this smell very distinguishable.

grees, the acids are destroyed, and the alkali only remains, which is often obvious in the diseases of the tree. The juices of the beech are more compounded, consisting of an acid in a separate state, a calcareous salt, an alkaline salt, the gallic acid, the tanning principle, and a mucous extractive matter. Thus it appears that the beech may be successfully employed by the tanner. The other juices contain occasionally a separate acid, different neutrals, and an extractive matter: that of the *carpinus* afforded a small proportion of copper, that of the *betula alba* a colouring matter, that of the mulberry tree nitrat of pot-ash, as well as acetite of pot-ash.

M. Chaptal's account of the method of fertilising the mountains in the Cevennes is curious, and shows how necessity will, at times, render the most infertile regions productive, though, perhaps, the exertions of these mountaineers are not equalled by the patient industry of the Chinese in similar situations. The inhabitants of the Cevennes raise walls at the bottoms of the mountains across the termination of the gullies, which suffer the water to escape, and retain the soil. Parallel ones are erected at different heights; and thus nature forms the hanging gardens which supply the mountaineer with the food which his attentive industry has so justly merited. The receding strata of the calcareous rocks are by a similar method formed into various plats of a smaller size.

An abstract of two very extensive memoirs on the Urine are contained in the XXXIst and XXXIId volume. The first immediately follows the article of M. Chaptal just noticed; but we shall examine the whole. It is however with regret that we observe little essential or useful information added to what Rouelle and others had before communicated; but it is probable that the subject has been already exhausted. The minute scrutiny of modern chemistry has indeed discovered many ingredients of little importance: the principal, however, is styled by our author the 'urée;' we shall call it the essential salt of urine. The newly-discovered ingredients are phosphat of magnesia, urat of ammonia, formed during the decomposition of the urine, albumen, and jelly; oxalic acid, which is chiefly a morbid production, and a small quantity of stony matter, which occurs but rarely. The benzoic acid, which is traced chiefly in children, was discovered, in a great measure, by the younger Rouelle.

'The particular matter of urine, to which its characteristic properties are owing, and which is its most essential ingredient, as imparting the peculiar colour, smell, and taste, rendering it capable of being converted into ammonia and into carbonic or acetic acids, forms  $\frac{1}{2}$  of its ingredients. Rouelle has mistaken it for a soapy extract; but to this is owing the

almost complete crystallisation of the urine, when evaporated to the consistence of a syrup; its solid and crystalline form, on adding concentrated nitrous acid, as well as the modified crystallisations of the muriats of soda and ammonia, where the forms of the crystals are in some degree converted. This animal matter, which we call urée (essential salt of urine), will be the subject of a separate memoir, designed as a continuation of the present:—it is highly interesting to physiology and the practice of medicine.

The second memoir, which we shall now pursue, occurs in the XXXIIId volume: it is confined to the examination of the essential salt of urine, and entitled 'A Second Memoir on the Natural, Chemical, and Medical History of the Urine, particularly on the peculiar Substance to which its Properties are owing.' The history of the labours of former chemists on this subject is very interesting; and the particular examination of the urée, by M. Fourcroy, displays all the minute address of a most able chemist: to follow it closely would not be interesting to the general reader, so that we shall give concisely the substance of our author's conclusions. Our knowledge, however, of this substance, he remarks, is only commencing: we have yet attained its analysis alone, and must, at a future period, examine the compositions formed with this salt and various other substances. Its more obvious properties we need not enlarge on. It is sufficient to remark, that, with different proportions of water, urine of almost every kind may be imitated. The essential salt is easily destroyed by a violent heat, producing a large proportion of carbonat of ammonia, amounting to more than  $\frac{2}{3}$  of its weight, leaving but a small proportion of coal, with about  $\frac{1}{4}$  of muriat of ammonia. It must, however, be observed, that this salt is not, in recent urine, of an alkaline, but rather of an acid nature. The ammonia is formed by delay, and during the decomposition; so that, after some time, all the salts are ammoniacal, and the urée deliquesces rapidly on exposure to the atmosphere. It is also highly fermentable when mixed with animal gluten.

In its own nature it contains a larger proportion of azote than any other fluid of the human body; but the modern chemist will necessarily remark that this is saying only what Boerhaave and others have formerly observed, that the urine is highly animalised, for in the proportion of azote consists the chief distinction between vegetable and animal substances. Our author approaches to a view somewhat more comprehensive, when he remarks that the lungs are the emunctories of the carbonic acid, the liver of the hydrogen, and the kidneys of the azote; but even in this he steps forward only in the farther and more complete analysis of fluids, which, from the



time of Dr. Hales and Dr. McClurg, have been known to be discharged from these different organs. Perhaps, when he compares the analysis of the calculus with that of the essential salt of urine, he may add to our knowledge, and we shall then see that the disease is owing to a defect of animalisation, for the acid of the calculus is not changed to an azotic compound by the animal process. This is no more than the sagacious and comprehensive mind of Cullen has already anticipated.—But to return to the particulars of the analysis.

Of 217 parts of the true urinary matter, 200 are changed into carbonat of ammonia, ten are disengaged in the form of carbonated hydrogen, and seven are left in that of a coaly residuum. When reduced to their component parts, 100 parts of the essential salt of urine contain 39.5 of oxygen, 32.5 of azote, 14.7 of carbone, and 13.3 of hydrogen; but about eleven parts of the oxygen and two of hydrogen are employed in the composition of the water in the salt; so that the azote is the most copious ingredient.

In the application of these remarks to medicine and the arts, we see nothing that was not known before these experiments were instituted,—not even a hint which will contribute to elucidate a fact either in physiology or practice. That the thick mucous urine is owing to an ammoniacal salt formed by the retention of the excrementitious fluid in the bladder, which precipitates the albumen, is not true. This discharge is from the mucous glands, in consequence of irritation; and that it is not owing to the cause supposed by our author, is sufficiently obvious, from its occurring most commonly when the irritation is frequent, and the quantity to be discharged small; of course when there is no accumulation in the bladder, and no time to form ammoniacal salts. It occurs too in calculous cases, when the essential salt of urine is of an acid nature.

The next article we meet with is also continued in another part of the volume, and will detain us somewhat longer than usual. It is entitled ‘An Abstract of the Procès-verbal of Experiments made in the Polytechnic School in the Year 1797 and 1798, on the Combustion of the Diamond,’ by M. Guyton. The vast and comprehensive mind of Newton saw in the diamond a combustible substance, in consequence of its peculiar refraction; but few would have expected this very brilliant body to be what it appears, in consequence of analysis, a kind of charcoal, with a larger proportion of oxygen. The improbability that a substance with a less proportion of oxygen should be more readily inflammable than one with a larger proportion, was an objection which occurred to our author. In reality, however, the readiness of combustion consists rather in the intimate union of the inflammable with

the other ingredients than in its quantity; and many instances occur, particularly that of plumbago, where the rapidity of combustion is by no means in proportion to the quantity of oxygen. Thus also turf, which burns feebly without any preparation, is a strong combustible when coaked: it is then, as our author observes, reduced to the first degree of oxydation, when the oxygen in synthesis is with difficulty combined, and readily as well as rapidly separated.

The product of the combustion of the diamond, or of its combination with oxygen to the point of saturation, is carbonic acid without a residuum. It differs in this from charcoal, as requiring a heat of 2765°, instead of 188, for its inflammation; and, instead of supporting its own inflammation, the continuation of the action of heat is essentially necessary, as well as a larger proportion of oxygen. There are many bodies in an intermediate state between the diamond and charcoal, particularly the plumbago, the anthracolite of Werner, and coaly residuums, difficult to burn, &c.: and these have also the singular property of acting like silver in the galvanic battery, an office which neither the diamond nor charcoal can perform. The diamond, in its deoxygenation, assumes first the colour of lead, and is then in the state of plumbago and anthracolite; then that of charcoal.

It may appear singular why the diamond should be of such rare occurrence, since its component parts are so common. To this no answer can be given, but that some similar instances are to be found. The adamantine spar, for instance, is as rare as the diamond, though only an aluminous earth; and iron, never found in perfection, has scarcely ever been discovered in a metallic state.

In subsequent experiments the diamond was found to reduce iron to steel, by cementation, and even to deoxygenate sulphur; in fact, it was brought to the second degree of oxygenation, resembling plumbago, and acted in every experiment like it. Yet, however, some doubts may be entertained of the truth of the whole analysis. The diamond is compared with charcoal; but it is not considered that charcoal contains light as an ingredient. Unless the flame is carefully confined the coaly nature is destroyed, and it is watched during the process with anxious care, for this purpose. In the analysis of the diamond, the solar rays, or the strongest white heat, is employed; and it is considered only as heat: yet if light be a chemical body, may it not, in these processes, be combined, and thus contribute to bring the fossil to a state of charcoal. The subject, at least, requires a revision with these views; and we are somewhat surprised that they should have been neglected by a chemist of credit and character, whose well-earned fame has rendered him particularly conspicuous in this department,

We return now to the XXXIst volume; and shall, in future, pursue the articles as usual, in their order. M. Gazeran's observations on the treatment of iron ores with coak offer nothing which can interest an English chemist, in whose country the process recommended is so common; and from the sixteenth volume of Brugnatelli's *Annali di Chimica* we can extract nothing very interesting. One of his correspondents speaks vaguely of the animalisation of flax by boiling it in lye which had been employed in whitening oyster-shells. A fugitive colour was in this way rendered permanent.

Another memoir of M. Hassenfratz, on *Areömetry*, follows. It is on the desiccation of salts, and was suggested by the different results of the experiments of MM. Kirwan, Wenzel, and Bergman, on the proportions of the component parts of different neutrals. The difference, in M. Hassenfratz' opinion, arises from the quantity of water which they sometimes unavoidably contain; for even exsiccating them in a stove is not sufficient to bring them to a uniform dryness. He proposes therefore to ascertain the specific gravity of each, when dissolved in a given or indifferent quantities of water. The solid contents are thus easily known, and proper allowance may be made for the fluid.

M. Klaproth, in his chemical examination of the spinel, a species of ruby, thinks that it should, from its colour, be rather classed among the hyacinths, as it resembles them, according to the description of Pliny and other ancient authors. Modern crystallographers have arranged the true ruby of Pegu among the sapphires, as a red variety, and made a new genus of the spinel. This precious stone is of many different colours, all of which seem to be owing to iron, in different states: its specific gravity is about 3.580, and its chief ingredients alumine and flint, in the respective proportions of .74 and .15.

An abstract from the report of 'The Methods employed to extract Antimony from its Ores,' by M. Hassenfratz, follows, but is incapable of abridgment, as well as that which succeeds by M. Bouillon Lagrange, viz. 'An Abstract of Two Reports made to the Society of Emulation at Rouen, on some Experiments respecting the Consumption of Wood in Dyers' and other Furnaces, compared with the Consumption in one of a new Construction.' The saving appears almost equal to five sevenths.

M. Scherer's Gossipings, for they deserve no better title, in his letter to M. Guyton, scarcely furnish a single subject of remark, except to enforce his proposal, a very useful one, of a publication containing the synonyms of minerals. The mineralogical dictionary, which we some time since sug-

gested, would answer every purpose. The Dictionary of Mineralogy, by M. Reufs, of which an account is given in the subsequent article, professing to contain all the mineralogical terms in the German, Latin, French, Swedish, Danish, Russian, and Hungarian languages, will by no means answer this purpose, and it is also incomplete. It is little more than a Latin and German dictionary; in the other branches, the names are few, and the explanations imperfect.

An abstract of a memoir by M. Felix on the Method of Dyeing, and the Manufacture, &c. of the Red Cottons of Greece (the Adrianople Reds), is interesting in other views besides those of the chemist. M. Felix's Account of the Commerce of the Levant has appeared in an English dress; but, as we have not yet seen that work, we know not whether the little interesting details of the present memoir occur in it. We shall not, therefore, pass it over.

The colour is imparted by the *ali-zari*, a species of madder, but only used when it has attained a greater age than is allotted to it in Europe, and is dried with greater care. The beauty of the colour consists in the management during its last immersion, in an alkalised bath. When the colour has assumed its greatest brilliancy, the dyer immediately withdraws it, and prefers burning his hand to the least delay beyond the moment which he has waited for with the most anxious attention.

The principal manufactures of the red spun cotton, established in Greece, are to be met with in Thessaly, at Baba, Rapsani, Tournavos, Larissa, Pharsala, and all the villages on the declivity of Ossa and Pelion. These mountains may be considered as the alembics, that distil the vapours which eternally surround the head of Mount Olympus, and distribute them to the beautiful valleys around. Among these, Tempe has always been distinguished for its umbrageous trees and limpid streams. The waters, from their purity, are highly proper for the dyer's purpose, and they supply numerous manufactures, the chief of which is Ambélakia.

Poets have never seen Tempe and Olympus in these views, which are more interesting in advanced age than in the enthusiasm of youth. Ambélakia is a very flourishing spot, having trebled its number of inhabitants in the last fifteen years; and now contains 4000 souls, who are employed wholly in dyeing, and 'live like a swarm of bees in a hive.'

Neither the vices nor the languor of idleness are known in this spot: the hearts of the Ambélakiates are pure, and their countenances serene. Slavery, which blights the harvests on the banks of the Peneus at their feet, has not ascended to their cottages. No Turk is permitted to dwell among them; and they are governed, like their ancestors, by their

own magistrates. Twice the furious mussulmen of Larissa, jealous of their ease and happiness, attempted to scale the mountains and pillage their habitations: twice they were repelled by crowds, who quitted the vat to assume the musket.

‘ Every hand, even those of children, is employed in the dye-houses of Ambélakia; and, while the men dye the cotton, the women prepare and spin it. In the whole district they are not acquainted with the spinning-wheel; the work is executed with the spindle; and the thread is, of course, less strong, round, and equable, but more soft, silky, and tenacious. It is less brittle and more durable, bleaches more easily, and dyes more completely. It is pleasing to see the women of Ambélakia, each armed with her rock, and gossiping on the seats at their doors;—but the pleasure is instantaneous; on the appearance of a stranger, they immediately retire and hide themselves; showing, like Galatea, in their precipitate flight, their wish to fly and to be seen:’

‘ Et fugit ad salices, et se cupit ante videri.’

‘ The eye can only catch a glance of these women; but it sees with admiration the bold and elegant Grecian shapes, which have served as models for some of the most beautiful statues in the world.’

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‘ For my own part, I shall never forget what I saw in my first journey to Ambélakia and its neighbourhood—A numerous population, living wholly on the produce of its manufactures, and displaying, among the rocks of Ossa, the interesting union of a family of friends and brothers; the charming institution, banished by the Jesuits to the forests of Paraguay, transplanted, as by enchantment, to the precipices and the valleys of Tempe; the ancient Greek prejudices subdued; the taste for trifling subtleties replaced by a love of solid studies; national vanity checked by generous sentiments; every grand and liberal idea flourishing on a soil devoted, during twenty centuries, to slavery; the original Greek character sprouting with its former luxuriance in the midst of the caverns and torrents of Pelion;—in a word, all the virtues and all the talents of the ancients rising again in a corner of modern Greece.’

The rest of the memoir consists of commercial details, which will not be interesting; and, in the reports of D’Arcet, Desmarests, and Chaptal, on this subject, we find that the art has already been introduced, by Grecian workmen, into France, where the methods have been simplified, and the colours improved.

Chromate of iron has been discovered in the department of

Var; and its analysis is communicated by M. Tassaert. It appears an irregular mass, of a deep brown, and metallic splendor. It is of a mean hardness, and its specific gravity 4.0326. With the blow-pipe it melts with difficulty; and, when fused with borax, assumes a dirty green hue. It contains .63 of chromic acid, and about .36 of oxyd of iron.

An account and abstract of a new elementary work in chemistry follows. It is entitled 'Chymie Optomatique; or, the Art of learning this Science with Ease, by the Assistance of Tables, Figures, and symbolical Characters, so as to seize at a Glance the Relations of the Composition and Decomposition of Bodies.' The first part, on minerals, is alone published; and we are not so much interested by the account of M. Fourcroy, as to induce us to enlarge on the subject, or recommend the work. The author is M. F. G. Courrejolles.

M. Guyton's 'New Enquiries into the Affinities of Earths for each other, in the dry or humid Way,' are in some measure new. They were suggested, he remarks, by observing that flint and lime, though infusible separately, yet, when united, melt into a mass, whose ingredients are not to be separated but by chemical agents. The manufacture of porcelain would however have offered the same lesson. He first examines their action in the humid way, and finds that earths dissolved in water alkalis, or the same acid, according as each is capable of solution by the different menstrua, show a power which tends to an union, by separating them from their respective menstrua; and, according to the laws of elective attraction, is capable in one, and impotent with respect to the other. Thus barytes and strontian possess very different powers of attraction for lime; and there is a striking consistency in the result of experiments with the same earths united to different menstrua. Of ten experiments with earthy muriats, in four only were the signs of repulsion evident; and in two of these it was doubtful. In the dry way, lime, barytes, and strontian, resemble alkalis, and exhibit a strong attraction for flint and alumine; so that lime separates flint from pot-ash, and joins alumine at the instant when the sulphuric acid abandons it. These earths act on oils, soaps, and animal matters, like alkalis, but differ from them in many respects, chiefly in the insolubility of the compounds. In general, the union of earths resembles strongly that of metals: neither seems the dissolvant, but they mutually attract each other.

M. Prieur's 'Historical Account of the Invention of, and first Attempts to form, Parachutes,' consists of the republication of a letter of Montgolfier, where this idea is clearly explained, and followed by a minute detail of the construction, and its foundation.

M. Deyeux' 'Report concerning M. Le Blanc's Ideas re-

specting Nickel' are designed only to recommend a further inquiry into the subject. M. Le Blanc has adduced some experiments and observations, to show that nickel is not a distinct metal, without pretending, however, to decide the question.

The 'Observations on the Flint which exists in the Epidermis of some Reeds' are extracted from Mr. Nicholson's Journal. It is singular to observe M. Guyton's difficulty in explaining the term 'bonnet-cane:' he is not aware that it is the cane employed in making bonnets. We are somewhat surprised that no chemist has noticed the flint in writing-paper, which so quickly destroys the fine point of a pen.

M. Haßenfratz has continued his memoir on arcömetry, by an 'Enquiry into the apparent Anomalies in the Densities of different Proportions of Water, and of Salt in a solid State; and into some of the Appearances of Lime, Alumine, and Nitre.' These anomalies were noticed in the former number, where it was observed that the densities of solid salt did not follow the law of the proportion of water combined, but were sometimes above and sometimes below the mean densities. The anomalies respecting quick-lime are owing, 1. To the density of the lime; 2. That of the combined water; 3. The affinity of the lime for the water, and the state of the combination. Each of these causes are distinctly explained; and, in other salts, the anomalous results are found to depend, 1. On the diminution of the volume of the mixtures, when, on cooling, they absorb caloric; 2. On the augmentation of the volume, when caloric is separated; 3. The different density of the same substance, when in mass and in powder.

'An Account of a Memoir, by M. Fabroni, on the Vinous, Putrid, and Acetous Fermentations, and on the Formation of Æther, with Reflexions on the Nature and Product of these Processes.' The Italian philosopher was sent to Paris to settle finally the business of weights and measures, and of course received with great respect. His memoir was read to the Philomathic Society, and is highly praised by M. Fourcroy, who, in his 'Reflexions,' destroys, however, all the leading positions. The principal points which M. Fabroni insists upon are, that fermentation is only a slow effervescence during the decomposition of a body, which is, as usual, effected by a re-agent; and that alcohol is the production of fire, and does not exist in wine. The Florentine physician supports, however, his doctrine with great plausibility; and it deserves more attention than Fourcroy has afforded, who nevertheless compensates for this deficiency by exuberant praises.

*Voyage en Suisse et en Italie, fait avec l'Armée de Réserve, par V. D. M. Auteur de l'Anglais Cosmopolite, employé à l'Etat-Major-Général de la dite Armée. 8vo. Paris.*

*Journey to Switzerland and Italy, in Company with the Army of Reserve, by V. D. M. Author of the English Cosmopolite, attached to the General Staff of the said Army. Imported by De Boffe.*

“WHY do you not add an epithet to travels?” says a friend of the author. “You have your choice—Philosophical, picturesque, sentimental, curious, interesting, romantic, instructive, moral, and amusing, are at your disposal. Your only difficulty must consist in the determination; and a good choice would decide your success. Why then do you not determine?”—‘Because I lay it down as a principle, to permit others to judge of a book. Every reader possesses this as an incontestable right; and the public, not myself, must class my productions. Nothing is so assuming as to pretend that your work is philosophical, moral, or instructive;—nothing less determinate than picturesque or romantic: the inventor of sentimental travelling has alone a right to call his journey a “sentimental” one. Besides, what is philosophic or amusing to one is not so to another; and to add an epithet is to praise my work, since a philosophic book is necessarily good.’

Such are the author's reasons for calling his work simply a *Journey*; but were he to have added an epithet, it would have been sentimental, for Sterne is his idol and his model. Yet he does not follow him servilely: lively and good-humoured, his remarks are often entertaining; and, under the guise of levity, he seems to have studied, and to reason, with precision. With all his fondness for Sterne, and J. Jacques, he is not insensible of their faults. We shall copy a short passage to this effect.

‘Buffon will always be an honour to France; but we Frenchmen are constantly in extremes. We style Buffon another Aristotle—He is Buffon, and that is sufficient. With our rage for comparisons, we often miss our aim:—leave the *Henriade* in its place, it will always be estimable; raise it to a level with the *Æneid*, and it loses its value.’

His friend, father Jerom, is an amusing companion; and the patron is, if not the first consul himself, a man of distinguished rank in the army of reserve. When this army was in motion, every journal (he says) was loud in proclaiming its power and its influence. It was to make peace or to conquer. Our traveller then determined to join this army, as a spectator, as a companion—himself, as his motto tells us, ‘*solus in turbâ.*’ His object then was to travel with an army, to pass the defiles of the Jura, the Valais, &c. with a numerous host; to be



pushed forward by one, and checked by another; to run when he wished to walk, and to creep when he wished to fly; to be obliged to hasten when he wanted to hear the roar of a torrent or contemplate a ravine; to experience a thousand contradictions, and to submit to all voluntarily as a party of pleasure. We can truly add with him—‘this is indeed a new tract.’

To follow a journey of this kind is to pursue an *ignis fatuus*; for, though we think the author not without abilities equal to a more laboured performance, our information is chiefly derived from the notes. Indeed, in many places, he appears to greater advantage when closely examined than would be credited from his lively desultory manner. The old man of Jura is an interesting object, as well as the scenery in which he meets our sentimental traveller: from the festoon of portraits with which the present journey is adorned, this may perhaps be advantageously selected.

‘We began to pass elevated mountains and narrow defiles to arrive at Clairvaux, a melancholy residence, where a rivulet flows which I should have mistaken for a torrent had I never seen the Alps. We arrived in the evening at Creusé, where we were surrounded on every side by barren rocks, on which with difficulty a few shrubs drew a scanty nourishment. The horizon is bounded by the chains of Jura, crowned with firs and larches. Nothing is more gloomy than the prospect, since the harsh forms and funereal hues of these trees absorb the light, and throw a veil on all nature. I escaped from my travelling companions, and descended along the ravines, till I arrived at a brook whose stream was somewhat enlarged by drains, to enable it to turn a saw-mill. I went still lower, and seemed almost at the centre of the earth. Around me rose mountains whose points were lost in the clouds. All nature was silent, and the bird of night was only heard uttering its mournful sound. Over my head hung some suspended rocks, checked in their fall. At the bottom of the deepest ravine, near the bed of a torrent long since dry, I yielded to a gloom, in unison with the scenery around, and contemplated an object whose loss I shall long lament. Feeling a sudden faintness, occasioned by the frightful solitude in which I was, I invoked the dear shade, constantly present to my thoughts, and wished that, at a distance from mankind, in a spot where no one seemed to have penetrated, I might again converse with her. I called her, and even echo did not answer my complaints. I wished that the tales of our nursery were not merely fables. Alas! it is in vain. I have before observed, that, when we leave this world, we cannot ever return to it, even to comfort those whom we have left in affliction.

‘I yielded to grief, when, in the midst of my reverie, I was

interrupted by the strangest question that was ever asked in such a place and in such circumstances.—“Will *he* soon pass this way?” said a voice partly broken. I thought myself in a dream—looked around, and perceived no one. At last, led by the sound of the rustling firs near me, I saw, a little above me, a venerable old man, accustomed for many years to range the mountains in search of herbs, which he supposed to possess some virtue, and of wood to enliven his fire. This question restored me to the living, to myself, and terminated my travels in imaginary regions. My ideas took a new course. Whence had fame brought the name which just struck my ears? I was certain it had occurred in the most solitary spot my eyes ever beheld: in all my journeys over the Alps I had seen nothing more detached, more wild—I was almost in the bowels of the earth.—“You know him then?” said I, to the old man. He had heard of him. “It was *he* who conquered Italy; but it is *he*,” added the veteran, with a stronger voice and gayer air, “it is *he* who will restore us peace.”—This hope enlivened him; this hope made him smile, and consoled him with the expectation of seeing his children happy. ‘With how important a mission,’ said I, ‘is *he* charged. The laurels he gathered at Lodi are trifling in my eyes, in comparison of the olive-branch which this old man has pictured in his hand on his return from Italy. He thus appeared more glorious in the mouth of the good man than in all the French gazettes.’

We shall only add, that the veteran was ninety-nine years old, had served in the wars of Louis XIV. and was an enthusiast of his victories.

Geneva attracted much of our traveller’s attention; and his remarks on this singular republic (it was once a republic) show more penetration than his general gaiety—we had almost said levity—would, in our estimation, have allowed him. He visits the same city on his return; and we shall copy from the former and latter parts, somewhat promiscuously, his remarks on Geneva and its most distinguished characters.

Jean Jacques is our author’s hero, and he was anxious to know in what light he was considered where ‘no one is a prophet.’

‘I at first saw in the Lyceum,’ he observes, ‘a large square column, surmounted with a bust, which resembled no one, and read the following inscription—“A Jean Jacques Rousseau, le Peuple de Genève, le 23 Décembre, 1793.”—I thought only of the respectful feelings which had raised this monument, and was examining it with a religious attention, when a Genevese drew me from my own reflexions by communicating his. “This column has the appearance of a chimney, and the bust on the top exactly represents the unfortunate little being who

weeps it, precisely at the moment when he has finished his painful task by the little song which the women, children, and some idle loungers have the cruelty to exact." This was only ridicule; and, as it is easy to make the best things ridiculous, the sneer produced little effect on me.—Passing to the inscription; "The people of Geneva! It is false. A very small party, composed of the most eager of those who wished to please the French, to whom Rousseau is dear, were anxious to pay a compliment to this nation."—This observation, somewhat more serious, made an impression on me. "In every view," he added, "this monument is pitiful, and the following anecdote will give you a true idea of Genevese oeconomy. The artist who was applied to for a design gave one: it was too dear: the second was rejected for the same reason; the third was not suitable because it would cost too much; and this is the fourth, which at least will not ruin the government."—'I should rather think, for the honour of your country, that, suitable to the genius of Jean Jacques, they wished the monument to partake of his simplicity.'—The reply, "*you do us too much honour*," pronounced with irony, showed that the Genevese was not of my opinion.

'I spoke of Jean Jacques to others. According to the women, he was an abominable seducer: according to some men, he had destroyed the organisation of society. "You forget the Social Contract," say they.—'You do not recollect,' said I, in reply, 'the government of Poland. Great man! envy dwells on your errors, and no one is a prophet in his own country.' At last, when presented to M. S. I consulted him. "We consider," said he, "Jean Jacques as one of the best and most eloquent writers. With respect to style and sentiment, his glory is unimpeached." He enlarged on his imagination, and passed on to what did him more honour,—his *Emilius*. "Our nation is wholly changed since the publication of that work. We have adopted his method of education—our mothers suckle—swaddling cloaths are unknown—and we have neither rickety nor deformed children."—This is the real eulogy of Jean Jacques.'

We meant to have enlarged on Geneva; but our extracts have exceeded their expected length, and we shall step on to Italy without any delay even with the recluses of Mount Ailly, an interesting little episode, or the more philosophical disquisitions respecting the crêrins and the gôitres. The nineteenth chapter, entitled 'the battle of Marengo,' will furnish the only other extracts that we can admit. The introduction is curious.

'Heaven preserve those who have a river to cross from passing it furrounded by an army! What a crowd! What

cries! A numerous host—servants with loaded horses—all crowded into a flying-bridge, which can carry only a limited number. After fifteen hours' waiting, our turn came, and we had the mortification to see a box of papers and effects, intrusted to us, fall into the Po. The time employed in recovering it prevented us from reaching Voguerra before midnight—a night which I shall always recollect; a night of false alarms, terrifying stories, mysteriously circulated—a complete defeat—a battle lost—generals killed: nothing that could distress and discourage the French was forgotten. At dawn of day we looked on each other, to catch from our neighbours some gleams of hope; but every one remained motionless and mute; each animated by a similar curiosity.

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‘The events of the battle are well known; and I shall only mention some interesting circumstances *which perhaps it would be more prudent to conceal*. The morning after our arrival reports of peace were in every mouth, and we were witnesses of the interesting emotions which these reports occasioned. The victory, the restoration of eleven fortresses, the armistice, cost us dear. He who contributed to gain the battle, who, by his talents and probity, might have *repaired the wrongs of others and made his nation amiable, in a country which wanted that impression*—Dessaix, was no more.

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‘The rout of the French was complete for some time, and the reports which we heard the former evening were not without foundation, but were in part owing to servants and sutlers, who, while flying, did not lose their presence of mind sufficiently to forget pillaging, and profiting by the disorder which they occasioned. A superior officer, whose name I need not mention, seeing the rout, asked, with much emotion, if he should not order a retreat. The other, who preserved all his coolness, replied,—that he was only astonished at *his* confusion, and that an officer of his rank should preserve his recollection.

‘The next morning, dining with an Austrian officer who was at the battle, I found that the army of Melas, instead of profiting by their first advantage, lay down, and, forgetting to pursue us, were eating their dinner when the French returned to the charge.

‘General Melas said, in the presence of some superior officers, that what consoled him was being beaten by one whom he considered as the greatest warrior in Europe.—One of the officers replied with *naïveté*, that he supposed the general was not speaking of him.’

On the whole, we have been highly entertained by this lively  
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writer; and the notes, as we have said, are of a superior kind. Some 'pieces justificatives' are added, and, in truth, they seem much wanted. I shall conclude, said a preacher once, with some reflexions on the whole:—It is unnecessary, replied a wag: you will be reflected on sufficiently.

*Histoire Naturelle des Poissons, par le Citoyen Cepede, Membre de l'Institut National, et Professeur au Muséum d'Histoire Naturelle. Paris.*

*The Natural History of Fishes, by Citizen Cepede, Member of the National Institute, &c. 3 Vols. 4to. Imported by De Boffe.*

THOUGH we have been some time in possession of the first volume of this work, we have delayed our account of it, in expectation of receiving the two others which were said to be ready for the press. We can wait no longer however; but must announce the work, and give some analysis of, at least, the preliminary discourse on the nature of fishes, and of the author's classification.

When the splendid work of Buffon was sketched in the outline, it was designed to comprehend the whole of animated nature: but he was soon obliged to exclude the white-blooded animals and fishes, and confine his labours to quadrupeds, birds, and minerals. M. Cepede purposed to continue the plan; and, having already published the natural history of serpents in two volumes, formerly noticed at some length in our journal, now proceeds to marine animals.

The inhabitants of the ocean and rivers have received a comparatively imperfect and inconsiderable share of the physiologist's or the naturalist's attention. Their animal economy is little known; though their anatomy, by the labours of Dr. Monro, has been greatly illustrated. In a systematical view, Linné, dissatisfied with the attempts of his friend Artedi, published, in the two last editions of the System of Nature, a new arrangement, which is at least incomplete, and found by no means co-extensive with later discoveries. Brassonnet's Ichthyologia was a work of promise, but has proceeded only a little way; and the magnificent system of Block, too extensive for many naturalists, is confined to a few hands. It is publishing, however, in a humbler form. Much room remained, therefore, for the labours of the ichthyologist; and M. Cepede's talents and opportunities are too well known to leave any reason to fear disappointment.

The classification of fishes has been found peculiarly difficult, from an unusual source, viz. the determining the limits of the appellation. It has been supposed, with good reason,

that the inhabitants of the earth, the air, and the water, were sufficiently distinguished by their respective elements. On the subject of the great outlines of the System of Nature we shall enlarge very soon; but the distinctions just mentioned will appear, at the first moment, indispensable. The force of this arrangement, viz. confining the appellation of fishes to the inhabitants of water, and birds to animals that fly, &c. will be greater, when we consider, that, in this way, we deprive the Linnéan system of its most striking, its most hideous incongruities, viz. the union of bats with human beings, and of whales with terrestrial animals: the one is an inhabitant of the water, the other of the air. Yet, on a nearer view, to unite the one with fishes, and the other with birds, would appear still more incongruous. Fishes live in water only: the whale requires air. Bats sit through the air without the most striking appendages of a bird,—wings or feathers. The whale has lungs as well as land animals, is viviparous, and nourishes its young; nor does it so much resemble fishes as the seal, which evidently belongs to terrestrial animals. The bat breathes by lungs confined in the chest; not admitting, like birds, the air through every cavity; and nourishes its young like the other mammalia. So distinct, therefore, is an obvious from a real and natural classification. It was not without reflexions of this kind that we were ourselves reconciled to the separation of whales from fishes, the first deviation of Linné from his friend Artedi. One other deviation from the system of Artedi is not, perhaps, equally defensible, viz. arranging the cartilaginous fishes and the branchiostegi, those which have a single branchial aperture on each side, among the reptiles. These are truly fishes; and, though they can breathe air without the intervention of water, can yet wholly live in water. Linné seems to have been misled by the apparent simplicity which the discovery of the mud-eel of Ingua in Carolina afforded to his system, by forming the connecting link between the serpents and breathing fishes, as this animal breathes both by gills and lungs. If it be objected that the nature of the mud-eel, an imperfect animal in its progress to a more perfect state, the tadpole of a future reptile, was discovered subsequent to the new arrangement, it at least gave stability to an apparent foundation for the separation of these animals from fishes, procuring for it a more favourable reception. We meant to have followed the history of the arrangement of fishes to the present æra, but the whole would be too extensive, and the changes of Gronovius and others are too inconsiderable to detain us: we shall therefore immediately notice that of our author.

M. Cepede first divides fishes into cartilaginous and osseous, a distinction clear and discriminated. These classes

are subdivided into four branches, founded on the presence or absence of an operculum or external membrane, an appendage to the organ of respiration, which alone distinguishes fishes from other animals with red blood.

Each division presents four orders, analogous to those which Linné introduced for the arrangement of those animals, which he strictly styled fishes; and these differences are found to be conformable to a more important internal structure, that of the skeleton. There are, therefore, eight divisions, and thirty-two orders. The parts which distinguish the orders, in each division, are the same; so that the whole arrangement may be comprehended at a single glance. In this volume the genera of cartilaginous fishes only are noticed. The genera of the other class are not yet brought forwards, in order that advantage may be taken of those discoveries which are announced previous to the publication of the other volumes. We do not understand that they have yet appeared.

To each genus is prefixed a table, and the history of fishes will be concluded with a complete methodical table of the classes, divisions, orders, genera, and species. The latter exceed 1000; though, if we recollect rightly, those enumerated by Linné were not more than 400. Some of the orders contain no genus; but M. Cepede wished to give his system at present its full extent, and not to require additions at a future period. Even while writing, new genera occurred to fill some of the lacunæ. Forkaal, Sonnini, and the later travellers to the Chinese seas, must have been great contributors. We remember examining, not many months since, some beautiful drawings of Chinese fishes, where the splendor of the colouring was apparently exceeded by the accuracy of the representation, among which we could discover some species referable to no established genus. We guard, in this respect, our language, in conformity to some remarks we have already made, and to the conduct of our author, which we think delicate and commendable. The new names, which he has formed from those of some respectable naturalists, he has applied to the species; 'for these (he adds) are invariable, while those of the genera may be changed with every new method which the progress of science may introduce.'

The first section of cartilaginous fishes, in the present volume, is divided into four orders:—1. the apodes; 2. jugulares; 3. thoracici; 4. abdominales: and the orders in each class and each section are the same.

Of the apodes there are two genera, the lamprey and the *gastrobranche* (*petromyzon*), and two species; one brought by Dombey from South America, not very unlike the blind lamprey; the other is the blind lamprey (the *myxine glutinosa* of Gmelin). Of the second and third order there are

no genera or species yet known. Of the fourth order there are three genera:—1. the rays; 2. squali (the sharks); 3. aodon, a genus formed by our author. It consists of three species; two squali; viz. the *S. maffafa* and *kumal* of Linné, separated from the sharks in consequence of the want of teeth; and the horned shark of Bonaterre, described by Brunich in his *Ichthyologia Maffilicasis*, from a dried head in the academical collection of Pisa.

As the first division contained fishes without any branchial opercule, or branchial membrane, so the second comprises fishes without the former, but possessing the latter; the third, those with the branchial opercule, without the membrane; and the fourth with both. Of the first order of the second division there are no species: of the second order there is one genus, the *lophius*, in English the sea-devil, the sea-toad, the fishing-frog, &c. Of this last there are some new species, three distinguished by the names of Faujas, Commerçon, and Ferguson.

Of the third order there is one genus only, the *balistes* (in English, the old-wife), of which there are twenty-four species, many of them new; but this genus, by the confession of Commerçon, whose MSS have greatly assisted our author in his labours, is far from being sufficiently known. Linné was only acquainted with eight species. The last order contains also a single genus only, viz. the *clumæra*, sometimes called the sea-ape. The two species described by Linné have received no additions.

In the third division the three first orders contain no genera; the fourth, the abdominales, contains two, the *polyodon* and the *accipenser*. The only species of the former described is a new one, called the leafy *polyodon*, from having, on each side, a membrane, resembling somewhat, in texture, the leaves of trees. It is of the shark kind, but differs from the *squali* by having only one branchial aperture on each side. Its structure is also essentially different in many respects, the muzzle nearly equalling in length the head, body, and tail. The other genus, the *accipenser* (the sturgeon), comprises three species, noticed by Gmelin in his edition of the *System of Nature*.

The first order of the fourth division contains six genera:—1. the ostracion, the bony-skin fish; 2. the tetrodon, the sun fish; 3. the ovoides; 4. the diodon; 5. the spheroides; 6. syngnathes.—Of these, the three first are contained only in the volume before us.

Of the ostracion there are fifteen species, many of which are new; of the tetrodon, nineteen, of which six are new. The oviforms constitute a new genus, distinct from the tetrodons on account of their singular form, and wanting all fins but the pectoral, which are as small as the wings of a fly. It re-



seems an egg, even when its abdomen is not dilated : when it is so, the resemblance is more complete.

We must now turn to the preliminary discourse on the nature of fishes, which is written in the highly-laboured and poetical, perhaps it may be called the inflated, style of Buffon. We shall select one or two specimens, of which the first forms the introduction.

‘ The genius of Buffon, expatiating over this planet, has enumerated, described, and denominated viviparous quadrupeds and birds, leaving most exquisite pictures of their different manners. Honoured by his choice, for the purpose of adding some new sketches, as a supplement to his more important tablets, I have endeavoured to explain the number, the forms, and the habitations, of oviparous quadrupeds and serpents. I shall now attempt to finish the history of those living and sensible beings known by the appellation of animals with red blood, by offering that of the immense class of fishes.

‘ We are here to contemplate beings most worthy the attention of the philosopher. Let the imagination, lightened by the torch of science, collect within its glance all the organised productions of the creative power : let it unite them according to their similitudes, and compose a whole so vast, that, from man to the plant which approaches nearest to unorganised matter, every degree of composition, every combination of strength, every varied shade of life, may succeed in an equally different number of directions, and by degrees equally insensible. In the midst of this wonderful system of innumerable varieties are found the different families of fishes which constitute our present subject : these are the singular links which unite the more perfect animals with the legions of insects, worms, and the less compound animals, and with the more simple tribes of the vegetable kingdom. They participate in the organisation, the properties, the faculties of all : they are the centre, where the rays of the sphere, which comprehends the whole of animated nature, converge : they show, with every thing around, relations more marked, more distinct, and more striking, because more nearly approaching : they receive more strongly, and reflect more vividly, to the observer, the brilliant light which results from comparison, and without which, to the most active mind, objects would be as if they did not exist.’

At no great distance M. Cepede rises higher, into the regions of poetry ; but perhaps, in a work of this kind, humbler prose might have been more suitable : we shall select the passage for more than one reason.

‘ Of all animals with red blood, fishes are those whose

domain is least limited; but this immensity, so far from distracting our imagination, raises and encourages it: and what can better elevate, animate our intelligence, fix our attention, and hold it in that religious contemplation so proper for the perception of truth, as the immense and varied spectacle which the innumerable habitations of fishes present? On one side, seas without bounds, and immoveable in a profound calm; on the other, waves yielding to every agitation of currents and tides. Here, the rays of the sun, reflected in their vivid colouring by the burning waves of the equatorial seas; there a thick haze, silently reposing on mountains of ice, floating in the midst of hyperborean glooms. The sea, sometimes tranquil, doubling by its reflexion the number of the stars in the calmest night, and under the most serene sky; sometimes the accumulated clouds, preceded by the deepest darkness, precipitated by a tempest, darting their redoubled thunders against the enormous mountains raised by the winds. At a distance, and on the continents, torrents furiously rolling from cataract to cataract, or the limpid stream of a silver river, softly meandering along a flowery bank, towards a calm lake, enlightened by the pale splendor of the moon. In the sea, grandeur, power, sublime beauty, all announce creative Nature, all manifest her glory and magnificence. On the enchanting banks of lakes and rivers she is felt in her softest charms; the soul is wildly agitated, hope is warmed, remembrance animated by tender feelings, and gives way to affections so truly interesting, and so favourable to happy suggestions—Ah! in the midst of what to the feeling is most powerful, to the soul most grand and sublime, can we fail to experience that internal spring; that ardent love of science, which impediments, distance, and time, increase instead of diminishing?

This is, in many senses, poetry. It has little solidity in its foundation, and less in its superstructure. The most violent tempests seldom reach the bottom of the ocean, for its inhabitants and weeds are scarcely for ages disturbed. When storms approach, fishes of every kind seek unfathomable depths; and, when the chilling east wind blows, they are no longer found within its influence. They frequent the bays and the eddies only when the softer south renders the waters near the shore of an equal temperature. As the author acknowledges, fishes often keep to an accustomed coast; but this is by no means invariable. Some species will, for years, leave their usual haunts, and again return: sometimes they are seen there no more. The fishes of passage, the salmon, the pilchard, and the herring, though on the whole constant, are sometimes capricious in their choice; the first will, for ages neglect the *embouchure* of one river, and ascend a neighbouring rivulet;

they will in turn neglect the latter, and prefer the former. The herring and the pilchard are more sober in their attachments, and pursue a steady course, from the Baltic to South America, visiting, very generally, the same spots. Yet these are also capricious in their preference; and, in Cornwall, some given bay will, for many years, be neglected by the latter, while the Frith of Forth, now so much distinguished by the former, used to be but scantily supplied with their nourishing shoals. Those who examine these changes minutely will perceive somewhat owing to the alterations in the banks, which vary the course of the currents: more is often to be attributed to the supply of their peculiar nourishment in a given spot, which a change in the shores may destroy. In general, a fish swims against rather than with the stream, as to impel its course is more easy than to preserve its balance. Fishes are also usually insectivorous; and, like all animals of this kind, can bear a long fast: in their increasing state they eat voraciously; when adult, a small portion of food seems to suffice; and, when deprived of animals, will often feed, though not with satisfaction, on farinaceous and other vegetable food.

These, and similar investigations, should have employed our author in the preliminary discourse. In this branch of the physiology of fishes, which has been much neglected, and on which we may at a future period enlarge, the subject has engaged much of our attention, on the shores of the sea, and in different modes of fishing. The fisherman's knowledge has not yet enlightened the pages of the philosopher. Another inquiry, which we have before suggested, might form a pleasing subject of disquisition. There is little doubt that this globe was once covered with water, and this water was salt: there is as little doubt that fishes existed prior to the æra when the world became habitable for the human race. It must thence follow, that all fishes were originally inhabitants of salt water, and that the present species of river-fishes are a degenerated race, in an element not perfectly congenial. Much might, we think, be said in favour of this supposition: but we must forbear from the discussion.

M. Cepede speaks of the general form of fishes, their anatomy, and their functions. The gills, he observes, exhibit the office of lungs, and separate from the sea the oxygen which it contains; but the surface, the external cavities of the stomach and intestines, may assist in this office, and absorb vital air from the surrounding fluid. Yet perhaps the fat of many fishes, and the slimy substance, or scales, which cover every kind, may prevent this effect, by hindering the water from coming in contact with the animal.

The organs of sense in fishes are examined at some length;

but we evidently see M. Cepede has studied the nature of fishes in his closet only. Their sense of smell is indeed very simple, but that of hearing is by no means so. They derive great advantage from the element in which they live, which conducts sound, as we have had occasion to show, much better than air; but their organ of hearing lies deep in the head, and the external aperture is almost imperceptible. There is indeed much reason to think that the general appearances which prove them to be sensible of noise arise from a concussion of the element in which they are, communicated to the whole body. The sense of touch must be consequently more delicate than our naturalist has represented it, who never, probably, caught trouts by tickling them. It is a singular fact, that if the hand is held quietly in the water, a fish will not be disturbed by it; and, if the fingers are slowly raised, to touch the under part of the body, it will, after a slight titillation, be so much pleased, as to suffer the hand to seize it. M. Cepede also, who supposes the cause of salmon, for instance, repairing to rivers to be a torpid inactivity previous to laying their eggs, can never have seen these fishes coming up rivers, and leaping over weirs and other cataraets.

The beautiful colours of fishes he has very imperfectly explained. He considers them as originally owing to the brilliancy of the sun's light in fishes of the equinoctial ocean, and as immediately derived from a kind of prismatic reflexion of the solar rays from the scales, or from the light becoming a compound part. The colours, whatever they are, must shine from their own peculiar nature, since fishes residing in the cavities of rocks are often beautifully resplendent; and the colours of others, when viewed even in deep water, are the same, or perhaps more vivid. The slime, which our author calls the varnish, is certainly the seat of the colour, which is heightened by the circulation. When a fish is shaken with others, as when taken in a trawl, though its scales are uninjured, the colour is lost: it may be also washed away, without destroying the scales; but in every instance, when the animal is dead, it decays, and sometimes wholly disappears. The shades and frize exist in the skin, and the uniform colouring is thus varied in the beautiful tints of many brilliant fishes. In this part also we meet with some little poetical tincturing in our author, of which we shall transcribe a short specimen.

‘From what has been said we may easily conclude, that on these coasts, where copious streams of light can penetrate through the water, fishes will be adorned with a greater number of beautiful tints. Indeed those which shine with the splendor of the most polished metals, or the richest gems, are

found in the tropical oceans, whose surface is inundated by the rays of a sun, unthaded by a cloud, poured over these equatorial regions, and filling the atmosphere with its splendor. We find also fishes decorated with equal magnificence of colouring in the polar seas, where mountains of ice and eternal snows, congealed by cold, reflect light from myriads of surfaces, and render that which the moon and auroræ scatter during the long nights of these glacial zones, as well as the light which the sun dispenses during the extended continuance of an hyperborean day, more dazzling.

‘ If the fishes which inhabit, or are concealed by, these congealed masses, though frequently splendid and brilliant, excel, in the variety and beauty of colouring, those of the temperate zones, they yet yield in the richness of their ornaments to those which inhabit the burning waters of the tropics. In these countries, where the atmosphere is almost on fire, must not the heat give a new activity to the light, increase the attractive force of this fluid, facilitate its combination with the substance of the scales, and thus produce shades much more brilliant and various? Hence, in climates where every thing bears the print of the solar power, some species of fishes display, even on the covered membrane of their branchiæ, the elements of shining scales—a silvery dust.

‘ But it is only in the midst of sweet or salt water that fishes wear their superb or elegant decorations: it is only in a fluid most analogous to their nature that, in possession of all their faculties, they animate their colours by every internal movement their exertions can produce. It is only in the midst of water, that, independent of the oily and transparent varnish, elaborated by their organs, their shades are embellished by a second varnish, formed by the strata of the fluid through which we perceive them.’

We cannot stay to examine this reasoning. A slight attention will show that it confutes itself; and to suppose reflected light again reflected, the light of aurora borealis, which does not impede the sight of the smallest star, when reflected, to be increased so much in intensity as to equal the tropical splendors, is an idea truly unphilosophical.

The propagation of fishes is explained at length, with great clearness, and we believe with great accuracy, and the action of their different fins and muscles discriminated with considerable propriety. The air-bladders of fishes have lately engaged much attention, and M. Cepede has collected what later chemists have endeavoured to ascertain by analysis, respecting the nature of the air. It has been found of very different kinds in different fishes and in different situations; but our author suspects that it is naturally hydrogen; not

only as this is the lighter gas, and consequently better adapted to render the animal buoyant, but because this gas must be the result of the decomposition of the water in the branchiæ. Each position must be examined.

Artedi, many years since, found that, by puncturing the air vesicle, the fish could no longer support its balance, or rise to the surface of the water. The air-bladder has therefore been considered as the cause of the buoyancy of fishes. The conclusion is however too hastily drawn. Fishes rise naturally, as specifically lighter than water, for when dead they will still swim in it: when their powers are destroyed by intoxication they will also rise to the surface. Even were it not so, the rising and sinking are voluntary motions, and the air-bladder has no muscle to contract it, nor the fish any visible method of filling it with air: it has no aperture to admit a greater, or to suffer a superfluous, quantity to pass off. To this may be added, that the fish rises and sinks rapidly, without any apparent distension of the abdomen in the former, or diminution in the latter attempt; that the bladder appears incapable of any considerable variation in its capacity, and is in bulk too disproportioned to the size of the fish to admit of its answering the purpose assigned. That it contributes therefore to the buoyancy of fishes is probable; but it is equally so, that this is not its principal use. We long since conjectured that it was the repository of some excrementitious gas, and probably hydrogen, which was secreted from the fluids.— But this rather belongs to another position, which we also intend to consider.

That water is decomposed in the branchiæ is an hypothesis only, though it may be styled a very probable one. It is however unnecessary, for the water must contain air not chemically combined; and blood, we know, has an attraction for a part or the whole of this element. If water be decomposed, and its hydrogen combined in the substance of the fish, as M. Cepede insinuates, while its superfluous part is carried to the air bladder, the water must be absorbed entire, and the decomposition take place in the vessels; for there is no apparatus in the branchiæ for this purpose. This however is not supported by facts; for water must contain uncombined air, or the fish will die;—an event that would not have taken place if the œconomy of the animal were enabled to supply it from absorbed water. On the whole, we suspect that in Artedi's experiment the fish was injured, and that the air-bladder contributes only to preserve the balance of the animal; for, in Boyle's experiment, when the air was exhausted the belly swelled, and the fish rose to the surface, as it does in a state of intoxication, laying on its back.

The only other part of the discourse we shall mention re-

lates to the means of attack or defence which fishes possess; but M. Cepede confines himself chiefly to their arts, and is not wholly aware of all these, or of the use of the antennæ. He thinks they contain no poisonous fluid, except what they occasionally derive from their food. He speaks not of the perseverance of the shark, the open violence and destructive appetites of other fishes, who follow the numerous shoals of herrings or mackarel; the rapid dartings of the tail of the thag-ray, &c. These details are perhaps preserved for the particular articles.—On the whole, though we have discovered too slight an acquaintance with the nature of fishes, and their œconomy, in this discourse, a great part of it is executed with considerable ability and no inconsiderable elegance. The execution of the particular articles we shall advert to in our review of the subsequent volumes.

Before we conclude this critique we must notice the ornaments of the volume. The engravings are peculiarly accurate and distinct, but not always so elegant or so delicate as we wished to have found them. Perhaps the peculiar beauty of Block's figures (we allude to the French translation) has made us fastidious. Seven entire plates, and as many figures in other plates, are taken from Commerson's drawings. The whole number in this volume are twenty-five; but each of the subsequent volumes, it is said, will contain fifty. These we shall notice as soon as we have received them,

*Traité du Calcul Différentiel et du Calcul Intégral.*

*A Treatise on the Doctrine of Differentials or Fluxions. Continued from Vol. XXIX. p. 503.*

THE last chapter of the first part of La Croix's differential system is occupied entirely with the theory of curves, on the principles of equations laid down in the chapter preceding. Hence, as he had adopted the imaginary hypothesis that the number of roots in an equation is exactly the same with the highest index of the unknown quantity in that equation, he pursues the same plan with many writers in drawing his curves, and in some cases advances even beyond the bounds allowed by that hypothesis. The simple fact is, that the values of an ordinate to a given abscissa depend on the number of roots which the equation in the given case is capable of possessing; and this number does not admit the fiction here introduced, of a positive and negative value of the abscissa; which is, in other words, changing the equation, and introducing another of a different form. Our author is aware

of the difficulty attending his system, but he has by no means removed it.

• I shall observe (he says) that nothing determines on which side the abscissas or the ordinates are to be regarded as positive; but when the choice is made, the opposite sides become, in consequence of that choice, negative. I insist upon these remarks, only because it seems to me, that in most elementary books it is not proved with sufficient care; that we must take the negative quantities in an opposite direction to the positive: yet on this very much depends the form of every curve line.<sup>2</sup>

We agree entirely with him, that elementary writers have not sufficiently considered the reasons for what they advance, on the opposition of the positive and negative ordinates; and, we may add too, that we have seen nothing in this work to convince us that such an opposition really exists; or rather, from the very first instance adduced in this chapter, we might prove the contrary. It is from the equation  $y = ax + b$ . When  $x$  is nothing, then  $y$  is equal to  $b$ . When  $x$  is made negative, or, in other words,  $ax$  is to be subtracted from  $b$ , then we have a new equation  $y = b - ax$ ; and the abscissa being now taken, in an opposite direction, the straight line, which was the locus of the first equation hence produced, forms the locus at the second equation. When  $ax = b$ , then  $y = 0$ , and this straight line now meets the axis; but  $x$  cannot be made any greater; for  $ax$  cannot be subtracted from  $b$ , when  $ax$  is greater than  $b$ . Yet from this point, if the equation be again changed to its first form  $y = ax + b$ , the straight line produced makes the locus of the new equation, provided  $y$  is taken on the opposite side of the axis. This taking of  $y$  on the opposite instead of the same side of the axis, from the supposed change of the sign, is a mere *gratis dictum*; for we must first allow that  $ax$  can, in this case, be taken from  $b$ ; that is, that a greater quantity can be subtracted from a less; and when we allow this violence of supposition, there is no reason why  $y$ , on one side of the axis, should be considered as negative more than the other.

Our ordinate began, we will suppose, at a considerable distance on the left hand from the point where the locus of the equation cut the axis; it diminished as it approached to that point: at that point it vanished: and, as the motion continued,  $y$  came again into existence, and formed a locus on the same side of the axis, making an angle with it equal to that which was made by the locus in its preceding state. Now, as the advocates for the fiction of negatives, suppose that a quantity which exists and then becomes nothing, and then passes into another state, passes, according to their language, from



nothing into negative, we cannot see how they can deny to our new series of ordinates, formed on the same side of the axis with the preceding series of ordinates, but with a contrary motion of the point, the name of negatives, as well as to those on the opposite side of the axis. There seems to be no ground for the assumption of one side or other of the axis, as positive and negative; and the elementary writers not being able to give a satisfactory reason for that assumption, have very prudently confined themselves to mere assertion, instead of applying to that rigid scrutiny of demonstration which the nature of the case evidently demands.

Allowing the positions required by the advocates for negative quantities, we have been generally confined to a particular number of branches; to a curve line, according to the highest index of the unknown number. Thus in the equation  $y^4 - 96a^2y^2 + 100a^2x^2 = x^4$ , this number is confined to four; yet, when  $x$  is greater than  $10a$ , we can see only one ordinate corresponding to each value of the abscissa, and consequently only one infinite branch; though our author discovers in it four infinite branches; and proceeds to another equation, where the highest index of  $x$  and  $y$  is only four; and assures us, that in this equation there may be eight infinite branches. This equation deserves the consideration of mathematicians who adopt the vulgar hypothesis. It is proposed in the following form:

$$y^4 - 2x^2y^2 + x^4 - a^2x^4 + b^4 = 0;$$

whose roots are contained, our author says, in the form

$$y = \pm \sqrt{x^2 \pm \sqrt{a^2x^2 - b^4}}$$

and consequently he reasons that 'this form gives for  $y$  some real and infinite values when  $x$  is made positive and infinite, and an equal number on the supposition that  $x$  is negative and infinite; and it is to be seen hereafter that the number of infinite branches of a curve cannot be more than the double of that which marks the degree of its equation.'

In examining the truth of the above position, we must by the obvious methods find the roots of the equation, or see whether from inspection it appears that the curve can have any infinite branch. Now it is evident from such inspection that it may have an infinite branch; for  $x$  being made indefinitely greater than any given quantity, there will be a corresponding value of  $y$  indefinitely greater than that definite number. Hence we are led to examine into the values of  $y$  in all inferior values of  $x$ . To do this we must transform our equation agreeably to these values of  $x$ , and it will be first

$$y^4 - 2x^2y^2 = a^2x^2 - x^4 - b^4$$

Consequently as long as  $x$  is less than  $a$  there can be only one value of  $y$  to each value of  $x$ , and the curve admits not of an

infinite branch in this state of the equation. Let us try it in the other form it is capable of admitting, and then

$$ax^2y^2 - y^4 = x^4 - a^2x^2 + b^4$$

Therefore  $x^4 - a^2x^2 + y^4 = x^4 - a^2x^2 + b^4$

and  $x^2 \text{ or } y^2 = a^2x^2 - b^4$

That is  $y = \sqrt{x^2 \pm \sqrt{a^2x^2 - b^4}}$

Consequently when  $x$  is made greater than any given number greater than  $\sqrt{a^2x^2 - b^4}$  there will be two values of  $y$  corresponding to it, or the curve admits of two infinite branches. Thus our author's eight infinite branches have subsided according to our estimation into two infinite branches; nor do we see the least grounds for, or utility in, the researches after the other supposed infinite branches of which four are perfectly imaginary, and the other two are the same with those which we have found, with the addition only of an imaginary distinction.

Our limits will not permit us to dilate on the modes here presented to us, of drawing tangents to curves, finding points of contrary flexure, &c. &c. which do not differ much from those in common use, though from the endeavour to generalise every expression they are enveloped in great obscurity. We will extract, however, a very just remark on Leibnitz's method of considering curves, who regarded them 'as polygons. with an indefinite number of sides indefinitely small; and of which, according to his hypothesis, the tangent is the prolongation only of one side of the polygon. It seems, at first sight, that his method of finding the subtangent is only an approximation; for however small we may suppose the sides of the polygon, they can never be confounded with the curve; and consequently no one side can be considered as part of the tangent: but in the calculation a circumstance is introduced which justifies the substitution of the polygon for the curve, which is the subtraction of the powers of  $dx$  higher than the first, and of all the quantities which may be considered as infinitely small with respect to others. In fact, if on one side the analytical results thus obtained be so much the nearer the truth as  $dx$  is diminished in magnitude, on the other the polygon differs less from the curve inasmuch as the number of the sides is increased; and as the number of the sides may be increased without limit, it follows that the result obtained from the polygon differs from that which corresponds to it in the curve by a magnitude less than any given magnitude. Under this point of view the differentials do not present any idea to which a sound understanding can object, and may thus be applied with the greatest ease to every question which occurs in the theory of curves.' In this opinion we are happy to coin-

cide completely, as it removes entirely the objections arising from the velocity introduced into our mode of treating these questions, and whose magnitude it is much more difficult to conceive in every varying point of a curve than it is to see the relation of the increments of the curve ordinate and axis when the curve itself is considered as the limit of a polygon.

The second volume contains the inverse method of differentials analogous to our inverse method of fluxions, and the subject is treated nearly in the same manner, except that the same fault attaches to this which we have noticed in the preceding volume—the desire of generalising too much, instead of leading the learner by easy instances to the more difficult parts of this difficult subject.

Though we have thus ventured to express our disapprobation of some positions and some parts of the plan of this very laborious and ingenious author, we should be sorry that it should discourage the higher class of our mathematical readers from perusing and profiting by the many profound researches which he will find in this work. In the resolution of fluxional equations much recondite matter will be discovered; and the author has availed himself with great advantage of the labours of Monge, Euler, D'Alembert, and the best mathematical writers. His reading is immense; and the list of authors to whom he refers in every chapter affords not only a valuable proof of his industry, but at the same time will be found very useful to every one who is pursuing the same career. We lay down the volumes impressed with a full conviction that the work is not adapted to learners in our meridian; but to the proficients in the analytic art we recommend them, as containing a variety of very difficult theorems and problems on which they may profitably exercise their leisure and their abilities.

## OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

## FRANCE.

**ESSAI d'améliorer, &c.** An Attempt to ameliorate the Agriculture, the Arts, and the Commerce of France. By J. Bosc, Member of the Tribunate. 12mo.—Many of the observations in this little work are by no means of a local nature, nor of slight import. What our author observes of the education of manufacturers, as well as of the proper conduct of government in assisting them, merits particular attention. On the latter subject, he thinks giving money will be disadvantageous, and rather recommends advances at a moderate interest, secured with caution. He particularly insists on the necessity of laws to preserve an uniform excellence in the manufacture.

**Le Potager, &c.** The Kitchen Garden, a Didactic Essay. By J. B. Lalanne. 8vo. Paris.—‘I publish this Essay,’ says the author, ‘at a time when the enjoyments of many, formerly rich, are so much reduced by the misfortunes of the times, as to confine them, as it were, within the limits of a kitchen garden. May these ideas, which pretend to little, soothe their misfortunes, and make them forget what they have lost! May this little poem afford the reader a hundredth part of the pleasure it has given the author!’

A dialogue between the critic and the writer precedes the poem. The critic tells him that his subject is humble and contemptible; but the writer, with many other good reasons for his preference of the kitchen garden, replies, that he composes to please himself—adding afterwards, in a manner somewhat forced, that his cabbages will brave the contempt of critics as well as the cold of winters.

A gardener only will agree with the author in calling the snail an ‘injurious reptile, which man has a right to crush.’ We may yet have some author who may compose on the rights of snails, and avenge their cause.

APP. VOL. XXX. NEW ARR.

2 P

*Tableau du Regne Végétal, &c.* A Table of the Vegetable Kingdom, according to Jussieu's Method. By E. P. Ventenat, of the National Institute, one of the Guardians of the Library of the Pantheon. 4 vols. 8vo. with Plates.—France has boasted of Jussieu, as much as Sweden of Linné; and if the one has had more numerous followers, the other can number more ardent votaries. In fact, the system of Jussieu is less perfect than that of the Swedish botanist, but more natural; it is even less pleasing in its form and language, but, when understood, more convenient. M. Ventenat was the friend and pupil of the younger Jussieu, the grandson of Bernard, and has, in these volumes, explained his master's system, not in a servile copy, but with many illustrations, and some amendments.

Prefixed to the first volume is a discourse on the study and progress of botany, concluding with a plan of the present work. A dictionary of botany follows, pointing out, with peculiar attention, the terms employed in the description of the different parts of the fruit and seed. He has particularly noticed the most celebrated botanists, adding a short account of their lives; and has explained many parts of plants with minute accuracy and attention. The vegetable physiology is described with peculiar care; and the science of agriculture, which is so much connected with this subject, is not omitted. To give a consistency to this part, under the article Vegetable, the order in which the different articles should be read is properly noticed. A very useful table is added of the different appellations given to the same part of a plant, in consequence of its different structure.

The second and third volumes contain an account of all the genera which are indigenous in Europe and grow in botanic gardens, or deserve, from their utility, to be known. These are arranged in natural families, according to the system of Jussieu, founded on the seeds, as containing one or more cotyledons. We find numerous changes in this part, which we are unable to follow particularly, as Jussieu's method is so little known in this country. The names of the orders, taken, in Jussieu's own system, from the titles of genera, are very properly altered. The history of the genera of each order is terminated by a history of their connexions with those which precede and follow.

The fourth volume contains, 1st, an account of undetermined plants, or those not readily comprehended under the former orders, and which appear to point out the necessity of new ones; [We need scarcely refer to our article on the Memoirs of the National Institute, to point out many improvements of botanical science, with respect to the cotyledons. It must be fresh in the reader's memory.] 2dly, an appendix,

containing some observations made during the printing; 3dly, an alphabetical table, in Latin and French, of the families, genera, and synonyms; 4thly, a list of authors quoted, and the editions employed; 5thly, twenty-four plates, comprising 110 families, and representing the distinguishing characters of each. These engravings, by Redouté, contain all the organs of fructification, from the calyx to the embryo; 6thly, an analytical table, to facilitate the investigation of any plant, according to this system. On the whole, we think this work truly valuable, as it expedites the progress of natural orders, the first great object in every branch of natural history, and as it materially assists the younger botanist in the knowledge of the vegetable œconomy.

*Dictionnaire Élémentaire, &c.* An Elementary Dictionary of Botany, by Bulliard; revised and almost wholly new arranged by L. C. Richard. 8vo. Paris.—Bulliard's Dictionary has been always highly esteemed, and this new arrangement has rendered it much more convenient as a work of reference. It is illustrated by twenty well-chosen engravings.

*Flore de la ci-devant Auvergne, &c.* The Flora of the Province once called Auvergne, or a Collection of Plants found on the Mountains of Puy-de Dôme, Mont d'Or, &c. Second Edition, with the Addition of many Genera and Species, Characters, Description, Duration, Time of Flowering, Ripening the Fruit, Situation, &c. By A. De Labre, M. D. Professor of Botany, &c. 2 vols. 8vo.—The merit of the former edition of this delightful Flora is well known. We notice it now on another account, viz. the very excellent description of the wild volcanic country, whose plants are described. We have seen nothing more instructive and interesting to the mineralogist and general reader. Nature sports in boundless variety; and craggy pics, volcanic craters, &c. are contrasted with beautiful rivers, delightful gardens, and meadows variegated with the greatest diversity of wild flowers.

The professor's system is deduced from the flowers and the fruit. The classes are the monopetali, polypetali, apetali, and cryptogamiæ; fruits superior and inferior. The translation of the Linnéan descriptions renders it highly useful to the French reader. A new species of verbasicum, the *V. glabrum*, and of aconitum, called the *Willemeteaunum*, in compliment to M. Willemet, we notice among the novelties. The *asperula celtica*, the *jasone lævis*, and *aconitum humile* also, have not been publicly described.

*Manuel Cosmétique, &c.* A Cosmetic and Odoriferous Manual of Plants; or a Treatise of all the Plants that afford Essences and Perfumes for the Ladies. By J. P. Buchoz. 8vo.

Paris.—M. Buchoz seems to possess in France nearly the same rank which sir John Hill once attained in England. The science of botany is exhausted to furnish captivating titles, and the present reigns pre-eminent over the rest. To render it complete, he has added a translation of the ‘Toilet of Flora,’ an English work, and warmly recommends his Manual to perfumers, &c. &c.

*Disquisitio Systematica, &c.* A Systematic Disquisition on the Leafy Mosses of Sweden, with Descriptions and Plates of the new Species. 8vo. Strasburg.—For this valuable addition to the Swedish Flora we are indebted to M. Swartz, author of the West-Indian Flora.

*Zoögraphie des diverses Régions, &c.* Zoögraphy of different Countries, both of the Old and New World, with an Atlas, by L. F. Jauffut, Member of a variety of Philosophical and Literary Societies. Paris.—This work is designed for the instruction of the younger students; and the atlas which accompanies it, like that of Zimmermann in his *Specimen Zoölogiæ Geographicæ*, contains the figures of the animals in the spots which they inhabit. It contains also an abridgement of the natural history of the mammalia and birds of each region, with a short account of the geography of their native countries; and is, on the whole, one of the completest and best-executed works of the kind that we have seen. It well deserves a translation.

*Tables Synoptiques, &c.* Synoptic Tables of Chemistry, by Fourcroy. Published in 1800, as an Abstract of the Lectures in the School of Medicine at Paris. Large 4to. Bound in an Atlas, containing 12 Tables, preceded by an Introduction.—The utility of tables as references is sufficiently obvious, and those published under the eye of the author unite accuracy with perspicuity.

*Dix-sept Articles relatifs aux Maladies des Dents, &c.* Seventeen Sections relative to Diseases of the Teeth: in which it is clearly proved that an Inspection of the Mouth produces a Knowledge of the *individual Constitution*. By Louis La Forge, expert Dentist, &c. 8vo. Paris.—This appears to be a quack bill of no common pretensions. We would advise the young ladies to keep their mouths close before this experienced dentist, who, from the teeth, may discover a little too much of the ‘constitution individuelle.’

*Traité des Plaies d’Armes à Feu, &c.* A Treatise on Gun-Shot Wounds; in which the Inutility of Amputation after such Wounds, and in the greater Number of other Cases, is demonstrated. By J. Méhée, M. D. 12mo.—The opinion and arguments of M. Bilguer are revived in this little volume; but the author does not merely copy, he seems well acquainted

with his subject, and treats it with judgement and ability. We certainly, both in military hospitals and common practice, amputate too frequently.

*Traité Historique et Pratique d'Inoculation, &c.* An Historical and Practical Treatise on Inoculation, in which are inserted the most important Articles of the Work of Grandoyer—in which the Rules of Conduct, not only with respect to the Facility of the Operation, but to the Treatment of the Small-Pox, are laid down, the Means of preventing the Contagion from spreading pointed out, and a Plan for general Instruction recommended. By MM. F. Dezoleux and L. Valentin. 8vo. Paris.—The authors promise much, and the work contains in reality some valuable remarks; but though it consist only of 436 pages, we think the useful parts might be greatly compressed. The French writings on the small-pox are in general insufferably tedious.

*Bibliothèque Germanique, &c.* The German Medico-Chirurgical Library. By M. Brewer, Physician to the French Military Hospitals. 8vo. Paris.—This is, in other words, an analytical medical review, designed to diffuse the knowledge of the medical observations of the German physicians. A work of this kind, with a proper discrimination, may be of service; but in no country, except France, are medical publications more crude and diffuse. England cannot always boast of excellence in this respect, but the veriest trifles of our press are important in comparison of many ephemera of the continent.

The first article relates to a work of M. Hufeland, on the natural and inoculated small-pox, which have occurred at Weimar since 1788, with a supplement on the diseases of children. This offers nothing worthy of our notice. The hyoscyamus we see recommended in the whooping-cough.

The second number of this bibliotheca describes a case in which ascarides were discharged by urine. The discharge was preceded by epileptic symptoms. Our faith is scarcely strong enough to credit this assertion, unless we had further evidence, or more detailed observation. Among other cases, we observe twenty-four drops of the juice of the tithymalus recommended for jaundice, and a solution of a drachm of emetic tartar in an ounce of water to remove excrescences on the glans penis. A young woman, eight months advanced in pregnancy, is said to have died of an hæmorrhage, as is supposed from the vagina, without the ovum being affected. A paper on the affection of the eyelids, as a prognostic in acute diseases, is singular. The left eyelid falling, or the left eye sinking, is considered as highly dangerous. A case is recorded, in which a stone in the kidneys produced all the symptoms of a calculus in the bladder. On the whole, the facts here mentioned are extraordinary; but we



could wish to see observations in general within the bounds of credibility, and somewhat more applicable to the cure of diseases.

*Le Conservateur, &c.* The Conservator of Health; a Journal of Temperaments and Prophylactics. By MM. Brion and Bellay. Paris.—During the years 1783 and 1784, M. Brion published a periodical work dedicated to the Friends of Humanity, entitled an ‘Essay on Theoretical and Practical Medicine.’ This collection, among other useful and interesting articles, treats of exercise, aliments, of madness or imbecility, of melancholy, nostalgia, and hydrophobia, accompanied with meteorological observations. The present journal is a continuation of the plan; and the two first numbers, now before us, promise a fruitful harvest in the continuation.

*Traité des Membranes, &c.* A Treatise of Membranes in general, and of different ones in particular. By Xavier Brehal. 8vo. Paris.—This work is new in an anatomical library, but it is not purely anatomical. It contains many physiological researches, and various experiments on living animals, not indeed calculated for any very important purpose.

*Mémoire, ou Considérations, &c.* A Memoir, or Reflexions on those who are born both Deaf and Dumb, and the Means of restoring the Hearing to those who are susceptible of it. By H. R. T. Lebouvyer des Mortiers. 8vo. Paris.—This benevolent little volume is divided into three parts. The first contains some general considerations on the subject; the second, an inquiry whether this defect be remediable by art; and the third contains the treatment of a person born deaf, with some other pieces relating to those unfortunate beings.

The author refutes the opinion of the abbé Sicard, who considers the deaf and dumb as almost brutes; and that of Condillac, who pretends that they neither possess the faculty of remembering, nor the power of reasoning. He protests, however, against imparting to them an idea of their situation, which would give them severe pain, and against torturing their minds, as has been often done, with the horrors of superstition, and a confidence in the power of some faint to restore the defect, which must end in the most dreadful disappointment. It is better, he thinks, to employ ourselves more in adding to their happiness, and less in inculcating our ideas and opinions. Their instructions should be practically useful, particularly in mechanics.

The *sourds-muets*\*, or deafly-dumb, are, in our author’s opinion, often curable; and, instead of giving these unfortunate be-

\* We shall employ this compound word as most expressive: the defect is in hearing only, for could they hear they would speak. Our term deaf and dumb implies a defect in both organs.

ings to priests, to be instructed in theology, he recommends their being sent to able anatomists, to examine the organs, and those who die in the hospital being dissected. His remedies are vapour baths, injections, and electricity. One he has certainly cured, by continuing the treatment from the middle of December to the beginning of April. It is singular that, in the family of Luco, among fourteen children, four are deafly-dumb, and each third was thus defective, viz. the third, the sixth, the ninth, and twelfth.

Many singular facts seem to show, that the nervous centre of the diaphragm and the feet are peculiarly sensible to noise and motion in the deafly-dumb. The latter part is peculiarly interesting, as it contains Massieu's account of her thoughts and feelings before she recovered her hearing. \* We shall translate a part.

'She had no idea of words, but by seeing that people understood each other without signs.—"From hence I learnt," says she, "that they possessed a sense of which I was deprived." She had no idea of God, of the soul, or of immortality, but what was conveyed by her mother or her nurse. She was carried to Versailles, and, from thence, made to comprehend that there was a king much more powerful than him she saw, who never died, &c.—that there was a fire into which she should be thrown if naughty.—The sun appeared to her the most extraordinary object in the universe: the moon she thought a female sovereign.'

Though M. de Mortiers begins with attacking Sicard's opinion, he is far from being an enemy of his institution; on the contrary, he is its warmest admirer \*.

*La Callipédie, &c. or the Art of procreating beautiful Children.* A new Translation of the Poem of C. Quillet. By J. M. Cailleau., 12mo. Bourdeaux.—We can say nothing new of the poem, nor any thing very favourable of the translation, and should be satisfied with announcing it, did not the following strange mixture of weakness and bombast strike us in the dedication,

'I dedicate,' says M. Cailleau, 'to the illustrious Society of Medicine, &c. at Brussels, to thank it for admitting me into its bosom, this new edition of a poetical physician, who, in an admirable work, and with a title apparently frivolous, which, however, fulfils all it promises, has sung in the language of the gods, and always in the presence of the august Minerva, after the example of Homer and the veteran of Ascara, the most amiable and useful of sciences, the art of rendering the human species perfect, and of uniting a beautiful soul with a beautiful body.'

\* For a history of this admirable and excellent establishment we refer our readers to p. 507 of the present number.

**Charpente de Philibert de l'Orme, &c.** The Carpentry of Philibert de l'Orme, Architect, who lived about the Middle of the Sixteenth Century, re-published by M. Detournelle, Architect.—About the year 1550 wood was very scarce, and De l'Orme then began a reformation in the heavy joiner's work at that time employed. It is now re-published for a similar reason to that which induced the author to write it.

**Déscription d'un Télégraphe, &c.** A Description of a very simple Telegraph, in Every-one's Power. 8vo. Paris.—This telegraph is the human body: the arms are the wings, and the trunk the perpendicular. The author shows, that various characters may be figured by it sufficiently distinct to be seen with the naked eye or a telescope.

**Essai, &c.** An Essay on the Organisation of Artillery. By General Lespinasse. 8vo.—Experience is the basis of our author's system, which merits particular attention, but which we cannot, within our limits, explain. The general treats fully of the education of an artillery-officer, which he thinks should consist alternately of theory and practice, and contends that no one should be employed but after the fullest examination. He proposes also to unite the corps of engineers with the artillery.

**Manuel Pratique et Élémentaire, &c.**—A Practical and Elementary Manual of Weights and Measures, and of the Decimal Calculus, containing the most accurate Instructions to render the new System familiar, with many comparative Tables founded on the Metre and Kilogramme. Second Edition, with the Addition of many Tables and Constructions, the comparative Value of the Ancient and Modern Measures, &c. By M. Tarbe.—A work highly necessary in France, where the whole system of weights and measures has been deranged by modern refinements. An uniformity of measures is still however wanting.

**Elémens de Perspective pratique, &c.** Elements of practical Perspective, for the Use of Artists, followed by Reflexions and Advice to a Scholar on Painting, and particularly on the Landscape. By P. H. Valenciennes, Painter to the Philotechnic Society, &c. With thirty-six Plates. 4to. Paris.—These elements are, in many respects, highly valuable, but particularly in correcting the errors of the geometer, when his science is rigorously applied to perspective. The author, however, undervalues the geometrical elements too much, and is evidently not a strictly scientific artist, though a landscape-painter of eminence, and peculiarly correct in managing his distances. We were greatly struck with the clearness with which the subject of his seventh chapter is explained. "The method of managing the shadows occasioned by an opaque body interposed between the light, terminated by some

directions on the reflexion of objects from water." The applications of linear and aerial perspective are also very valuable.

The most pleasing part of this work is, however, the end of the 12th chapter, on gardens. The whole is divested of technical language, and enriched by numerous observations on the gardens round Rome, Paris, and London. He properly reprobates the ostentation of those who imagine they have created a mountain, because they have accumulated earth and stone somewhat above the height of a man. He mentions the reply of Coqueley to the late duke of Orléans, who asked him what he thought of his river of Mousseaux:—"My Lord (said he) it resembles a river as much as *two drops of water*."—Vermet's remark on the rock, and the baths of Apollo, is subjoined:—"If Louis XIV. had found this here, how much would he have spent to remove it? yet it cost above a million (of livres) to keep at a distance from the eye the figures of Apollo and the nymphs, which can only be seen with advantage very near."

Our author's own ideas of a garden we do not fully approve. He would retain the statues, the buildings, and the inscriptions, though he limits the latter to a local anecdote, a reflexion, or a reference to the time and circumstances of their compilation.—"It is enough to be assailed by the men of wit in society, (he adds) without being pursued by them in our moments of solitude and reflexion."

He warmly praises the Italian gardens, which we shortly noticed in our review of Mr. Price's work, though without the preference which M. Valenciennes seems to feel.—"Symmetrical composition, which is preserved in some points, is at an equal distance from the disgusting uniformity of the French gardens, and the negligence and whimsical variety of the English. They have indeed straight walks, but these are interesting from the trees which adorn, and the works of art which enrich them. The waters are confined in basins, but they are in abundance. If they are thrown into the air, it is not in a single jet, but in numerous streams, which form a majestic mass, far distant from the scanty pitiful jets of our gardens. If the quantity of water is too small, the Italian genius manages it with suitable address, as appears in the composition of the public fountain at Florence. The artist had only the slightest stream, but he has placed a Venus in it, pressing the water from her hair; and has thus magnified a little streamlet, which an artist would have despised, by an ingenious idea, equally novel and true. A larger quantity of water would have spoiled this brilliant idea."

On this subject our readers will form their own opinions, and not always agree with the author. It is more ingeniously,

perhaps more truly observed, that cold imitators of ancient statues from Greece, Rome, and Egypt, scattered with little distinction in the grounds of Versailles, Sans-Souci, &c. "have no expression in a country strange to them, but at Rome are historical monuments."

He admits, however, that Italy is not the only country of gardens, and speaks with enthusiasm of Hagley, and the bench of Thomson, with the inscription, in the spot which he loved. He speaks too of Ermenonville with high approbation, and of many gardens in France which are embellished by numerous beauties.—"To adorn our soil (he adds) with its true glory, we want only the illumination of peace and public spirit. Unhappily she is not, like Victory, eager to complete the brilliant destinies of the French nation."

The instruction to a young painter is very judicious. He recommends the study of Nature in her most picturesque situations, and in her most varied aspects; to contrast or divide these, so as, together or separately, to produce brilliant and sublime, or soft and melancholy sensations. He flies for examples to distant countries, examining the arts in each, to illustrate his advice. In this part he has borrowed much from the Travels of Anacharsis, but he writes for those to whom references would be tedious or impracticable.

*Le Maître de la Langue Allemande, &c.* The German Master, or a methodical Grammar composed on the Models of the chief Authors of our Time, and particularly of Gotthe. Strasburg.—We chiefly notice this grammar on account of its very singular sale. This is the thirteenth edition; and of the twelfth edition 3000 copies were sold in a few months. It is not, however, a republication only. From the period of the first publication, German literature has greatly increased in extent and value: the language has been refined and improved by various authors, and each successive editor has kept pace with these improvements. This thirteenth edition, in particular, is almost a new work. The rules are simplified, and rendered more perspicuous and less numerous: the space, thus obtained, is occupied by a greater number of well-chosen examples. The paradigms and conjugations are greatly abridged, and the number of themes is increased in the same proportion. To facilitate the practice of translation, some of the best models are selected; and in the appendix are numerous passages from the best authors, as exercises.

*Idee sommaire, &c.* A summary Idea of a great Work, on the Necessity, the Object, and Advantages of Instruction, on the Difficulties that oppose, and of their Removal, by Means of a complete methodical Collection of every Branch of Human Knowledge. By D. L. C. 8vo. Paris.—Such is the title of the work which our author purposes to publish. It is

divided into three parts. The first treats generally of instruction; the second of the inconveniences opposed to its progress, particularly of books, their number, their insufficiency, their imperfection, &c. The mode of remedying the deficiency is sufficiently explained in the title.

*Pensées Morales. Moral Maxims.* 12mo. Paris.—This is a compilation from authors on every side and in every language, but well chosen and well expressed. There are few maxims that are not striking, from their truth and the peculiar turn of the sentences. As the work lies before us, we shall copy two or three.

‘He who speaks, sows: he who hears, reaps.—In doubt abstain.

‘The flatterer says to anger, “revenge;” to passion, “enjoy;” to fear, “fly;” to suspicion, “believe.”

‘It is an excellent prayer—“God guard me from myself!”

‘The sage blushes at his words when they surpass his actions.’

*Vérité des Vérités. Truth of Truths.* By D\*\*\*. Large octavo. Paris.—We notice this excellent little pamphlet, as such phenomena are not often seen in the meridian of Paris. The first part is entitled ‘philosophically divine,’ treating of the existence of the world and of God, and the necessity of public worship. The second is styled ‘philosophically moral,’ and treats of man as united in society, of the propriety of laws, of the coercive power, anarchy, &c.

*De l’Homme, &c. On Man.* A Chapter detached from a Work on the various Modes of Social Organisation. 8vo. Paris.—In the comparison of man with animals, the author endeavours to prove that he cannot, with all his power, raise himself so far as to equal them in instinct; for animals are perfect,—man only susceptible of perfection. This is the idlest trash of the new philosophy; and, to confute it, only requires a definition of instinct, and a comparison between this principle and reason. He adds, that man cannot arrive at a state of nature; that his life is necessarily artificial. The history of man is that of passions, vices, and errors, which, amalgamated with the composition of man in society, must enter into the form of social organisation, whatever mode is adopted. Reasoning would be vainly employed, to correct such a mass of folly, arising from a want of discrimination, from a neglect of those distinctions which would be obvious to a capacity of the meanest kind.

*Sens Prophétique de l’Exurgat Deus, &c.* The Prophetical Meaning of the Exurgat Deus, or the Sixty-seventh Psalm in the Vulgate, presenting the History of the Church of Jesus Christ, with a general Idea of the Hieroglyphics in the Hebrew Letters, the Hebrew Text, the Septuagint, &c. Several Ety-

mologies drawn from the Majority of the Hebrew Words of this Psalm, of which many, and particularly the whole first Verse of the Exurgat, are analysed Hieroglyphically; besides the Origins of the Name of God in more than Thirty different Languages, all developed from the Hebrew. By M. l'Abbé Caperan. Paris.—This publication has two ends in view, to explain a very difficult psalm, and to show the antiquity and excellence of the Hebrew language, by the light which it throws on all other languages. In the explanation of the psalm, we are inclined to acquiesce in the grammatical construction laid down by this author, and in the deviations from the Vulgate; but as we differ from him entirely in our ideas of the church of Christ, we cannot by any means consent that the glories of the church of Rome are pre-figured in the sixty-seventh psalm. It will be sufficient to point out to our readers, that the fourteenth verse in the vulgar translation rendered thus, 'when the Almighty scattered kings in it, it was *white* as snow in Salmon,' is interpreted, that when those kings were dispersed, Rome became white as snow in Salmon. This dispersion of kings means the number of emperors by whom the Roman empire was divided before the time of Constantine, in whose reign Rome became 'white as snow.' It acquired a fresh degree of whiteness 'by the fall of idolatry which prevailed before in it, and by the unrestrained profession of the Christian religion. Nothing is so natural as this explanation, which is farther developed in the following verse, describing the flourishing state of the church under Constantine.' We are unfortunate in not seeing this whiteness of Rome, either in the days of Constantine, or in any time from those to the present days.

On etymologies a great deal of learning is displayed: but when it is attempted to prove that the three persons of the Holy Trinity are marked out by three letters in the name of Jehovah, and that the repetition of one letter in it is to show the two natures of Jesus Christ, we naturally expect to find many fanciful analogies between the Hebrew and other languages. From this specimen, however, we are induced to hope for a considerable degree of information from 'The Researches into the Principles of Etymology, or the Mechanism of Languages,' which the author purposes to publish by subscription, and he will receive we hope encouragement adequate to his labours.

Dictionnaire des Athées, &c. Dictionary of Atheists, ancient and modern, by Sylvain Maréchal.—We find, in this dictionary, many apparently good people, whom we should scarcely have expected to see in such company. The author must of course expect many remonstrances. We do not find, however, that Lalande has remonstrated.

*Réflexions, &c.* Reflexions on Benevolent Establishments, containing the Means of rendering the Administration and Distribution of public Charities more perfect. By M. Gerard de Meley. 8vo.—This short little instruction, on a subject which requires more attention than many apprehend, is the dictate of much experience, assisted by judgement and benevolence. It merits a translation by some of the supporters of the numerous benevolent societies of this kingdom.

*Recueil général des Lois, &c.* A general Collection of Laws relative to the Marine and the Colonies, from the Month of May 1789 to the End of 1799, by M. Lebeau. 9 vols. 8vo. Paris.—These various laws are well arranged, and each volume is preceded by a chronological table, and terminated by an alphabetical one.

*Coup d'Œil Politique, &c.* A Political Glance at Europe at the End of the Eighteenth Century. By J. B. 8vo.—It is no easy task, in a glance, to comprehend the true interest of different powers, at a moment when passion or disappointment hides them from our view, or to follow the devious windings of politicians, which derange every combination, and deceive at the same time both enemies and allies. An author, for these purposes, should unite a deep knowledge of history to habits of following and deciding on events. We cannot congratulate our author on all these qualifications, but his remarks are generally acute, and his judgement frequently correct and impartial. His style is animated and perspicuous. What he observes on the treaty of Campo Formio merits our chief attention.

*Réponse au Roi d'Angleterre.* Reply to the King of England. 12mo.—This answer to the king is in reply to that of his ministers, in rejecting the overtures of the first consul. It has nothing remarkable but the motto, which is the following: 'George, you wish for war, and you shall have it.'

*De la Littérature, &c.* Literature considered, in relation to Social Institutions. By Madame de Stael Holstein. 2 vols. large 8vo. Paris.—Madame de Stael is the daughter of M. Neckar, and inherits, from her father, confidence in her own talents, with a moderate share of judgement, not without the cultivation of a good education, though misapplied in its objects. She might have been an amiable and a sensible woman, if she had no pretensions to the character of a learned one. In this work she often steps beyond her confines; indeed, beyond her knowledge.

She begins with observing, 'that it has not yet been philosophically considered how much the human faculties are gradually expanded by works of credit and importance composed since the days of Homer.'—Strange, that so obvious a truth should not have been considered, or that a wo-



man who pretends to a cultivated mind should be ignorant that it is a hackneyed theme with metaphysical writers of almost every kind!—In an introduction of fifty-six pages, literature is examined, in its relations to virtue, glory, liberty, and happiness. According to the author's definition, 'virtue is the fine ideal of the moral world, and genius the faculty of seeing with acuteness and precision.' The military spirit, according to madame Stael, is dangerous to free states; and a professional spirit somewhat like priesthood.—But enough of this trifling: let us consider the work itself.

This disquisition is divided into two parts: the first contains a moral and philosophical analysis of Greek and Latin literature; and the second examines the state of information and literature in France, since the revolution.

The first chapters of the first part treat of the earliest æras of Grecian literature, of their tragedy, their comedy, philosophy, and eloquence: the following chapters are on the subject of Latin literature, from the time of Augustus to that of the Antonines. The eighth chapter relates to the invasion of the northern nations, the establishment of Christianity, and the revival of letters: the ninth, to the general spirit of literature among the moderns. The eight last chapters relate to Italian and Spanish literature; that of the north, including the English, German, Danish, and Swedish; and points out the chief fault imputed to the literati of France, that of wanting taste—meaning for the literature of the north. She pays England, however, particular attention, by her remarks on the tragedies of Shakespeare, which she does not understand; and on the pleasantry, the imagination, the philosophy and eloquence of the English, of which she appears a very imperfect judge. The last chapter treats of German literature; and Werter is, she thinks, emphatically, 'the book' of the Germans. The criticisms on German writers are crude and superficial. She concludes by observing, that the Germans want taste naturally, and they are unable to acquire it by imitation.

In the three first chapters of the second part she begins with examining by what means the French nation possessed the greatest taste, grace, and gaiety; and the superiority is ascribed to its monarchical institutions and their influence. She next examines the state of French literature during the age of Louis XIV. and the 18th century. In the rest of the work she treats of their taste and urbanity of manners, as well as of their literary and political influence; of the *emulation of women who cultivate letters*; of works of imagination and philosophy; of the style of authors as well as of magistrates, and of eloquence.

Dictionnaire Universel, &c. The Universal Dictionary of

**Commercial Geography.** By J. Peuchet. 4to. Paris.—The fifth and last number of this work has just been delivered, and the whole is now completed. The author's effort is to show the form, the nature, the objects, and the laws of commerce in every commercial country, state, or city. It is founded on the *Universal Dictionary of Commerce*, by the abbé Morellet, not before published, to which the author has added the new information found in different works since the year 1783, as well as the changes which have occurred, in these respects, in different parts of Europe.

The introduction contains a very complete historical view of the progress, of navigation, commerce, and agriculture, manufactures, institutions relating to commerce, and the laws of property. The work itself is indispensable to all commercial people, as it points out the sources where they can obtain the merchandises at the first hand; to manufacturers, since it explains the qualities of the different objects of manufacture, the rules followed in manufacturing them, and the places of the greatest consumption; to bankers, since it treats of exchange and the value of money in every country. It enters also into extensive details on colonial productions, and the speculations which may be made to the Indies, the Levant, to the Black Sea, and to the American islands.

The author has explained the new institutions of France respecting commerce, without omitting the former regulations. He has adopted the new divisions into departments, and pointed out the chief objects of commerce in each. The article '*Europe*' contains all the treaties of commerce which form the basis of the civil laws in this respect, and the work is terminated by a full and useful index.

**Tableau de Commerce de la Grèce, &c.** Account of the Commerce of Greece, from the Year 1787 up to 1797. By Felix Beaujour, Ex-consul in Greece. 2 vols. 8vo. Paris.—The commerce of Greece forms a considerable part of that of the Levant, and the author thinks it will be advantageous to France. This work is, however, interesting in another view. The author examines the geography of this famous country, enumerates its natural productions, describes the manners, the industry; and the arts of the inhabitants, and thus raises his work above the narrow limits of commerce, and renders it equally useful and entertaining.

**Voyage Pittoresque de la Syrie, &c.** A Picturesque Tour through Syria, Egypt, Phœnicia, Palestine, and Lower Egypt. By M. Cazes. Large Folio. N° 13.—We have before noticed the preceding numbers of this work, and need only add that the thirteenth contains six plates.—1. Antioch—a view of the harbour called Medina; 2. the large towers in the same city, making a part of its walls, and called, by the common

people, the remains of the palace of Seleucus; 3. a groupe of sixteen columns at Palmyra; 4. monuments situated in the valley that leads to Palmyra; 5. entablature of the Temple of the Sun at Balbech; 6. a sepulchral monument hewn from a rock at Jerusalem.

Voyage Pittoresque de la Syrie, &c. N° 14.—The fourteenth number contains also six plates.—1. The remains of a magnificent edifice at Palmyra, 'which *may have been* the palace of Zenobia,' or not. This building had evidently many different fronts, and is situated to the south-east of the great gallery; 2. mausoleum of Elabelus; 3. an internal view of the same; 4. an elevation of the portico of the Temple of the Sun at Balbech; 5. a view of the city of Cerine, on the northern coast of the island of Cyprus; 6. a portion of the rock called Youz Ber Euv, or the hundred and one houses, situated between the cities of Nicosia and Cerine in Cyprus.

Voyage d'un Français aux Salines de Bavarie, &c. The Journey of a Frenchman to the Salt-Mines of Bavaria and Saltzburg. By M. Barté Marbois. 18mo. Paris.—The author undertook this journey in consequence of a discussion which took place in the Council of Ancients respecting the salt-works of France. He stayed here only six days, but seems to have employed his time well. Here are some delightful and picturesque descriptions, as well as useful information on the history, constitution, population, military, civil and religious state, the productions of the country, its relation to the neighbouring states, the manufacture of salt, its customs, and the cultivation of the arts. The whole is intermixed with amusing and curious anecdotes on the court of Saltzburg, the state of music in this country, and many other interesting objects. The style is easy and perspicuous, particularly in parts where the unaccustomed objects to be described, and unusual appellations, might have occasioned some difficulties of expression.

Voyage d'un Allemand à Paris, &c. The Journey of a German to Paris, and his Return through Switzerland. 8vo. Berne.—The author, M. Heinzmann of Ulm, had attracted the attention of his government by a warm injudicious attachment to the 'new principles,' and of course *chose* to pass great part of the year 1798 at Paris. He there collected a variety of anecdotes, tales of the day, without much discrimination, and added a number of reflexions on the events of the year 1798, on the war, on the conduct of the directory, &c.

Tableau de Rome, &c. A Description of Rome; Philosophical Observations on the present State of that Metropolis, its Government, Legislature, Religious Worship, the Character and Manners of the Inhabitants. By M. Olivier Polé (of Naples). Translated from the Italian. 8vo.—This little

pamphlet (for it consists of but eighty pages) contains the author's observations on Rome, during a residence of eleven months. The objects of his attention are sufficiently explained in the title, but we find nothing particularly new or interesting in the work.

*Notices et Extraits, &c.* Accounts and Extracts from the MSS of the National and other Libraries, published by the National Institute; being a Continuation of the Accounts and Extracts read to the Committee of the former Academy of Inscriptions and Belles-Lettres. Vol. V. 4to. Paris.—We have noticed the former volumes of this valuable collection in different parts of our Journal. The fifth volume commences with an account of the MS of Suidas's Lexicon, by M. Brequigny, and of several Greek MSS on chemistry and alchemy, by M. Ameilon. M. Levesque has collated the MS Anacreon of the Vatican with H. Stephens's edition, and M. Camus has communicated two articles full of bibliographic and philological remarks. The first relates to a MS of Aristotle's History of Animals; and the second, four MSS of a work in verse, presented by Emanuel Philé to Michael Paleologos. M. du Theil gives an account of a panegyric on the Holy Virgin, and of twenty-nine letters, composed by Theodore the Hyrtacynian. M. Langles has communicated three articles, the most interesting of which relates to the History of the celebrated Gengis Khan. M. Langles is employed on the subject of the Mantchou Tartar language; and gives an account of two hundred works in this tongue, accumulated in the National Library, promising also grammars and dialogues in it. He adds a short 'notice' of a collection of pieces in Turkish, Arabic and Persian, which contain many traits of history. M. Brequigny describes a MS which promised a new chronicle of Idaciá, but which was published by Canisius before the edition of Sirmond. MM. Keralio, Camus, &c. give an account of the history of France in the middle age, and M. le Grand d'Aussy has explained, more particularly, the manners and customs of France in different centuries. This work does great credit to the national press. A variety of Arabian and Mantchou characters are elegantly printed or engraved.

*Soirées Littéraires, &c.* Literary Evenings, or New Translations of the most beautiful Pieces of Antiquity, &c. Vol. XI/X. 8vo. Paris.—This, though styled the 19th volume, is still a separate work. It is a continuation of the Children's Library, and has appeared under different titles, as, The Evenings of the Hermitage, Evenings at Home, The Friend of Parents, Rambles, &c. some of which are translated from the English. The contents of this volume rise a little beyond the period of youth; since, after an invocation to Peace, we find an analysis of the work of Grotius *De Jure Belli et Pacis*. The

next article relates to Daniel Heinsius, whose tragedy of *He-rod* the author has already translated for the present collection. Next follows an extract from the Latin Menippean satire; and bibliographical notes, respecting unknown authors, from the same compiler: the latter had been often requested of him, to complete the biographical dictionaries, and are now first translated into French. To these curious details are added the state of literature in Belgium, from the tenth to the seventeenth century, followed by a table of the universities of Leyden, Dou-ay, and Louvain, with an account of the learned men they have furnished. A Dialogue on Peace, where she is supposed to speak out of a tomb in which she has been buried, and opinions on some new works, conclude this strange unequal farrago.

Aristotelis Opera omnia, Græcè. Ad optimorum Exem-  
plarum Fidem recensuit, Annotationem Criticam, Librorum  
Argumenta, et novam Versionem Latinam adjecit J. Th.  
Buhle. Vol. V. 8vo. Strasburg, ex Societate Bipontina.—  
We notice this volume just to remark, that the publication of  
the excellent collection of Classics which formerly appeared  
at Deux-Ponts is now transferred to Strasburg, under the care  
of professor Euler, as before. M. Buhle, who is a professor  
at Göttingen, explains, in the preface, the causes of the delay  
of this volume, which contains the Rhetoric and the Poetics  
of Aristotle, to which a Latin translation is added in the  
margin.

Nouveaux Dialogues des Morts, &c. New Dialogues of  
the Dead, between the most famous Actors in the French  
Revolution, and various celebrated Men, ancient and modern.  
By F. Pagès. 8vo.—This work contains eighteen dialogues  
between those already dead, and eight between living persons.  
The interlocutors of the first kind are Demosthenes and Mi-  
rabEAU; Charles I. and Louis XVI; Catiline and Robespierre;  
Danton and Couthon; Bailly and Malherbes; Racine and  
Roucher; Barnave and Brissot. Of the second kind are Pitt  
and Fox, cardinal Maury and the grand-master of the Order  
of Malta; La Fayette, Dumouriez, Pichegru, and Suwarrow  
(now disqualified for this class), &c. The characters are  
not however, in general, well understood or well supported.

Voyage de Vingt-quatre Heures, &c. Travels of Twenty-  
four Hours. By A. H. Kératry. 12mo. with Plates.—  
A dervise desired a sultan to plunge his head into a tub of cold  
water, and the moment of immersion was expanded to the  
events of a long and unhappy life. Thus M. Kératry and his  
prototype, Sterne, could extend a few hours through numerous  
pages. Sterne has hitherto, however, been unrivaled in  
England, and is still so in France; but the present author has  
adopted his pure morality and genuine philanthropy. He trifles  
also with ease and freedom, and ridicules the follies of the age

with great propriety and address. His episodes and digressions, like those of Sterne, are too numerous, and, like those of the facetious Yorick, not always equally happy or interesting.

*Voyage à Mortain, &c.* A Journey to Mortain, in Prose and Verse, addressed to a Lady, by Louis Dubois, Citizen of Lizieux. 12mo. Alençon and Paris.—This journey is a feeble imitation of that of Chapelle, which it will be always difficult to forget, and dangerous to imitate.

*Ardingello et les Isles de la Félicité, &c.* Ardingello and the Happy Islands, an Italian History of the Sixteenth Century. Translated from the German by Welzien and Faye. 12mo. Paris.—Since France has possessed some of the most valuable remains of the ancient sculptures and painters, remains, in the language employed to soften robbery, 'which victory has confided to her,' it was necessary to give some information of their merit and value—to hint (in the language of our own Bayes) the plot to the boxes.' Frescobaldi, therefore, proscribed in his own country, travels through Italy under the name of Ardingello, and describes with enthusiasm and taste the works of Raphael, Corregio, Michael Angelo, &c. The dryness of criticism is, however, relieved by the adventures of young Ardingello, which are nevertheless, on the whole, insipid and uninteresting.

*Contes et Opuscules.* Tales and Poems, in Verse and Prose, followed by some fugitive Pieces by Andrioux, of the National Institute. 12mo. Paris.—This collection of M. Andrioux is humorous and pleasing. The author imitates the lively careless manner of Voltaire, whom his flatterers assure him he equals. Whether a more serious age may make pleasures less enchanting we know not, but we can scarcely see an resemblance. Voltaire's was a studied ease and grace, even in his slightest works—our author's a slovenly deshabille.

*Les Helvétiens, &c.* The Helvetians; a Poem in Eight Cantos, with Historical Notes. By C. F. P. Masson. 12mo. Paris.—In these ages of indolence, an epic poem of six or seven thousand lines forms an epoch which will not soon be forgotten. It is however a singular composition. The poem itself is a narrative; the fabulous part, or the machinery, allegorical; and we do not think any part of it highly poetical or pleasing. The subject of it is the war carried on by Charles the Rash, duke of Burgundy, in the time of Louis XI. who terminates his career, and fortunately the poem, at the battle of Nanci, in 1477. The whole is told more simply, and in a much more interesting manner, by his vassal Commines. Liberty is hackneyed through the whole piece; but we fear the Swiss feel the contrast too forcibly to be highly pleased with M. Masson's epic.

*Idylles et Poèmes Champêtres de Gesner, avec la Traduc-*  
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tion, &c. *Idyllia* and a Rural Poem of Gesner, with an interlineal Translation by M. Boulard. 2 vols. 1800.—This translation is a supplement to those formerly published, in the same manner, by the same author, under the title of an ‘*Elementary Course of the German Language*.’ The translation of the fables of Lessing was very successful. At the end are some pages of moral maxims in the Danish language, with an interlineal translation in French; and the author means to publish other Danish and Swedish works in the same manner. At the end of the volume the German is published separately.

*Œuvres de J. M. Ph. Roland, &c.* The Works of Madame Roland, Wife of the Ex-Minister of the Interior, containing her Memoirs, an Account of her private Life, &c. her Correspondence, Philosophical and Literary Works, Travels, &c. to which is prefixed a Preliminary Discourse, by L. A. Champagnoux. 3 vols. 8vo. with a Portrait by Nicolet.—The life of madame Roland, supposed to be, perhaps with truth, the minister, while her husband was the puppet, is well known to the English reader from the translation. We have only to notice the additions not yet published in our language. The first of these is ‘Advice to my Daughter;’ then follows an historical account of the revolution, which contains some secret, and some mysterious, anecdotes; and next, her last thoughts on the evening previous to her execution are subjoined. We have always conceived, that when these related to extraneous subjects, some ostentation dictated her employment and the publication. There is scarcely more than one character that can be wholly indifferent at that awful moment,—the atheist, who thinks it the last of his existence and consciousness; nor can even he always bear to look with apathy on the deprivation of what he may at least think advantages, though he will not admit them to be blessings. The detached subjects are—‘The Soul,’ ‘Melancholy,’ ‘Solitude,’ ‘Religion,’ ‘Love,’ ‘Sensibility,’ ‘Liberty,’ ‘Socrates;’ her journey to Saucis, and her other journeys in Switzerland and England. The last is peculiarly interesting, from the excellent picturesque descriptions it contains. On the whole, we still think, as we always have thought, that madame Roland acted a part, though probably without being conscious of it. She was raised above nature, and walked on the air—to her scaffold.

*Eloge de Washington, &c.* Eulogy on Washington. By J. F. Dubrocca. 12mo.—The author speaks of general Washington only historically, and thinks this the best eulogy. ‘To say what a great man has done, to say it with dignity and zeal, is all that is required from a panegyrist.’

## GERMANY.

*Vertheidigung des Hygrometers, &c.* Defence of the Hygrometer, and De Luc's Theory of Rain. By L. C. Lichtenberg, Counsellor of Legation, and F. Kries, Professor at Gotha. 8vo. 1800. Göttingen.—This publication owes its origin to a prize-essay, written by Mr. Zyllus, and sanctioned by the academy of the sciences at Berlin, in the year 1799. In that essay the whole system of hygrometry, as well as De Luc's theory of rain, was attempted to be refuted, while its author endeavoured to re-establish the old doctrine respecting the solution of water in the atmosphere. M. Lichtenberg, whose memory will ever be dear to men of science, terminated his literary career with this production of his versatile genius, which soared alike through the enchanting regions of belles-lettres as the abstruse though more useful departments of physics. His inexhaustible fund of wit and humour sank him among the most lively writers of the age; while his comprehensive and accurate knowledge of Nature, in her inmost recesses, entitled him to the general respect of his graver contemporaries, and of the numerous pupils who, for a long series of years, crowded his lectures on experimental philosophy in the university of Göttingen.—The present work, however, appears to be written with a considerable degree of indignation and acrimony; in a style, indeed, very different from the professor's former compositions, which generally abounded with pleasantry and good-humour, though they were occasionally marked by pointed satire and severe criticism. He is decidedly of opinion that the Royal Academy of Sciences has undeservedly bestowed the premium on M. Zyllus, without, however, having compromised its learned members. And this apparent paradox M. Lichtenberg has endeavoured to explain by answering the following problem, which was proposed by the prize-essayist, in his memoir read before the society, and ordered to be printed:—'Whence do we learn, that all vapours are either pointed out by the hygrometer, or must have totally dispersed?'—To this question our author gives a very explicit and circumstantial answer, the result of which is as follows:—'The hygrometer,' says M. Lichtenberg, 'supports itself, in all its degrees between 0 and 100, not by its affinity to free water, but by its relation to vapour, in its different temperatures, as well as its respective distances from its maximum, through these variations of temperature. Free water, in the smallest quantity, always raises the hygrometer to 100°; and this effect is the only criterion of such water. Those who maintained the contrary, whether in the year 1795, or even in 1794, prior to the printing of this essay, betrayed an unpardonable ignorance of every progressive discovery made by the greatest men of



the age ; while I am convinced that my assertions are consonant with the opinion of every inquirer who understands the subject.'

Philosophische Abhandlungen, &c. Philosophical Essays on the Prevalence of Irreligion ; together with Proposals for a rational Religious Education. By T. Gutman. Vol. J. of his posthumous Works. 8vo. Zerbst. 1800.—This is another production of a judicious and enlightened clergyman, who has deeply reflected on the most interesting subject that can engage the attention of mankind. The author is of opinion that the frequent complaints which assault us respecting the irreligion of the present age have arisen chiefly from the almost general practice of confounding true religion with the established church faith ; and that such complaints would gradually cease, if morality and religion were represented not merely as amiable, but rather as dignified and venerable objects of pursuit. He recommends the cultivation of political science, together with the study of man, in his relation as a subject of the state ; he enjoins the advantage of establishing a certain disinterestedness of soul from an early period of life. But society will then alone be most happy when the symbols of faith shall contain only the fundamental principles of morals and religion. These reflections lead him to the question which in a manner spontaneously occurs while treating of religious education : '*What is the chief end of the present existence of man ?*' In answering this problem, he first attempts to prove the necessity of a religious education for attaining that end, from the influence of religion on the moral character and happiness of man ; he shows that a moral system of religion, and not a religious system of morals, can alone conduct us aright to the ultimate object of our creation : that such an education must not be founded on a mere belief in revelation ; because this implicit reliance would generate superstition, distrust of the clearest dictates of reason, a propensity to bigotry, fanaticism, and infuriated sectarism, while it could not fail to be detrimental to the exercise of a true and unrestrained moral principle. Hence he derives the propriety of concluding a religious education with a rational explanation of the sacred writings ; and, contrary to the prevailing method, deprecates the custom of initiating children into the mysteries of the Bible. The Bible he ventures to pronounce a collection of religious documents bequeathed to posterity by men more or less enlightened by nature, and intended to instruct us in the knowledge of the primitive world ; and consequently that we are entitled to inquire into the authenticity of their accounts. There is a strange intermixture in this publication of reverence for revealed religion, and the indefeasible right of human scrutiny carried to its utmost extreme. We do not know whether the orthodox or the sceptic will be most pleased with it ; but we can easily discover in the

author's mind an attachment to the Kantian theology: and we cannot but strongly discourage the translation of all such works as the present, which contain pretended maxims of pure reason, and novel propositions tending to increase the number of vague sceptics, or, in other words, infidels, destitute of principles, and consequently of morality.

Der Bericht des Johannes von Jesu dem Messia. The Gospel of St. John respecting Jesus the Messiah. Translated, with Remarks, by J. A. Bolten, First adjunct Pastor at the Metropolitan Church of Altona. 8vo. Altona.—The principal object of the present work is to prove that Jesus is the true Messiah, and that the memoirs of his life, by St. John, were originally written in the Syriac language. As we cannot enter upon an investigation of the merits of this conjecture, by the confirmation or refutation of which the authenticity of the gospel will not be affected, we must acknowledge that M. Bolten's translation possesses great merit; and, as the remarks subjoined to it form a perpetual commentary, it will be read with satisfaction by every classical divine. But though we differ from the commentator, who endeavours to persuade us, by a variety of passages translated into Syriac, that his hypothesis is well founded, yet we admit that the Greek dialect of St. John abounds in *Syriacisms*. The ingenious translator, however, has thus rendered great service to Oriental literature; as he has not neglected to consult on all difficult passages the different versions composed by Eastern writers. According to his opinion, it was the intention of St. John to transmit to posterity not only a short and authentic biography of Jesus, together with the substance of his moral doctrine, but also to convince the infidels of his divine mission, and to prevail upon them to embrace the Christian religion.

Musen Almanach, &c. The Almanack of the Muses for 1800. Published by Seiller. 16mo. Tübingen.—This little annual publication is accompanied with a calendar; but its most interesting part is some pleasing and elegant poetry. The first is a long poem in six cantos, entitled 'The Sisters of Lesbos.' It fills 182 pages, and is adorned with five elegant engravings, designed by Meyer and engraved by Böttiger of Dresden. The story is interesting, even without the aid of poetry or ornament. The laws of Lesbos gave all the property to the elder sister, and the younger ones depended on her, and were reduced almost to a state of servitude. Simætha, however, distinguished for her beauty, her tenderness, and genius, treated her younger sister Lycoris as a friend. She had been deprived of her lover by shipwreck, while engaged in commercial pursuits, but his place in her heart was soon supplied by Diocles. On a further acquaintance Diocles could not, however, resist the superior graces of the young Lycoris, who, on her side, was equally enamoured of Diocles. Simætha saw this,

and took the generous resolution of sacrificing her own happiness to her sister's, should the attachment, as she suspected, prove mutual. This was soon discovered; for Lycoris fainted at the altar, on her sister's proceeding to marry Diocles; and Simætha, now convinced, burned her own garlands, and persuaded her father to unite the two lovers.

Most of the authors are distinguished only by initial letters; but the editor (M. Schiller), MM. Matheson, Kofegarten, and some other poets of the first class, are particularly pointed out and sufficiently known.

## HOLLAND.

*Description de quelques Appareils Chimiques, &c. Description of several new Chemical Machines for an Apparatus, improved by the Teylerian Society; together with Experiments made with that Apparatus. By M. Van Marum, Doctor of Philosophy and Medicine. 4to. with Plates. Haarlem.*—Although the experiments here related have partly been published before, especially, that in chap. I. respecting the composition of water, supposed to consist of oxygen and hydrogen, which, if satisfactorily demonstrated, is the grand pillar of the French antiphlogistic theory, and the particulars of which, together with an account of the apparatus employed on the occasion, were first published in *Berthollet's Annales de Chimie*, for February 1792; yet we are much indebted to the ingenious Van Marum for this instructive publication, containing a summary of the chemical pursuits to which the philosophers of Haarlem have directed their attention. In the second chapter we find a description of a more simplified hydrostatic gascometer; which was likewise announced in the work before quoted, for September 1792. Chap. III. treats of an apparatus adapted for convenient gas-receivers, to institute a variety of experiments. Chap. IV. describes another apparatus, by which the generation of phosphoric acid is proved, from the combustion of phosphorus in oxygen gas. Chap. V. contains an account of an apparatus to prove that carbonic acid is produced by the combustion of carbon in oxygen gas. Chap. VI. an apparatus for analysing the productions obtained from oils subjected to combustion. Chap. VII. experiments on the decomposition of spirit of wine, with the description of an apparatus. The subsequent four chapters contain explanations of similar contrivances, namely, one for the oxydation of mercury and other metals which easily assume the liquid form; another, for the oxydation of iron; a third, for demonstrating that several dropping fluids adopt the gaseous form when they are exposed to an air sufficiently rarefied; and lastly, a description of a very simple air pump, which is adapted not only for a quick and complete extraction of air, but likewise for its condensation. On the whole, this work amply evinces the

laudable and unabated zeal of its author; who, notwithstanding the political convulsions under which his country is now groaning, continues to cultivate the useful sciences, while he gives us new proofs of his taste and erudition, equally creditable to the institution over which he presides, and to his oppressed countrymen.

*Verzameling van Rapporten, &c.* A Collection of the Reports and Transactions relative to the Intersections and Water-works which have been carried into effect since the Convention of 1771, for the Promotion of internal Navigation, as well as with a view to prevent the Inundations of open Rivers by a better regulated Distribution of their Waters. Published at the Expence of the Provincial Committee of Holland, 2 vols. Folio, with Plates.—This splendid national work contains Byland's labours in intersecting and draining the rivers Waal and Yssel; it proves that the sinking republic still possesses excellent hydrotechnical architects, as well as public spirit and resources to undertake and publish magnificent works; in short, that the science which has mostly contributed to Holland's former splendor and greatness is not yet entirely neglected. The learned editor of this publication, Mr. Brunings, the president of the bureau for regulating the water-works of the Batavian republic, deserves our thanks, as well as those of posterity, for having presented the world with this valuable collection, of which he has promised a speedy continuation.

*Verhandelingen van het Genootschap, &c.* Transactions of the Society for defending the Christian Worship, established at the Hague, for the Year 1797.—Besides the usual introduction, in which the distribution of prizes, together with the new questions proposed on the third of August are announced for the subsequent year, and two other treatises to which the respective gold and silver medals were adjudged, we meet here with a desultory and tiresome oration of Rümmerink, who endeavours to prove that Jesus Christ, being the principal object of history, as far as this is contained in the Bible, is peculiarly entitled to our attention. The Dutch orator is very diffuse in his arguments; he dwells particularly on the seed of the woman, who was destined to bruise the head of the serpent, or, allegorically, of the devil; and gives, on the whole, sufficient proofs of his incapacity to explain the symbolical doctrines of religion, and to apply them to moral purposes, according to the original intention of the sacred writers.

*Christophori Saxi Oratio honoraria in Legis Regiæ Patronos, &c.* An honorary (Thanksgiving) Oration respecting the Favourers of absolute Monarchy, delivered in an Assembly of the Academical Senate, on the Abdication of his public Functions. By C. Sax. 4to. Utrecht.—Of this highly interesting speech, which was delivered by a republican veteran at the advanced age of eighty-four with all the ardour and

energy of youth, we are induced to give our readers a short account. Whether we consider the political complexion of this public address, or the strength of reasoning supported by historical erudition in which it abounds, we cannot refrain from saying that it is one of the most extraordinary productions of the Dutch press. Although the venerable author is obviously prepossessed in favour of a republican form of government, and endeavours to represent monarchies in the most odious colours, yet we must differ from him as to the stability of the leading principles; because the errors and defects he exclusively attributes to kings are equally imputable to the aristocratical and democratical constitutions, or rather to the persons who are intrusted with power. But we do not hesitate to overlook all the virulent charges, dressed in oratorical flowers, of which this sage orator has availed himself, as they are exclusively derived from ancient history, so that he scarcely alludes to modern times: such concessions we are inclined to make the more readily, as a similar speech delivered several years ago, and couched in more abusive language, by Peter Burman, is still fresh in our memory. This writer is a determined enemy to the *lex regia*; and we must refer the curious reader to his oration, p. 110 of the Hague edition, where, among other assertions, he says ‘in rebus publicis suavius vivi quam in regnis.’ Our author previously endeavours to ascertain what the advocates and panegyrists of royalism understand by *lex regia*; he then submits their opinion to the tribunal of reason and the history of empires, from which we are unable to draw any favourable conclusion, either respecting the moral origin or use of legal power; so that its hurtful tendency to mankind, as well as its inadmissibility, become equally conspicuous; and lastly, he endeavours to apply his acute observations to the newly-established Batavian republic.

Reizen door Palestina, &c. Travels through Palestine, in the Form of entertaining Letters; with a new Map of the present Situation of that Country. By S. Van Emdre, Pastor of Wageningen, &c. Vol. II. 8vo.—As we are not in possession of the first volume of these Travels, we can speak only of the letters contained in the second. It begins with the seventh, in which the author describes his journey from Jerusalem to Nazareth; in the eighth, he gives an account of his excursion from Nazareth to Mount Lebanon; in the ninth, he relates his expedition along the sea-coast from north to south; in the tenth, he treats of the climate of Palestine, its different seasons, heat and cold, rain, dews, wind, &c.; in the eleventh, of its fertility in corn, vegetables, fruit-trees, its production of animals, birds, fishes, &c.; in the twelfth, of the inhabitants of Palestine, the Mahomedans, Christians, Jews, Samaritans, and Druses; lastly, in the thirteenth letter, he describes the manners and customs of its inhabitants, together with their implements

of agriculture, their houses, dress, female ornaments, salutations, ceremonies at table, and various national peculiarities. The whole is illustrated by frequent quotations from Scripture, and ably contrasted with the accounts of other modern travellers.

*Anthologia Græca, cum Versione Latina Hugonis Grotii, &c.* The Greek Anthology, with the Latin Version of Hugo Grotius, edited by H. De Bosch. 3 vols. 4to. Ultrajecti. It is published also in folio.—This valuable republication is somewhat debased by petty controversy; for editors, as well as poets, are a *genus irritabile*. The translations of Grotius, however, have never before appeared. Their eventful history is subjoined, and the copy employed was that of the younger Burman, collated with the original copy sent to Holland to be printed just before the death of Grotius. A medallion of the translator is prefixed in an engraved frontispiece, and followed by 112 elegiac verses, addressed to the Genius of Grotius, by the editor. The Prolegomena of Grotius contain only thirteen pages, but they are interesting and instructive, on the origin of the epigram, &c. The rest of the first volume comprehends the first and second book of Planudes, with the translations of Grotius on the opposite page.

The second volume is dedicated to Heyne, and M. De Bosch there explains the assistance he has procured for this edition. These we shall enlarge on, if, as we design, we are able to resume this work. The third and fourth books of Planudes follow.

The third volume is dedicated to Cornelius van Lennep and Daniel Hooft, friends of the author. It commences by an eulogy on friendship, a sentiment too often cooled by a difference of political opinions, and instanced in that of Grotius and Heinsius. This volume contains the remainder of Planudes, viz. the fifth, sixth, and seventh books, with four supplements. The first of these was published by Aldus Manutius at the end of the seventh book; but, as Grotius had exhausted this supplement in the Franckfort edition, only the two epigrams which Henry Stephens had suppressed are now printed. The second supplement is that of Henry Stephens, and contains ninety-three pages. The third contains the inscriptions in verse, extracted from Gruter; the fourth, forty-five epigrams from the Byzantine and other works collected by Salmasius. Some of the *Idyllia* of Theocritus, with notes, various readings, &c. conclude the work.

*Grieksch Leesboek voor eerst Beginnenden, &c.* Greek Exercises in Reading, designed for the Use of Beginners, together with a complete Register of the Words which occur in it. On the Plan of the German Edition of F. Gedike. 8vo. —This is only a new edition of the well-known work stated in the title-page; and as it is reprinted for the use of the grammar-schools in Holland, where no such school-book had

hitherto been published, it has been provided with an appropriate Greek and Dutch register of words and phrases.

*Callimachi Elegiarum Fragmenta, cum Elegiâ Catulli Callimachæ, &c.* Fragments of the Elegies of Callimachus; with an Elegy written by Catullus on that Author. Collected and illustrated by L. C. Valckenaer. Edited, and furnished with a Preface and the necessary Indexes, by J. Luzac. 8vo. Leyden. — Whoever remembers the encomium expressed by Valckenaer in one of his juvenile productions\* on the collection of the Fragments of Callimachus, edited by our celebrated countryman Bentley, will expect to find in this volume the mature improvements of a veteran critic, who at an advanced age would not hazard the reputation he has justly acquired by his diversified classical labours. Indeed such expectations will be amply gratified. The Batavian critic and commentator of ancient classics has lately paid the debt of nature, and his academical chair is honourably filled by the editor of the present volume, professor Luzac. In his ‘*Exercitationes Academicæ*’ he announces this work, ‘*consummatissimum Valckenarii opus;*’ and we may safely add that the British classical reader will do justice to this learned foreigner, and acknowledge the superiority of his edition over that of Bentley, or any other hitherto published. To supply the future biographer of Valckenaer with a few materials for so desirable a work, we shall here observe that he has sufficiently evinced his talents for classical criticism in his masterly edition of the ‘*Fragments of Euripides;*’ but at a still earlier period of life, in his contributions to ‘*Koppier’s Observata Philologica;*’ and next, in his acute remarks on ‘*Ernesti’s Callimachus.*’

#### SWITZERLAND.

*Récréations tirées de l’Histoire Naturelle, &c.* Amusements drawn from Natural History, translated from the German of M. Wilhelm, of Augsburg. Vol. I. of the Class of Insects. 8vo. with Plates. Basle. — We notice this work, though a translation, because it deserves to be better known. It is an excellent elementary introduction to natural history, and the present volume is equally useful in the science of entomology. It begins with a suitable introduction, and an instructive table relating to the coleopteræ. The plates are admirably coloured, and the whole seems to want nothing but a Latin and French table of the species contained in the volume.

#### DENMARK.

*Entwurf einer Pflanzen Physiologie, &c.* Outlines of a Physiology of Plants; founded upon the modern Theories of Natural Philosophy and Chemistry. Translated from the Danish, with many Additions and Alterations, by J. A. Mar-

\* Vid. Not. ad Schol. Leidens. in Hom. III. xxii. v. 308, p. 72. where Valckenaer says of Bentley’s edition of Callimachus, ‘*Opus est perfectissimum, quod homines publici reverentes à reliquiis poetarum colligendis deterruit.*’

kuffen, 8vo. Copenhagen.—According to the preface, the author of this work proposes to collect and arrange whatever has been written, observed, contested, and admitted as true, respecting the economy of plants, since we have been instructed by the works of Malpighi, Grew, Hales, Du Hamel, Bonnet, Ingenhousz, Senebier, Humboldt, Van Marum, Brugmans, Ussar, and Griseb. His principal intention avowedly is, to communicate to his countrymen the scattered results derived from a great number of observations and experiments; to combine them into a systematic order; and to point out the progress we have made in this important branch of physics, or the means of supplying the chasms and deficiencies still existing. From this explicit declaration it is obvious that, though the subject he has chosen does not widely differ from that implied in the 'Phytologia, or Philosophy of Agriculture,' lately written by Dr. Darwin, the Danish naturalist does not venture into the same boundless field of theoretical speculation, to furnish us with any original hypotheses or conjectures. Nor do we find that either the author or translator has penetrated deeply into the recesses of vegetable nature; and as to the merits of the latter, it even appears to us, from several of his shallow annotations, that he is not sufficiently conversant with the principles of modern chemistry. Nevertheless this small volume contains nearly all that relates to the economy of plants, and may be read with advantage by those who are unacquainted with the authors before mentioned.

*Commentatio de Liquore Amnii asperæ Arteriæ Foetuum Humanorum Naturâ et Usû, &c.* A Treatise on the Nature and Use of the Liquor Amnii found in the Trachea of the Human Foetus, and its Influence on the Life of new-born Infants, as well as its Importance in determining doubtful Cases in Medical Jurisprudence. With an Appendix, containing some general Observations on this remarkable Fluid. By P. Scheel, M. D. Copenhagen.—An inaugural dissertation, which contains many original and instructive remarks. The ingenious author was induced to institute this inquiry in consequence of a discovery made by Messrs. Abildgaard, Heroldt, and Rafn, who found in the trachea of the brutal foetus, namely, that of dogs and cows, a fluid similar to the liquor amnii. On dissecting and examining the bodies of seven infants, two of which were prematurely born with signs of life, though they died immediately after birth, and five, on the contrary, were still-born; Dr. Scheel observed that the aspera arteria contained more or less of a viscid yellow or green coloured fluid: in one of these still-born infants, after a difficult turn, the trachea was filled with a yellow and somewhat gelatinous fluid, in every respect analogous to the liquor amnii; in another case, where this liquor had acquired a dark green colour from the evacuated meconium, the trachea contained a fluid exactly similar to the



former; and lastly, in two other infants, one of which was smothered under heavy blankets immediately after birth, and for want of assistance, though it had doubtless respired for a short time, while atmospheric air had been introduced, without success, into the lungs of the other—the fluid of the trachea in both appeared foaming. He further remarked that this liquor bore a perfect similarity to that of the amnion, in its colour, smell, taste, and consistence: his chemical experiments, made with the small quantities he could obtain of this fluid, also convinced him that its constituent parts agreed with those of the former.

### SPAIN.

*Cavanillis Icones, &c.* Cavanilles' Plates and Descriptions of Plants which grow spontaneously in Spain, or are cultivated in its Gardens. Volumes IV. and V. Folio. Madrid.—We have only to notice the prosecution of this very splendid work, as we have mentioned the design and announced the former volumes. The fourth and fifth volumes are equally rich and beautiful with the preceding. They contain a description of 240 new species, many of which belong to genera not before known, which are well described and scientifically established.

The descriptions are unusually clear and exact. The country of each plant and the time of flowering are carefully distinguished; and, at the end of each description, observations respecting the use of the plant, as well as its connexion with or difference from other species of the same genus, are subjoined.

*Pharmaciae Elementa, &c.* Elements of Pharmacy, founded on the Principles of modern Chemistry. By Francis Cardonnel, M. D. &c. Barcelona.—Elementary works of pharmacy adapted to the later discoveries are not common, nor should we have expected to have received one of the best and most scientific from Spain. The present work nevertheless, though too short, and, on the whole, incomplete, merits great commendation. It is divided into seven chapters. The first contains the preliminary pharmaceutical instructions. In the second, the author treats of the composition of medicines in general. The third is confined to the choice and knowledge of simple drugs. The fourth, to the drying and preserving vegetable substances, as well as the time they may be expected to retain their properties. This chapter is extremely useful and valuable. In the fifth the most common pharmaceutical operations are described. In the sixth the officinal pharmaceutical preparations, and in the seventh extemporaneous preparations from physicians' prescriptions, are considered. A pharmacist who would practice 'with distinction', ought, in M. Cardonnel's opinion, to have studied mathematics, natural history, experimental philosophy, and chemistry. The notes are valuable, and sometimes extensive. The author appears well acquainted with the latest improvements in chemical science.

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# A REVIEW OF PUBLIC AFFAIRS, FROM

the Beginning of SEPTEMBER, 1800, to the Close of  
the YEAR and of the CENTURY.

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## GREAT-BRITAIN.

WHEN power and dominion attend the naval or military exertions of a community, and when a great increase of its wealth follows the extension of its commerce, that nation is supposed, in the ordinary estimate of human affairs, to be in a flourishing state. But appearances are sometimes fallacious; and external prosperity may be accompanied with interior misery. Many individuals may riot in opulence, and dazzle the eyes of the populace with splendor and parade; others, by the medium of paper-credit, may be enabled to make fortunate speculations, and to substitute real for fictitious wealth. But, notwithstanding these flattering symptoms, the middle class in the same community, may find great difficulty in procuring the comforts of life, and the inferior orders may frequently be harassed by a want even of the necessaries of subsistence. To these it can afford little gratification to be informed that the trade of the country is extensive, when it is not so generally beneficial in its effects as with proper management it might be rendered. They can scarcely credit what they do not feel; or, if they fully admit the existence of extraordinary wealth among their countrymen, they lament the imperfect use to which such acquisitions are applied: they lament that a channel, which ought to be wide and diffusive, should be narrowed by selfishness, avarice, and dishonesty. They have reason to complain, that, even in articles of the first necessity, the markets are swayed by rapacious traders, who, not content with moderate profit, combine to fix an enormous price, that they may rapidly enrich themselves while the poor are starving around them—who, in the midst of plenty, create an artificial scarcity; or, if there should be a real deficiency, aggravate its mischievous effects by sinister arts and un-

principled monopoly—and who, while they affect to be honorable men, have not the least pretensions to the praise of humanity, probity, or patriotism. That the arts of such men principally occasioned that inordinate augmentation of the price of the necessaries of life, which formed a frequent topic of conversation at the beginning of the period comprehended in our present sketch, few will venture to deny. That the war was another cause may also be affirmed; whatever may be said by the advocates of anti-gallican hostility; for, if we draw an instance solely from the income-tax, which avowedly originated in the war, we must be sensible of the necessity of a general advance of price imposed by that tax, which abridges the common comforts of a great number of individuals, who, even before that addition to their burthens, could scarcely provide for their subsistence. To these leading causes we may unfortunately add a third—the occurrence of seasons less favourable than could have been wished.

After the suppression of the disturbances arising from the causes which we have stated, the liverymen of London took the lead in petitioning his majesty to convene the parliament without delay, that measures might be taken for the removal of the distress of his people. As it was not the act of the corporation, the king refused to receive the petition upon his throne, in consequence of a resolution which he had formed at the time of the American war, when remonstrances were more frequent than they now are; but, when the common-council voted a petition for the same purpose, he graciously received it, and intimated that he had already given orders for an early meeting of the legislature. He afterwards published a proclamation, recommending rigid economy to his subjects.

The failure of the negotiations for peace embittered the disappointment of those who severely felt the effects of the dearth of provision. The truce between France and Austria had led to a correspondence between the consular government and the British cabinet. Of that temporary communication we can now treat more particularly than the secrecy of the correspondence allowed us to speak in our last survey. In consequence of a notification from baron Thugut, that lord Minto (on the 9th of August) had signified the desire of his Britannic majesty to be included in the negotiation, M. Otto, the French agent or commissary for the exchange of prisoners in England, was authorised to demand an explanation of the proposals of the court of London, and to request that a truce should be immediately concluded between the British and French armies and fleets. Captain George, in a conference with the agent, declared the king's readiness to send a plenipotentiary to any place which might be appointed for a congress; but intimated that an armistice, with regard to naval operations, had at

no time been adjusted between Britain and France during a negotiation for peace, or before preliminaries had been signed; that it therefore could not be considered as a necessary step to negotiation; and that, from the disputes to which it might give rise, it might even obstruct rather than promote a pacification. M. Otto answered, that France would insist on a truce with Great-Britain, and that, indeed, the continuance of the German armistice would depend on the conclusion of a similar agreement with the English, as the advantages derivable from the latter would form an equivalent for the obvious disadvantages of the truce with Austria. In a reply, dated the 4th of September, to a note from lord Grenville, he represented the intervention of England as giving such a complexion to the question of peace, that it was impossible for the French government to prolong the subsisting armistice, unless his Britannic majesty would render it common to the three powers; adding, that, if the proposed truce should not be concluded before the 11th of September, hostilities would be renewed with Austria, and the first consul would no longer be able to consent, with regard to that power, to any other than a separate peace. He afterwards presented a *projet* for an armistice, importing that the ships of Great-Britain and France should enjoy a freedom of navigation, as before the war; that Belle-isle, Malta, and Alexandria, should be in a similar predicament with Ulm, Philipsburg, and Ingolstadt, all French or neutral vessels being permitted to supply each garrison with provisions and stores; and that the squadrons which formed the blockade of Flushing, Brest, Cadiz, and Toulon, should return into their own harbours, or at least retire from the respective coasts. This plan was deemed by the British court too advantageous to the French; and lord Grenville, in a note to the commissary, condemned it as repugnant to the obvious and established principle of an armistice, by which neither party ought to acquire fresh advantages or new means of annoying the enemy. He then offered a *contre-projet*, more nearly corresponding with that principle of equality on which alone his sovereign would consent to treat. It prohibited all means of defence from being conveyed into the island of Malta, or any of the ports of Egypt, but allowed the necessities of life to be introduced for fourteen days at a time: it provided for the discontinuance of the blockade of Brest, Toulon, and other French ports, but tended to prevent all naval or military stores from being conveyed thither by sea, and the ships of war in those ports from being removed to any other station. These propositions were not satisfactory to the French, who wished to obtain much greater advantages. After arguing against the plan, their government offered this alternative:—If Great-Britain would agree to a separate negotiation, her scheme would be

adopted; but, if she should insist on a general negotiation, the French *projet* must be accepted. Lord Grenville, on the 20th of September, declared against all other terms than those which the king had offered, and which, he said, involved considerable sacrifices on the part of Great-Britain. Otto now delivered a second plan, by which, among other alterations, small ships of war were to be allowed to go out of the French ports, and six frigates were to be permitted to sail to Egypt, discharge their cargoes at Alexandria, and return without being searched. On the 25th, Mr. Hammond had a long conference with M. Otto; but the result was unfavourable to the wishes of the friends of peace. At length, on the 8th of October, the French agent intimated, that, as some important events had completely changed the basis on which the proposed truce was to have been established, the general negotiation was at an end; but that the first consul was disposed to receive any overtures for a separate treaty with Great-Britain. To this proposal a decided negative was given; and thus the hope of a speedy pacification for this country vanished into air.

The conduct of the French government, on this occasion, deserves greater censure than that of the British court; or we may rather say, that no blame is imputable to the latter for the ill success of the conferences and communications. The concessions of our ministry appear to have been carried to as great an extent as reason and honour could justify; while the French were too eagerly desirous of advantage to pay a proper regard to the just principles of reciprocity, or to the established law of nations.

That island, which the French so earnestly wished to retain, at length became subject to the power of their adversaries. Brigadier-general Graham for some time superintended the blockade of La Valette, the chief fortress of Malta; but the conquest was not achieved before major-general Pigot landed on the island with a reinforcement. Provisions being very scarce, two frigates sailed out of the harbour on the 24th of August, with a part of the garrison; and one of them soon became a prize to the English. Alarmed at the increasing difficulties of subsistence, Vaubois, the governor, called a council to deliberate on the state of affairs; and it was the opinion of the officers, that, as only bread remained for the support of the garrison, and no hope of success existed, no disgrace could be incurred by a surrender. A capitulation was therefore proposed; and, on the 5th of September, such terms were adjusted as allowed the conveyance of the troops to Marseilles (though they were to be considered as prisoners of war), and provided for the protection and security of the inhabitants of all descriptions. Thus, after a blockade of two years, the French were dispossessed of a post of high importance, an island formidably strengthened both by art and nature.

At the time of the publication of this intelligence, an official statement appeared of a naval enterprise, which had been represented in an objectionable point of view by the Spanish court. It being reported that two ships were receiving stores in the road of Barcelona for the relief of Malta, lord Keith sent a detachment for the purpose of taking or destroying them. The attempt was as successful as it was spirited. By the exertions of captain Hillyer and lieutenant Schomberg, the two ships (each of 22 guns) were captured with small loss. In the Spanish account of the action it was asserted, that a Swedish captain had been compelled to receive into his vessel a party of British officers and seamen, and to have it towed by chaloupes under the cannon of the batteries of Barcelona; that it was then employed in an attack upon the Spaniards, who, not suspecting that a neutral ship had enemies on board, were unprepared for a resolute defence of the two vessels, and were consequently surprised into a surrender. Such conduct was loudly condemned by the king of Spain, by whom the Swedes were instigated to demand satisfaction of the British court; but, as the alleged circumstances do not appear to have occurred, no apology is necessary, nor can any concessions be expected.

Soon after the reduction of Malta, Curaçao, an island situated near the continent of South America, was surrendered by the Dutch to the subjects of Great-Britain, for temporary occupancy rather than for permanent possession. A body of French had seized the western part of the island, and proceeded to take measures for the acquisition of the whole; but the governor, preferring British to French protection, took an opportunity of informing captain Watkins of the *Néréide*, that he would permit the English to garrison the forts which commanded the capital, if they would assist him in the expulsion of the French. The intruders threatened to storm the principal fort; but they prudently forbore to execute their menaces; and, on the 22d of September, their whole body retired from the island.

Eleven French and seven Spanish ships were found in the harbour, besides many other vessels. In the agreement of surrender, it was stipulated that the inhabitants should enjoy the rights and privileges allowed to the subjects of his Britannic majesty in the West Indies; and, in particular, that they might have the benefit of a free trade with the Spaniards in that part of the world.

In the following month, lord Keith and sir Ralph Abercrombie appeared with a fleet and army in the neighbourhood of Cadiz, for the purpose of destroying all the vessels in that port, and inflicting other damage on the Spaniards. Alarmed at the appearance of this armament, at a time when a pestilential disorder raged in the town, the governor, in a letter which was both pathetic and spirited, conjured

the British commanders not to add the horrors of war to the miseries of disease, declaring at the same time, that, if an attack should be made, the resistance would be of the most obstinate nature, and might perhaps terminate in the ruin of the assailants. Lord Keith and his military associate replied, that, as the ships in the port were to be employed in prolonging the calamities of Europe, an attack could only be averted by a surrender of those vessels. This proposal being rejected by the governor with indignation, arrangements were made for a descent; but, when it was found that the precautions of the enemy, and the strength of the works, were adequate to the defence of the place, the danger of infection being also taken into consideration, the British armament retired.

Among other incidents connected with the maritime service, the capture of two frigates in August, and the havoc made near Ancona, may be briefly mentioned.

*La Concorde* and *La Médée*, after a course of depredation on the coast of Africa, were cruising near the Brazilian coast, when they were descried by captain Bulteel of the *Belliqueux*, who soon enforced the surrender of the former, while the latter struck her colours to two of the ships under his conduct. On the Adriatic coast, captain Rickett took severe vengeance, by order of lord Keith, for the arrest of an officer who was carrying dispatches. The municipality of Cefenatico having been guilty of this breach of the law of nations, all the vessels within the mole were sunk or burned, the two piers consumed, and the harbour rendered useless.

From these exploits our attention is called to the more important concerns of legislative policy. When the parliament assembled, on the 11th of November, the king expressed his earnest desire, that, by the care and wisdom of the two houses, all such measures might be adopted as should appear best calculated to alleviate the severe pressure occasioned by the high price of provisions, and to prevent the danger of its recurrence, by promoting, as far as possible, the permanent extension and improvement of agriculture. He hinted, that the best mode of encouraging the importation of all kinds of grain required the earliest consideration, and that the state of the laws respecting the commerce in the various articles of provision would properly form the next object of deliberation. If the members should have reason to think that the 'evil necessarily arising from unfavourable seasons had been increased by any undue combinations, or fraudulent practices, for the sake of adding unfairly to the price,' he hoped that they would effectually provide for the prevention of such abuses; intimating, at the same time, that they ought to distinguish practices of this nature from the 'regular and long-established course of trade which experience had shown to be indispensable, in the present state of society, for the supply of the markets,

and for the subsistence of his people.' Referring to the late disturbances, he declared that 'those malicious and disaffected persons, who cruelly took advantage of the existing difficulties to excite the people to a violation of the laws and of the public peace, were in the present circumstances doubly criminal, as such proceedings tended to increase, in the highest degree, the evil complained of, and endangered the permanent tranquillity of the country, on which the well-being of the industrious classes of the community must always principally depend.' Passing to the subject of the recent communications between him and the French government, he asserted his earnest desire of peace, and lamented that his wishes had been frustrated by the determination of the enemy to enter only on a separate negotiation, in which he could not engage, consistently with public faith, or with a due regard to the permanent security of Europe. Whenever the disposition of the French should afford a prospect of an honourable peace, he would promote it to the utmost of his power; but, while such a peace was unattainable, he trusted that his parliament would support him with the same firmness and loyalty which had been signally evinced during the whole progress of a very important contest.

The address of thanks for this speech was proposed by the duke of Somerset, who chiefly recommended an inquiry into the best means of reducing the enormous price of provisions. Lord Hobart spoke more copiously on the same subject, and denied that the evil arose from the war. On the topic of peace, he observed, that, though he had voted against treating with Bonaparte while the consular government was in its infancy, it might not be impolitic to negotiate at present; but that his majesty ought by no means to agree to a separate treaty. Lord Holland concurred in opinion with the duke of Portland, who, in a letter communicated to the public, condemned the clamour which had been excited against supposed monopolists, and deprecated all attempts to interfere in the operations of the dealers in corn. But with the general conduct of the ministers he continued to be so disgusted, that he considered their removal from office as necessary for the honour and welfare of the country, and the attainment of a solid or secure peace. The majority of the peers, however, did not coincide with his lordship, whose amendment, relative to a change of administration, was rejected on a division.

In the house of commons, when sir John Wrottesley and Mr. Dickenson had moved and seconded an address—when sir Francis Burdett Jones had launched into a philippic against the ministry, and Mr. Robson had urged the necessity of peace as a remedy for famine and other national calamities—Mr. Pitt discussed the two leading points of the king's speech. For the relief of the public, in a time of great scarcity and distress, he proposed two modes, which,



he thought, were simple, practical, and safe: one was, an increase of importation; the other was a combination of œconomy with the use of substitutes for bread. A much better effect, he said, would result from these methods, than from any experiment which, on pretence of correcting the evils of monopoly, might strike at the freedom of trade, and circumscribe the application of industry and capital. Of the real causes of the high price of corn, and other necessities, some doubts might be entertained; but he was confident that the war had little, if any, influence in producing such an advance. At the beginning of the last harvest we had a smaller stock of grain than usual, in consequence of the general failure of the crops of the year 1799; and, as the late crop of wheat was also small, the greatness of the price might in some measure be accounted for. From these circumstances, he did not imagine that a rapid diminution of price could be expected; but, the more gradual it would be, it was the more likely to be permanent. With regard to the negotiation, he contended that the French had not acted in a fair and honourable manner, or exhibited any symptoms of a sincere desire of peace, and that public faith and policy concurred to justify the conduct of the cabinet.—Mr. Sheridan reprobated the war as the chief cause of the distress of the people, and controverted in some other points the arguments of the minister.—Mr. Grey, after a very severe condemnation of the plans and proceedings of the court, moved for the omission of that part of the address which breathed the spirit of continued war; but the house refused to agree to any alteration.

The commons proceeded, with that diligence which the urgency of the case required, to the adoption of remedial measures. On the following day, they voted bounties on the importation of various kinds of grain; and a committee was appointed to inquire into the causes of the high price of provisions. Bills were brought forward for preventing the exportation of articles of subsistence, and for other purposes connected with the expediency of ample supply.

As a detail of the intervening and attendant debates would exceed our limits, our readers, we hope, will be content with the information, that, in both houses, the idea of fixing a *maximum* for corn was disapproved, and the progress of relief was left to a more legitimate interference; that the reports of the committee suggested hints of useful regulation; that a motion from Mr. Sheridan, proposing a renewal of negotiatory efforts, served only to call forth new exertions of eloquence; that Mr. Tierney, after an extensive review of naval, military, and financial concerns, moved in vain for an inquiry into the state of the nation; and that the *habeas-corpus* act was again suspended, though many speakers strongly denied the necessity of such suspension.

When the necessary bills had received the sanction of the

legislature, the king, on the last day of the year, put an end to the session. He predicted salutary effects from the measures which the two houses had taken for the relief of the public; but, as the subject was not exhausted, he hoped that it would be resumed with the same spirit on the meeting of the imperial parliament. He then referred to the unjustifiable conduct of the Russian emperor\*, and hinted his intention of enforcing redress by spirited operations, if the steps which he had already taken should not prove effectual. Before his majesty retired, he ordered the chancellor to read a proclamation, declaring that the individuals who composed the expiring parliament should be the members, on the part of Britain, of the parliament of the united kingdom of Great-Britain and Ireland, and that this imperial legislature should assemble on the 22d day of January, 1801.

In honour of the union, various promotions were ordered, and many new titles were conferred; and the king held a grand council, in which some arrangements required by that great event were settled and enforced. To the meeting of the combined parliament the people look forward with eagerness and hope; and it must be the wish of every true patriot, that the first session of the illustrious assembly may be the æra of returning peace and prosperity.

## F R A N C E.

When we lately treated of the affairs of France, politicians seemed to expect that a peace would soon be concluded between Austria and the republic. The emperor, finding himself endangered by the progress of the enemy, was willing to secure himself by negotiation; and the French expressed a readiness to grant him such terms as he had a right to expect, and also to admit his allies to the benefit of the proposed conferences. Under the expectation that Great-Britain would be comprehended in the treaty, he declined a ratification of the preliminaries signed by the count de St. Julien. The French then menaced him with an immediate renewal of hostilities; and he seemed for a time disposed to have recourse to the same mode of decision. But he had scarcely joined the army, when he agreed to a prolongation of the armistice, in a convention which he authorised the count de Lehrbach to sign at Hohenlinden; and, to give a strong pledge of his pacific intentions, he even consented to deliver up to the republican troops the fortresses of Philipsburg, Ulm, and Ingolstadt, thus leaving his hereditary dominions in a great measure at the mercy of the enemy.

While the armistice continued, the consular government attended with zeal to the preparations for an eventual resumption of the contest, as well as to the concerns of inter-

\* See the article of RUSSIA.

nal policy. The views of the disaffected were checked by strictness and vigilance: industry and merit, in various departments of art, were encouraged; and the sciences were not neglected.

As it was the public wish that the generality of the emigrants should be favoured, and that their concerns should be adjusted on a regular basis, the minister of police prepared a report on the subject: and the consuls, adopting his suggestions, promulgated a decree, providing for the erasure of all the names from the list, and consequently allowing the return of the emigrants, with an exception of those who had borne arms against France, and of such as had been employed in any branch of service by the *ci-devant* French princes, or by the governments hostile to the republic. This decree was considered by some as too extensive, by others as too limited; but it seems to have given satisfaction to the majority of the people.

A curious report, exhibiting a view of the state of France and a retrospect of the transactions of the year, was presented to the legislative body on the 22d of November last. A gloomy sketch was drawn of the state of the republic at the time of the elevation of Bonaparte to the consulate; and it was affirmed, that danger and distress rendered peace the first want and the most ardent wish of the nation. The frustration of that wish, chiefly by the animosity of the British cabinet, tended to produce that indignant energy which led the French soldiers to new victories, and revived the drooping spirits of the people. Quickly was the rebellion in the west crushed; and the government, by allaying the discontent of the inhabitants, provided against the return of insurrection. The general success of the war exceeded all expectation. Four armies maintained themselves in an uninterrupted chain, from the line formed by the Prussian neutrality to the centre of Italy. The guardian genius of France had saved the army of the east from the execution of a compact which would have enslaved it to England. Austria was again compelled to desist from hostilities, and seemed to be no longer inclined to sacrifice the tranquillity of the continent to the ambition of the despots of the seas. The French army and navy had been reorganised and improved by judicious regulations. The conduct of the republic towards neutral states manifested a greater degree of justice and impartiality than had before prevailed; and the principles which it recommended were such as claimed universal imitation. The attention paid to every important concern was sedulous and unrelaxed. The finances had been rescued from a state of confusion, and would in future be subject to a regular system, which would provide for every exigency, and re-establish the national credit. A new code of civil legislation was on the point of being completed; the modes of public instruction had been improved; the

arts had been cultivated with redoubled zeal; trade and manufactures were reviving from a state of languor; and a better prospect began to open in every direction. Such were the statements, views, and predictions, of the three counsellors of state (Regnier, Najac, and Gouvion St. Cyr), who were ordered to give an account of the situation of the republic.

On the expiration of the truce, the court of Vienna protesting against a separate treaty with France, the war was renewed with apparent alacrity. The troops under Augereau had a conflict with those of Mentz at Aschaffenburg, on the 24th of November; and, on the 29th, Moreau, to whose exertions the French chiefly trusted for the humiliation of his imperial majesty, re-commenced hostilities near the river Inn. The works of Wasserburg were quickly forced by his men; but, on the 1st of December, he was less successful in a battle with the archduke John, who advanced with three columns to attack him near Haag. The action was obstinate, and the Austrians were repeatedly driven back; but the French were at length defeated. In an engagement at Rosenheim, on the same day, the corps of the prince de Condé acquired reputation by a display of courage and firmness; and, on this occasion, the prince's son and the duke d'Angoulême exerted themselves with considerable effect in repelling the enemy. Encouraged by this success, the archduke soon risked another conflict. On the 3d, he assaulted the post of Hohenlinden, memorable for the signature of the last convention. A heavy fall of snow and sleet had so retarded his march, that only the central column had arrived at the place of destination at a time when all the divisions ought to have been ready to act; and the left, under general Risch, lost its way. One division of the French, conducted by Richepanse, pierced between the left and the centre, reached the great road behind the centre, and assaulted the left flank and rear of that column, at a time when it had formed in front, and had commenced an attack. The Austrians fought for several hours with alertness and gallantry; but, their centre being repelled by the impetuosity of the republicans, great confusion ensued. Their left wing was also defeated; and the battle seemed to be completely decided in favour of the French, when a vigorous attempt was made by the right wing to wrest from them the honours of victory. Grenier sustained this unexpected charge with firmness; and, being well supported, threw his adversaries into the utmost disorder. The baffled troops retired towards the heights of Ramsau, with very heavy loss; and general Kienmayer, being attacked on his march by a corps from Aerding, likewise suffered severely in that retreat, to which he was driven by intelligence of the disaster that had befallen the main army. Above 10,000 of the Austrians, on this unfortunate day,

are supposed to have been killed or made prisoners : of the French about 3000 lost their lives or were wounded. Klenau and the other Austrian generals are accused of having imprudently extended their lines, so as to give Moreau a decisive advantage. The victorious republicans pursued the fugitives with little intermission, and, after some conflicts which we need not specify, took possession of the city of Salzburg. Prisoners, artillery, and various stores, daily accrued to them ; and their progress menaced the emperor with the conquest of his capital.

Three other armies (the Gallo-Batavian army, that of the Grisons, and that of Italy) were in the mean time employed, though with less brilliant success, in promoting the cause of the republic. Augereau gained an important advantage near Bamberg, on the day which was distinguished by the battle of Hohenlinden ; and, in other engagements, he prevailed over the imperial forces. Macdonald, defying the obstacles which an Alpine winter presented, passed from the country of the Grisons into the Valteline, drove the enemy before him, and opened a communication with the army of Italy. A part of the last-mentioned force, under Dupont, defeated the Austrians at Mascaria ; and, on the 26th of December, the republicans passed the Mincio after an obstinate contest, though on the preceding day they had lost many men in fruitless efforts for that purpose. Lieutenant-general Delmas, in attempting to pass near Monzanbano, was exposed to a severe attack ; but he soon baffled his adversaries, and crossed the stream. Dupont, when he had effected a passage near Molino, was harassed by a charge so vigorous, that he would probably have been obliged to retire, if he had not been powerfully aided by Gazan with a fresh division. On the following day, new advantages were obtained ; and, in these conflicts, above 7000 Austrians were captured.

While extreme consternation prevailed at Vienna, the archduke Charles repaired to the camp, to animate the troops to fresh exertions : but, instead of attacking the enemy, a due sense of the inutility of further contest induced him to propose an armistice, which was concluded at Steyer on the 25th of December. Though the French had acted dishonourably in dismantling the towns which had been delivered to them merely as pledges by the convention of Hohenlinden, the emperor now consented to the surrender of many other posts, relying on the promise of restitution. Indeed, he was so humbled by the success of the foe, that he declared himself ready to detach himself from his allies, and recede from his former determination of agreeing to no other than a general peace. The British court, in consideration of the perilous predicament in which he stood, released him from his engagements ; and it is probable that a treaty between him and the French will soon be adjusted at Luneville.

At this critical period, while the emperor was in danger of losing his territories, his formidable adversary, the chief consul, incurred the risk of a loss of life. On the 24th of December, when he was on his way to a place of theatrical amusement, a sudden explosion broke the windows of his carriage, killed several persons, and wounded others. This mischief was occasioned by a barrel, in which were combustibles and a kind of musquet, placed on a small carriage that was so disposed as to obstruct the passage through the street. In all governments, plots are sometimes fabricated to dupe the people; but that this was a real conspiracy is generally believed, and the Jacobins are supposed to have contrived it. Many individuals were apprehended on suspicion of being concerned in the plot; and some, after a judicial process, have been condemned to death: but we have not yet been informed of the execution of the sentence.

#### GERMANY.

Our communication with this country was supposed to be endangered when the king of Prussia, in the month of November, took possession of the bailiwick of Ritzebuttel, on pretence of an invasion of the rights of neutrality in the capture of an Embden ship by the English, by whom it had been carried into Cuxhaven, a port belonging to the Hamburgers. The senate, alarmed at the menaces of that prince, endeavoured to pacify him by procuring a restitution of the vessel; but he persisted in his intention of garrisoning Cuxhaven, though he promised to pay due respect to the trade and interests of the inhabitants. This prince is said to have promoted the late northern confederacy; but he disavows all views of hostility against Great-Britain. The sincerity of his declarations may perhaps be questioned by those who reflect on his friendly intercourse with our enemies.

#### R U S S I A.

Instigated by French counsels, impelled by caprice, or stimulated by ambition, the northern emperor demanded the island of Malta from the English, as he enjoyed the title of grand master of the knightly order. They refused to admit his pretensions; and their opposition to his will so inflamed his resentment, that he not only ordered an embargo to be laid (in November last) on all British ships in his harbours, but subjected the seamen to imprisonment and other severities of treatment.

Our court in vain remonstrated against these arbitrary proceedings: Paul declared that the embargo should be continued, and menaced his late allies with further marks of his displeasure. Taking advantage of the disgust of the courts of Copenhagen and Stockholm at our exercise of the right of naval search, he urged them to accede to an armed neutrality, into which they were too easily drawn. Having received intelligence of this league, his Britannic majesty

ordered, on the 14th of January, 1801, that all the ships of the three nations, which were already in his ports or should afterwards arrive, should be strictly detained. To repress the eventual hostilities of the confederates, great exertions are necessary; but we may trust to our naval strength, and disregard their efforts.

### I T A L Y.

The only incidents of which we have occasion to take notice under this head, relate to Tuscany. After the battle of Marengo, the French had acquiesced in the neutrality of the duchy, without insisting on the dissolution of that armed corps which the inhabitants had formed for the defence of the country. But, being desirous of re-possessing that territory, they pretended that frequent outrages and depredations had been committed in the adjoining districts by the Tuscan *brigands* or robbers (as they styled the armed corps above-mentioned), and desired Sommariva, who acted as commander, to disarm and dismiss them without delay. This insolent requisition not being followed by prompt compliance, general Brune sent a detachment under Dupont to take possession of the duchy. This officer entered Florence on the 15th of October, the Tuscans not venturing to obstruct his march. Brigadier Clement, soon after, persuaded the Austrian troops at Leghorn to surrender that town to him, on his assenting to a convention for the continuance of the Tuscan government, and the security of privileges and of property; but this agreement was not scrupulously observed, though the British merchants were fortunate in preserving the greater part of their effects, by the convenience of the ships in the harbour. Strong parties were now sent out against the armed Tuscans at Arezzo and other places; and, as some resistance was made by the latter, they were not subdued or dispersed without bloodshed.

### G R E E C E.

It is not the least remarkable circumstance in the politics of the times, that two emperors, Paul and Selim, have concurred in the establishment of a republic, consisting of Corfu, Cephallonia, and other islands near the Grecian coast. It is styled the Ionian republic, and will enjoy a nominal independence under the protection of those potentates.

### E G Y P T.

The French general Menou appears to be very actively and zealously employed in fortifying the chief Egyptian towns, in regulating both the civil and military departments, and improving the state of the country. The grand vizir and sir Sidney Smith have endeavoured, without effect, to draw him into an agreement for the evacuation of the territory. Unwilling to abandon a province which he considers as a scene of French glory, but which many will

justly denominate a scene of French barbarity, he provides for its retention with as much solicitude as if he had been the conqueror of the country. In a letter of the 1st of November, addressed to the chief consul, he speaks in high terms of his proceedings and regulations; but we must make allowance for the gasconade and ostentation for which his countrymen are notorious.

The troops that landed near Ferrol and threatened Cadiz, are said to be destined for Egypt; and we hope that they will be more effectively employed than they were in the expedition to Spain. Without their aid, the Turks are unequal to the task of dislodging the possessors of Grand-Cairo and Alexandria. If Egypt should be subdued, our ally the grand signor may perhaps be induced to resign his pretensions to the English, under whose fostering care it would soon become a very valuable province.

### NORTH-AMERICA.

After a long course of dispute not absolutely hostile, the United States and the French republic have concluded a treaty of peace and commerce. The trade of both nations will be conducted on terms of equality; and it is particularly provided, that, if one of the two parties should be at war, and the other at peace, there shall be no visitation or search of the ships of the neutral state, when they sail under convoy. In this instance, they mutually relinquish a claim without denying the existence of the right; but, in the official report of the affairs of France, prepared by Regnier and his associates, it is insinuated that no such right exists.

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Having thus brought down the public affairs of the world in general, and of Great-Britain in particular, to the close of the eighteenth century, we are inclined to offer some retrospective as well as prospective remarks which have occurred to us in the course of momentary reflexion. The century which has recently expired was distinguished by a variety of memorable events in the earlier part of its progress; and, in the last ten years, it exhibited perhaps a more stupendous scene than the world ever before witnessed. One circumstance has attended it through the greater part of its course; it began with war, and it terminated with war. Hence arises a melancholy reflexion, that a practice which, it might be supposed, could only exist in the absence of civilisation, has been found to prevail in an age of refinement, when the arts and sciences have been improved, when morality has been purified and sublimated, and religion has been in a great measure divested of bigotry and superstition. If we were not witnesses of this strange degradation of the human understanding, we should not be disposed to give credit to an absurdity so extravagant and so



disgraceful. When we consider, that

— tigris agit rabidum cum tigride pacem  
Perpetuam, sævis inter se convenit uris—

we may naturally express our surprise, that beings of a superior order, those in whom is inherent a portion of ethereal fire, who, though infinitely inferior to the Deity, are removed far above the level of brutes, should sink into a course of action of which mere quadrupeds might feel the folly and the iniquity. But it is useless to argue on this subject; for the advocates of human slaughter, though they affect a high degree of religion, have no idea of its genuine dictates and its legitimate impressions, and are, in the strict sense of the phrase, practical atheists. Such men impudently call it blasphemy to declaim against war; but every man of sense and humanity will maintain a contrary opinion.

That spirit of despotism which has ever waged war against human freedom and happiness, exerted itself at the beginning of the eighteenth century in the person of Louis XIV. of France, who, not content with enslaving his subjects, encroached on the liberties of other nations, and systematically invaded the general rights of mankind. But that haughty and unfeeling tyrant, near the close of his reign, was deservedly reduced to a state of humiliation, so as to become an object of pity to contemporary princes. During his reign, however, the arts and sciences received some encouragement, more indeed from his vanity than from his taste or judgment. His death gave some repose to Europe; and the arts of peace revived. But, though his successor was of a less ambitious and more pacific disposition, he, on various pretences, embarked in unnecessary wars. At one time he laboured to crush or depress the house of Austria; at another time, he provoked Great-Britain to a rupture by encroaching on her colonial possessions. The enterprising spirit of the great Frederic of Prussia kindled also, at different periods, the flames of war: but he endeavoured to make some atonement to his people by salutary reforms and useful institutions, and by a general melioration of their state. The czarina Catharine II. followed a similar plan; and, while her ambition was prodigal of blood, her uncontrolled authority was, in many instances, subservient to the public good. The concurrence of these two potentates with the devout Maria Theresa in the partition of Poland reflected disgrace on the age in which it took place, and on the neighbouring princes who could tamely suffer such injustice to be exercised. From the affected regularity and solemnity in which the measure was enforced, it taught the nations of the world, that princes, in a refined age, could make a mockery of religion and humanity, of national independence and public privileges, and measure right by the rule of power, with a degree of iniquity equal to that of the

most ferocious chieftains of barbarous times. From this scene let us turn our eyes to France, which, at the accession of Louis XVI, was in a state favourable to the progress of freedom. That monarch was humane and well disposed, and did not wish to act the part of a tyrant; and, under his auspices, an example of reform might have been given with effect to the princes of the time, had not Great-Britain, forgetful of the principles which raised the house of Hanover to the throne, precipitated herself into a rupture with her colonial subjects. By assisting the discontented Americans, the ill-advised Louis excited among his people a strong passion for liberty; and, when he convoked the states-general of the realm, the eagerness of the public to take advantage of the opportunity led to disorder and confusion, as persons who have long been blind know not how to conduct themselves at the first glare of light. The disorder was promoted by ambitious demagogues, whose arts and intrigues kindled a flame which has not yet been extinguished. The madness of the revolutionary leaders, not being suffered to exhaust itself at home, diffused its effects over Europe; and the atrocities committed in France by a Jacobin faction under the mask of liberty, damped the ardour of the friends of rational reform, furnished the rulers even of free nations with a pretence for strengthening the hands of government, and produced a general inclination to submit to new restraints, rather than risqué the horrors of confusion and anarchy. Such seemed to be the state of the public mind at the conclusion of the eighteenth century; and such were the ill effects of a revolution, which, under judicious management, might have gradually operated to universal benefit.

In speculating on the probable changes which may attend the progress of the nineteenth century, we do not flatter ourselves or our posterity with any signal or extraordinary improvement of the general condition of mankind. Refinement has not, in a long course of ages, produced the advantages which might have been expected to flow from it: why then should we dream of any striking change which it may effect within the small compass of one hundred years? The improvement of the theory of religion and morality has not had a correspondent influence on the practice. The increasing profundity of scientific research has not been so diffusively beneficial as it might have been under proper direction. A more enlarged insight into the legitimate arts of government, a greater portion of skill in the liberal and mechanical arts, a more intimate acquaintance with the means of augmenting the accommodations of society, have not, we observe with deep but unavailing regret, been attended with the effects which such attainments seemed calculated to produce. Why then should we affect to prognosticate a speedy or a great improvement in

these respects? That some changes may occur in the period to which we allude, there is no reason to doubt: but we may dispute the extent of their utility. When the agitations consequent on the storm of the French revolution shall have subsided, such a spirit of moderation may arise, as may be favourable to political improvement. While the enormities of Jacobinism may have made so strong an impression on the minds of men, that the rashness of indiscriminate reform will meet with instant opposition, princes may also become more sensible than they have hitherto been of the expediency of promoting the happiness of their subjects, not merely that of the higher classes, but of those less elevated individuals who have as great a claim to justice and protection, to the comforts of life, and to that freedom of action which is not incompatible with the restraints of society, as the counsellors of kings and the rulers of nations. Under the auspices of patriotic and philanthropic sovereigns, the sciences which inform and enlighten, the arts which polish, the morality and devotion which purify mankind, may be more regularly pursued and more efficaciously cultivated. A more judicious system of education, founded on numerous hints recently suggested, may improve both the minds and persons of the rising generation. The passions may be more studiously repressed; the depravity which, we are taught to believe, has been inherent in human beings since the fall of their progenitor, may be more rigorously corrected. We might extend these remarks to a great length by speaking of those changes to which a sanguine zeal might look forward; but such speculations are rather the offspring of excursive fancy, than the dictates of prophecy; and it may be said, though the opinion may be thought to border on unnecessary despondence, that the improvements which we have mentioned are merely possible, not probable. Those passions which have rendered the greatest part of the world, for ages, a scene of folly, iniquity, and vice, will perhaps continue to prevail over reason and prudence, over good sense and philosophy. Let every performer on the theatre of life endeavour to act the part allotted to him with judgment and propriety; and the state of mankind will then be essentially improved: but, as such endeavours, from the creation of the world to the present time, have by no means been general, we have little reason to indulge the pleasing expectation. This, we allow, is not an enlivening or a flattering picture; but we earnestly wish that the prospect may brighten, and that the future scene may be arrayed in more attractive colours.

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#### ERRATUM.

P. 221, l. 12. for *casat* read *cavut*.

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THE END OF THE THIRTIETH VOLUME.

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